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NEW TESTAMENT ABSTRACTS

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General Editor
DANIEL J. HARRINGTON
Managing Editor
CHRISTOPHER R. MATTHEWS
Associate Editor
STANLEY B. MARROW

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The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Asia Journal of Theology (Singapore)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Cahiers de Joséphologie (Montreal)
Cahiers du Cercle Ernest-Renan (Paris)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Philology (Chicago)
Classical Quarterly (Oxford, UK)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)

East Africa Journal of Evangelical Theology (Machakos, Kenya)
Ecumenical Review (Geneva)
Ecumenist (Mahwah, NJ)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Mexicanae (Mexico City)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Journal of Theology (Calcutta)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
International Catholic Review/Communio (Notre Dame, IN)
Internationale Katholische Zeitschrift/ Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)

Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas, TX)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Reformiertes Forum (Zurich/Basel)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scripture Bulletin (Twickenham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Macon, GA)
Sefarad (Madrid)

Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tantur Yearbook (Tantur/Jerusalem)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. C. K. **Barrett**, "Ministerial Training: Vincent Taylor (1887-1968)," *EpworthRev* 14 (2, '87) 29-36.

Taylor wrote books on source and form criticism before venturing into the theological field. He felt that his scavenging among the details of biblical texts gave him his right to speak as a theologian. His concentration on the NT texts led him as a scholar to the concentration on the figure of Jesus that ran through all his published work.—D.J.H.

2. T. **Fornberg**, "Recent Trends in New Testament Research," *Theology & Life* [Hong Kong] 8 ('85) 3-14.

NT research today is increasingly international and interconfessional; it is open to secular values and methods. A paradigm shift from diachronic to synchronic approaches has occurred.—D.J.H.

3. D. J. **Harrington**, "Tribute to Fr. George W. MacRae," *TanturYearb* ('84-'85) 39-43.

An appreciation of the late Professor MacRae (1927-85) as a minister of the word, with particular attention to the what, why, and how of his ministry.—D.J.H.

4. J. B. **Orchard**, "Bishop Christopher Butler: A Personal Tribute," *ScriptBull* 17 (2, '87) 43-45.

An appreciation of Bishop Butler's contributions to research on the Synoptic problem and his views on the Bible's place in Catholic life.—D.J.H.

5. K. H. **Schelkle**, "Karl Hermann Schelkle," *RömQuart* 82 (1-2, '87) 66-79.

An autobiographical account of Schelkle's education, travels, pastoral work, teaching career, publications, and contributions to biblical theology.—D.J.H.

6. D. M. **Scholer**, "Understanding the New Testament in Its Contexts. A Review Article," *PerspRelStud* 14 (3, '87) 259-270.

The article offers descriptions and evaluations of the first six volumes in the Library of Early Christianity Series edited by W. A. Meeks. These volumes faithfully carry out the stated aim of understanding the early Christian communities by utilizing the good and sensitive insights and data from social history and sociology without losing the specificity of the historical particularities involved. In a series devoted to social history on a broad scale for the early church, however, there should be a much more detailed and nuanced discussion of the complex factors that led to the emergence of a NT.—C.R.M.

7. J. **Swetnam**, "German Catholics and the Bible," *BibToday* 25 (5, '87) 315-318.

This survey of German Catholic involvement in the biblical apostolate gives particular attention to the history and activity of Katholisches Bibelwerk.—D.J.H.

8. P. **Walker**, "Hort Recalled," *Theology* 90 (736, '87) 281-288.

F. J. A. Hort embraced the findings of the positive sciences and encouraged the church to put its own truth to fresh uses. The crucial thing about him was his sense of truth as finally unitary and unitive.—C.R.M.

9. I. S. **Wishart**, "Francis Wright Beare 1902-1986. A Tribute from a Former Student," *TorontoJournTheol* 3 (1, '87) 126-129.

No Canadian NT scholar has surpassed the output and the scholarship of the late Professor Beare. Paul's pastoral concern was echoed in Beare's intention and practical ministry. —D.J.H.

Interpretation

10. W. R. **Barr**, "Scripture as Word of the Living God," *LexTheolQuart* 22 (3, '87) 74-84.

Scripture is the story of God not only in the sense that God is the primary subject of this story but also in the sense that the story serves as a primary means of communication in God's ongoing work. Scripture should be read receptively and with discernment, in the context of God's ongoing work.—D.J.H.

11. R. F. **Collins**, "Augustine of Hippo Precursor of Modern Biblical Scholarship," *LouvStud* 12 (2, '87) 131-151.

Although Augustine was a proponent of the allegorical method of scriptural interpretation, he was a precursor of modern biblical scholarship in many respects: his intellectual and rational approach to Scripture; concern with authorial intention; interest in issues of "special introduction"; work as a textual critic; contributions to source, form, and redaction criticisms; use of rhetorical criticism; and foreshadowing of recent literary approaches. —D.J.H.

12. I. **de la Potterie**, "La vérité de l'Écriture et l'herméneutique biblique," *RevThéolLouv* 18 (2, '87) 171-186.

In Scripture the fundamental meaning of "truth" is the revelation of the divine plan of salvation, realized in its fullness in Jesus Christ as the Word made flesh and prolonged in the working of the Spirit of truth. Searching out the truth of Scripture means seeking its truth-revelation, the truth of salvation. The truth-revelation and the historical truth are not identical, and so the historical-critical method alone cannot answer the various epistemological and hermeneutical questions. A hermeneutics of biblical truth should help exegetes to join rigor and precision in the philological and historical analysis of texts to the search for the profound and spiritual meaning—the letter and the Spirit.—D.J.H.

13. B. **Dieckmann**, "Entmythologisierung als Lebensaufgabe. Zur Veröffentlichung von Bultmanns Habilitationsschrift und seinen frühen Predigten," *TheolGlaub* 77 (1, '87) 88-107.

The recent publication of Bultmann's *Die Exegese des Theodor von Mopsuestia* (1984) and *Das verkündigte Wort* (1984) reminds us that his project of demythologization was rooted in his theological beginnings and shaped his entire life's work. The article first discusses the hermeneutical interest of Bultmann's 1912 *Habilitationsschrift* on Theodore of Mopsuestia, the reactions of A. Jülicher and W. Heitmüller to it, and early hints of the project of demythologization. Then it sets Bultmann's sermons in their historical context between 1906 and 1941, describes his engagement in the Confessing Church movement, and calls attention to existential understanding as the goal of his preaching.—D.J.H.

14. F. G. Downing, "Interpretation and the 'Culture Gap,'" *ScotJournTheol* 40 (2, '87) 161-171.

The background, context, and environment books for the NT do more to prevent understanding than enable it. At best they prevent their readers from assuming too readily that they do understand. Our best hope for dealing with the alleged cultural gap between NT times and our own lies in approaching the documents of the NT world through the everyday attitudes and reflections of people at the time.—D.J.H.

15. P. J. du Plessis, "Fundamentalisme - ja of nee? (Fundamentalism - yes or no?)," *Scriptura* 20 ('87) 1-32.

Exploration of the views and issues of fundamentalism in various parts of the Christian world and especially in South Africa leads to the conclusion that it is a pathological phenomenon that deserves a sincere and firm "no" in response.—D.J.H.

16. N. S. L. Fryer, "The Historical-Critical Method - Yes or No?" *Scriptura* 20 ('87) 41-70.

Historical criticism is altogether opposed to the claims of the Bible. It is impossible to "desecularize" the historical-critical methods so as to make them compatible with conservative presuppositions. The time-honored grammatico-historical approach offers the only viable alternative.—D.J.H.

17. P. Gifford, "The Critical Understanding of the Bible," *DownRev* 105 (359, '87) 75-97.

By distinguishing two senses in the phrase "biblical meaning" (what the Bible meant, what it means), R. E. Brown imagines that he has resolved the problem of the Bible's role in the contemporary church and that the full present meaning of the Bible is reconcilable with contemporary church belief and practice. But this approach involves Brown in considerable confusion, and his theory hardly fits what scholars (Brown included) actually do. A better (and more Catholic) approach views the Bible as primarily part of the tradition of a community and as one among several factors to be considered in answering the question, What must a Christian believe today? In this approach the problems of inerrancy, inspiration, and canon cease to arise.—D.J.H.

18. D. Guthrie, "Biblical Authority and New Testament Scholarship," *VoxEvang* 16 ('86) 7-23.

The fluid concept of authority apart from the divine origin of the Scriptures came about with the rise of rationalism and has become the position of critical orthodoxy. The article stresses the divine authority of Scripture in the face of its erosion in so much critical scholarship and particularly critiques the all-out attack of J. Barr on fundamentalism and conservative evangelical scholarship.—C.R.M.

19. G. **Harris**, "Biblical Interpretation in the Course of Ministry," *LexTheolQuart* 22 (3, '87) 65-73.

The article discusses problems that a minister faces in interpreting the Bible in a pluralistic church and suggests some guidelines for interpretation.—D.J.H.

20. K.-P. **Hertzsch**, "Zeit für die Bibel. Die Chancen der Heiligen Schrift in der säkularen Welt," *Evangelische Kommentare* [Stuttgart] 20 (6, '87) 314-317.

In modern secular societies people read the Bible to understand their own culture, to grow in human wisdom, and/or to find God again. Preachers must help such people to understand that the Bible speaks to them and that there is "more" to life.—D.J.H.

21. C. **Hyde**, "The Bible in the Church: The Lectionary as Paradigm," *Worship* 61 (4, '87) 323-336.

Biblical scholarship's movement away from attempting to harmonize or homogenize the various voices of the NT must be affirmed in the life of the church. The underlying unity of the NT lies not in content but in the Christ-event received in faith, upon which a reasonable understanding of scriptural authority can be built. The use of the three-year common lectionary in the liturgy illustrates the relation between church and Scripture.—D.J.H.

22. S. P. **Kealy**, "Andragogy and the Bible," *IrTheolQuart* 53 (1, '87) 52-65.

A key contribution toward the painful assimilation of biblical criticism to real living can be made by "biblical andragogy." This program is based on the wedding of two disciplines: modern adult-learning theory (method) and modern biblical scholarship (content).—D.J.H.

23. R. L. **Maddox**, "The Word of God and Patriarchalism: A Typology of the Current Christian Debate," *PerspRelStud* 14 (3, '87) 197-216.

The article provides a typology of contemporary positions regarding the relation of God's word (i.e. the essential teachings of Scripture) and the patriarchalism present in Scripture. The first alternative affirms that patriarchalism is an essential aspect of the Christian revelation. Its adherents either reaffirm, reform, or reject Christian patriarchalism. The second alternative claims that the most essential Christian revelation is thoroughly egalitarian, and views the patriarchal culture evident in Scripture as simply one manifestation of the sinful human culture to which the liberating word of God is addressed. Adherents of this second alternative either claim that Scripture affirms egalitarian human relationships, or call on prophetic and messianic traditions to critique other scriptural traditions, or focus on the experience of "women-church" behind the Scriptures.—D.J.H.

24. D. **Marguerat**, "A quoi sert l'exégèse? Finalité et méthodes dans la lecture du Nouveau Testament," *RevThéolPhil* 119 (2, '87) 149-169.

After identifying the symptoms of the current crisis in biblical exegesis, the article traces the causes of this crisis to the inadequacies of historical criticism, clarifies the place of exegesis within hermeneutics, suggests how exegesis can be better integrated into a comprehensive process of interpreting NT texts, and reassesses the role of exegesis in theology. It concludes with reflections on why the enfeebling of exegesis endangers the entire theological edifice.—D.J.H.

25. J. P. Martin, "Toward a Post-Critical Paradigm," *NTStud* 33 (3, '87) 370-385.

The article explores some relations between dominant scientific paradigms and hermeneutical schemas used in analyses of the history of biblical interpretation. It suggests that the 20th-century revolutions in physics, cosmology, theology, and biblical hermeneutics together signify a basic shift from a mechanical (critical) to a holistic (postcritical) paradigm.—D.J.H.

26. S. D. Moore, "Negative Hermeneutics, Insubstantial Texts: Stanley Fish and the Biblical Interpreter," *JournAmAcadRel* 54 (4, '86) 707-719.

In the belief that S. Fish has something fundamental to say to biblical critics, the article summarizes and situates Fish's reading theory and discusses its implications for the biblical text and our ways of viewing it. Rather than produce endless interpretations of our central text, we might do well in biblical studies to concentrate some of our energies on the interpretative rules, strategems, and traditions by which we appropriate it.—C.R.M.

27. R. Murphy, "Scripture and Church History," *Concilium* 189 ('87) 3-8.

Taking as a starting point G. Ebeling's idea of church history as the history of the exposition of Scripture (*Wirkungsgeschichte*), the article calls attention to certain factors affecting the course of this history, e.g. the relatively late invention of printing. Then it reflects on the "cutting edge" of Scripture in the ecclesial assessment of traditions that have grown up in the church.—D.J.H.

28. S. Ngewa, "The Validity of Meaning and African Christian Theology," *EAfricJourn EvangTheol* 6 (1, '87) 17-23.

The approach to the Scriptures as a source for African theology must involve attempting to know the meaning of the text in light of what the biblical author intended to communicate to the original readers. Only after that has been done can the biblical text be applied to African situations.—D.J.H.

29. P. Perkins, "The New Testament—The Church's Book??!" *CathTheolSocAmProc* 40 ('85) 36-53.

A serious case can be made for the claim that the Bible is in essence the church's book. That claim, however, is challenged by the dissolution of (1) the limits of canon in historical-critical study, (2) the boundaries of interpretation in literary criticism and deconstructionist theology, (3) the hegemony of metaphysical (theological) categories as the vehicle to insight by human and natural sciences, (4) the authority of Scripture as archetype in feminist theology, and (5) the bond between proclamation and text in the study of oral tradition. [The same volume (pp. 54-63) contains a response by J. A. Sanders.]—D.J.H.

30. F. Raurell, "Dinamisme interpretatiu a l'interior dels textos biblics. Tensio entre diversitat i unitat," *Laurentianum* 28 (1, '87) 3-43.

The article first examines critically various approaches to the interpretative dynamism within the Bible and the consequent tension between unity and diversity: dogmatic harmonization, the Bible as literature, the concept of salvation history, the canon and pluralism, and the dynamic relation between OT and NT. Next it discusses diversity with reference to the multiplicity of texts at the text-critical level, variety as the expression of a living "pre-text," and the phenomenon of inner-biblical actualization. Lastly it reflects on the nature of unity with respect to the Bible and concludes that the original diversity of Scripture legitimates a variety of hermeneutical approaches.—D.J.H.

31r. H. G. Reventlow, *The Authority of the Bible and the Rise of the Modern World* [*NTA* 29, p. 318; § 31-514r].

S. T. Logan, "The Origins of Modern Attacks on Biblical Authority," *WestTheolJourn* 49 (1, '87) 119-142.—Reventlow's book is massive in its scope, in its erudition, and, most of all, in the depth of insight that it offers into English theological developments between 1550 and 1750 and the relation between those developments and modern critical views of the Bible. The primary weakness of Reventlow's work is his tendency, best seen in his analyses of John Wyclif, Martin Bucer, and the Puritans, to try to squeeze too many diverse people and ideas into the specific stream of thought that he is developing. Nevertheless, this is a marvelously rich and helpful volume.—C.R.M.

32. H. Riesenfeld, "En framtidssyn i backspegeln. Realistisk bibelutläggning efter 50 år" [A Vision of the Future in Retrospect. Realistic Exegesis of the Bible after 50 Years], *SvenskTeolKvart* 63 (1, '87) 1-10.

Fifty years ago A. Fridrichsen founded the Uppsala Exegetical Society and set forth a new hermeneutical program based on a "realistic" exposition of the Bible, i.e. exegesis that focuses on the biblical writers' own historical-cultural setting and separates homiletical exposition from historical interpretation. In developing this program of interpretation Fridrichsen was clearly influenced by his teacher, E. von Dobschütz. Unfortunately Fridrichsen's hermeneutical program has been distorted over the years, especially as a result of K. Stendahl's 1958 article on women's ordination. A new look at Fridrichsen's own work reveals how relevant it still is for today's exegetical task.—B.A.P.

33. R. Rohrbaugh, "Models and Muddles. Discussion of the Social Facets Seminar," *Forum* 3 (2, '87) 23-33.

Since models can and do operate at different levels of abstraction (the higher the level, the more generalized the details in focus), the proper question concerning conclusions drawn from their use is whether they match the level of abstraction at which the model is drawn. The diachronic use of models can present significant difficulties at lower levels of abstraction. Changes of venue become a significant problem only when one moves down the ladder of abstraction or attempts to answer questions that the model was not designed to address. —C.R.M.

34. R. L. Rohrbaugh, "'Social Location of Thought' as a Heuristic Construct in New Testament Study," *JournStudNT* 30 ('87) 103-119.

A social location, that is, the substructure on which the superstructure of ideology or belief is said to rest, is to be designated by the common structural position occupied by a number of individuals in relation to a larger social whole. Its specification would ideally designate the limited range of experience a position implies (showing how it is unique), together with the process by which that position comes to be occupied. The article comments in particular on the work of J. G. Gager, M. Douglas, and W. A. Meeks. By clarifying the underlying matter of social location, it may become possible to draw correlations between early Christian belief and its social context.—C.R.M.

35. G. SÁNCHEZ MIELGO, "Métodos actuales en la exegesis: descripción y balance," *Escrit Vedat* 17 ('87) 7-60.

This description and evaluation of contemporary methods of biblical interpretation is divided into six parts: the historical-critical method, existentialist interpretation, materialist interpretation, the sociological method, the psychoanalytic method, and structuralism and semiotics.—D.J.H.

36. T. SCHMELLER, "Zugänge zum Neuen Testament in lateinamerikanischen Basisgemeinden," *MünchTheolZeit* 38 (2, '87) 153-175.

Examples of popular exegesis of the NT in Latin America lead to its characterization as immediate, free, subjective, and emancipatory. After an elucidation of these characteristics, a hermeneutical judgment is ventured, followed by a consideration of the consequences this type of exegesis holds for the historical-critical exegesis of the First World.—C.R.M.

37. D. STACEY, "The Paradigmatic Use of Scripture," *EpworthRev* 14 (2, '87) 70-80.

The paradigmatic use of Scripture means reading a scriptural passage not in relation to its ancient context but as a paradigm of the reader's own present condition. The article discusses the strengths and weaknesses of this approach, and draws conclusions about its place in church life and theology.—D.J.H.

38. G. J. STEYN, "Die eksegetisering van Ou-Testamentiese stof in die Nuwe Testament—enkele probleme en 'n moontlike model" [The Exegesis of Old Testament Material in the New Testament—Some Problems and a Possible Model], *TheolEvang* 20 (3, '87) 29-37.

Exegetes working with OT material in the NT should make sure of the sources from which the OT material was taken (Septuagint or Hebrew Bible?), take cognizance of the various presuppositions about the Septuagint and avoid extremes, and remember that the Septuagint underwent a long historical development. They must identify, classify, analyze, and substantiate the uses of the OT in the NT context.—D.J.H.

39. A. C. THISELTON, "La Nouvelle Herméneutique," *Ḥokhma* 33 ('86) 1-35.

The French version of an essay contained in I. H. Marshall (ed.), *New Testament Interpretation* (1977), this introduction to the New Hermeneutic discusses its purposes and object (how can the text speak today?), the relation between subject and object (understanding as experience), and the establishment of new "worlds" in language (Heidegger and the parables). It concludes with an assessment of the strengths and weaknesses of the New Hermeneutic. A postscript (dated 1985) is included.—D.J.H.

40. M. WALDSTEIN, "The foundations of Bultmann's work," *Communio/IntCathRev* 14 (2, '87) 115-145.

Bultmann was both a deeply believing Christian and a radical rationalist critic of the NT. This apparent contradiction constituted the systematic unity of his work which was rooted in his dialectical doctrine of knowledge. By demonizing the Enlightenment and turning it into his most implacable enemy, Bultmann thought that he could make it, paradoxically, comfortable to live with. For a constructive sifting of Bultmann's legacy what is needed is a more positive and more critical assessment of the Enlightenment that avoids both Bultmann's demonizing and uncritical acceptance of it. What is needed is a renewed philosophy and theology of nature that views nature as God's creation and as the vessel of God's expression. —D.J.H.

41. H. **Weder**, "Exegese und Dogmatik. Überlegungen zur Bedeutung der Dogmatik für die Arbeit des Exegeten," *ZeitTheolKirch* 84 (2, '87) 137-161.

The article first reflects on three primary characteristics of dogmatic-theological thinking: the concentration on doctrine, the task of systematic presentation, and the moment of recognition. Then it explores briefly the significance of the dogmatic method as such (and apart from individual dogmaticians) for exegetical work.—D.J.H.

42. R. B. **Williams**, "The New Testament and the Liberal Arts," *Criterion* [Chicago] 26 (2, '87) 15-18.

Good courses on the NT deal with text, author, reader, and community. Different questions, methods, ways of looking at the text, and results come from attention to each of these four.—D.J.H.

43. W. **Wuellner**, "Where Is Rhetorical Criticism Taking Us?" *CathBibQuart* 49 (3, '87) 448-463.

After describing various theories of rhetorical criticism, the article explains G. A. Kennedy's five stages of rhetorical analysis and tests the usefulness of his approach with regard to 1 Corinthians 9. Then it reflects on where rhetorical criticism is taking us—toward interdisciplinary study and away from the preoccupation with stylistics.—D.J.H.

44. E. M. **Yamauchi**, "History and Hermeneutics," *EvangJourn* 5 (2, '87) 55-66.

History is the reconstruction of the past on the basis of traditional, epigraphic, and archaeological sources. Biblical history is partial, particularistic, providential, and preternatural.—D.J.H.

45. M. **Yitzhaki**, "The Relationship between Biblical Studies and Ancient Near East Studies: A Bibliometric Approach," *ZeitAltWiss* 99 (2, '87) 232-248.

Using the method of citation analysis to test the relation between biblical studies and ancient Near Eastern studies published in four target years (1923, 1948, 1971, 1981), this article concludes that the extent of mutual use has been relatively low, especially when compared to the use made of material from the humanities and the social sciences. The two fields are fairly wide in scope, comprising many subfields. Quite a few biblical scholars do not or cannot use the primary sources of ancient Near Eastern research, and prefer instead to use them through secondary publications.—D.J.H.

Textual Criticism

46. K. **Luke**, "The Armenian Version of the Bible," *Biblebhashyam* 13 (1, '87) 57-72.

In preparation for a treatment of the Armenian version of the Bible, the article provides an account of the history of Armenia from the earliest reference to the region in the 13th century B.C. to the 20th century A.D.—D.J.H.

47. B. M. METZGER, “History of Editing the Greek New Testament,” *Proceedings of the American Philosophical Society* [Philadelphia] 131 (2, ’87) 148-158.

This survey of the history of the editing of the Greek NT first considers editions prior to printing and includes discussion of the *corpus Paulinum,* the four Gospels, special features added to manuscripts, titles of NT books, the sequence of NT books, and other Gospels and Epistles. Then it turns to printed editions from the Complutensian Polyglot Bible (1514; published 1520) and Erasmus’ Greek NT (1516), to the work of the American and United Bible Societies (1966, 1968, 1975).—C.R.M.

48. J. D. PRICE, “A Computer Aid for Textual Criticism,” *GraceTheolJourn* 8 (1, ’87) 115-129.

Experimentation with computer techniques has resulted in a computer program that groups manuscripts into probable genealogical relationships, constructs a resulting genealogical tree diagram of an approximate textual history, and identifies the most likely readings of the original text based on this reconstruction. The program has been applied to Philippians, 1 Timothy, and Jude.—D.J.H.

49. H.-U. ROSENBAUM, “Cave 7Q5! Gegen die erneute Inanspruchnahme des Qumran-Fragments 7Q5 als Bruchstück der ältesten Evangelien-Handschrift,” *BibZeit* 31 (2, ’87) 189-205.

C. P. Thiede’s revival of J. O’Callaghan’s identification of the Greek Qumran fragment 7Q5 as Mk 6:52-53 [§§ 29-867; 30-507] must be treated with utmost caution. Although any identification is difficult, the reading of tau for delta in διαπεράσαντες (6:53) and the omission of εἰς τὸ πέραν (6:45) render their proposal highly unlikely.—D.J.H.

50. C. B. TKACZ, “The Bible in Medieval Literature: A Bibliographic Essay on Basic and New Sources,” *Religion & Literature* [Notre Dame, IN] 19 (1, ’87) 63-76.

After describing the essential Latin texts of the Bible, the article provides a list of useful scholarly works for those interested in tracking the Bible in medieval literature. Then it calls attention to basic scholarly tools for tracing medieval traditions back into the patristic period. An appendix presents a guide to the bibliography on the Latin Bible in *Revue Bénédictine* from 1921 to the present [see § 31-518].—D.J.H.

Textual Criticism, §§ 32-174, 215, 304.

Biblical Philology

51. J. L. BOYER, “A Classification of Imperatives: A Statistical Study,” *GraceTheolJourn* 8 (1, ’87) 35-54.

The article offers a classification of the ways in which the Greek imperative mood is used in the NT, together with statistical information and comparisons, and a discussion of several questions related to the understanding of this mood. The most prevalent misunderstanding is that the present imperative with μή means “stop” doing something that is already being done. The imperative mood has a wide latitude of possible meanings from which the exegete must choose the one that in light of the context the speaker intended.—D.J.H.

52. E. Valgiglio, “ΠΟΙΗΤΗΣ (ΠΟΙΕΙΝ) nella Bibbia,” *Orpheus* [Naples] 6 (2, ’85) 396-403.

The use of the Greek words ποιητής (“doer”) and ποιεῖν (“do”) with the noun “law” in the sense of ethical realization derives not from classical Greek but from Hebrew (see Exod 24:3). The idea of “doing the law” may have been generated by shifting attention from the container to the content (see Rom 2:14).—D.J.H.

Biblical Translation

53. D. C. Arichea, “Peace in the New Testament,” *BibTrans* 38 (2, ’87) 201-206.

The term “peace” is used in the NT in at least five different ways: peace (1) as the absence of war or chaos, (2) as a right relationship with God or Christ, (3) as a good relationship among people, (4) as an individual virtue or state, and (5) as part of a greeting formula. In a dynamic equivalent translation every effort must be made to translate the term so that its meaning becomes clear in every context.—C.R.M.

54. D. Deer, “Supplying ‘Only’ in Translation,” *BibTrans* 38 (2, ’87) 227-234.

The word “only” or its equivalent should be supplied in the translation of a NT text when needed to bring out the meaning (Mt 5:46; 19:11; 20:12; 24:8; etc.). Such an addition should not be put in italics.—D.J.H.

55. J. Ellington, “Where Is the Other Side?” *BibTrans* 38 (2, ’87) 221-226.

The article examines all the occurrences of the adverb πέραν, the verb διαπεράω, and the related adverb ἀντιπέρα in the Gospels in order to clarify for translators the meaning of each text. A summary chart provides for each instance the biblical reference, the body of water, the location or movement (from and to), and the geographical reference.—D.J.H.

56. E. Fry, “The Temple in the Gospels and Acts,” *BibTrans* 38 (2, ’87) 213-221.

The article first describes the whole sacred site that the NT writers call “the Temple,” referring in detail to each of its main parts. Then it discusses the various references to the Temple in the Gospels and Acts to indicate which part of the whole area was in view, and makes suggestions regarding translation.—C.R.M.

57. R. Kassühlke, “Translation of the Holy Scriptures. Some Basic Questions,” *Delt BibMel* 15 (1, ’86) 35-44.

This introduction to biblical translation discusses language and its different levels of operation, the translation process, types of translation (word-for-word, literal, philological, communicative-literary, communicative-common language), and the relation between form and meaning.—D.J.H.

58. L. López de las Heras, “¿Por qué diversas traducciones de la Biblia?” *Studium* 27 (2, ’87) 297-311.

Translations of the Bible differ because of variants or errors in the textual transmission and because of the character of the ancient languages in which the texts were composed. They also differ on account of the languages into which the biblical texts are translated; the major factors include translation philosophy, linguistic history, and the level of language.—D.J.H.

59. T. **Pope and** R. **Buth**, "Kingdom of God, Kingdom of Heaven," *Notes on Translation* [Dallas, TX] 119 ('87) 1-31.

After supplying background information about the phrases "kingdom of heaven" and "kingdom of God," and explaining how they were used by Jews in Jesus' time, the article discusses the translations of their NT occurrences under four major headings: the relationship between persons and God through God's rule in their lives, the coming of God's rule, proclaiming and hearing the message about God's rule, and the character of God's rule. —D.J.H.

Bulletins

60. D. **Bergant**, "1987—Another Year of Commentaries," *BibToday* 25 (5, '87) 308-310.

The update of an earlier survey of commentary series [see § 25-373], this bulletin discusses the method, purpose, and intended audience of the Collegeville Bible Commentary, Guide to Reading the Old Testament and Guide to Reading the New Testament, Knox Preaching Guides, and Message of Biblical Spirituality.—D.J.H.

61. E. **Best**, "Recent Continental New Testament Literature," *ExpTimes* 98 (10, '87) 300-305.

This bulletin [see § 31-66] discusses eight books: J. Gnilka, *Das Matthäusevangelium,* vol. 1 (1986); R. Kearns, *Das Traditionsgefüge um den Menschensohn* (1986); W. G. Kümmel, *Dreissig Jahre Jesusforschung (1950-80)* (1985); W. Harnisch, *Die Gleichniserzählungen Jesu* (1985); T. Holtz, *Der erste Brief an die Thessalonicher* (1986); R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments,* vol. 1 (1986); G. Schimanowski, *Weisheit und Messias* (1985); and G. Sellin, *Der Streit um die Auferstehung der Toten* (1986).—D.J.H.

62. L. **Devillers**, "Écriture Sainte," *RevThom* 87 (2, '87) 301-313.

This bulletin of recently published books (almost all in French) is divided into three sections: introduction to the Gospels (milieu, date, formation), various collections about the NT, and Synoptic Gospels.—D.J.H.

63. P. M. **Meagher**, "New Commentaries on Scripture," *Vidyajyoti* 51 (4, '87) 192-199.

The article discusses nine recently published commentaries (all in English) on various OT and NT books; it also notes the orientation and purposes of the series in which they appear.—D.J.H.

64. D. **Senior**, "The New Testament in Review," *BibToday* 25 (5, '87) 321-328.

Descriptions and evaluations of thirty-one recently published books, all in English, on various topics in NT study.—D.J.H.

65. H. **Wansbrough**, "New Testament Chronicle," *Priests & People* 1 (3, '87) 102-106.

The nineteen books described and evaluated in this bulletin treat questions of introduction (three), issues in the Gospels (ten), Christology (four), and applications of NT theology (two).—D.J.H.

GOSPELS–ACTS

Gospels (General)

66r. M.-É. Boismard and A. Lamouille, *Synopsis Graeca Quattuor Evangeliorum* (Leuven–Paris: Peeters, 1986).

F. Neirynck, "Le texte des Évangiles dans la Synopse de Boismard-Lamouille," *Eph TheolLov* 63 (1, '87) 119-135.–After comparing the layout of this new Greek synopsis with that of the French synopsis prepared by Boismard and P. Benoit, the article considers the edition of the Greek text of the Gospels (especially the textual variants that are included) and comments on various features of the synopsis. The division of the texts into very small units is an especially valuable feature.—D.J.H.

67. B. Chilton, "Kingdom Come, Kingdom Sung. Voices in the Gospels," *Forum* 3 (2, '87) 51-75.

The conception of the kingdom of God applied by Jesus was that of the Judaism of his time. His innovation lay not in any philosophical transformation of Judaism but in his usage of the kingdom within a pressing, public announcement. What was characteristic of Jesus was the performance of the kingdom that his sayings convey. It is possible to distinguish three documentary transformations of that performance: the variegated Synoptic construals (centering respectively on apocalyptic trust, discipleship, and Christology), the discursive transformation in *Gospel of Thomas*, and the Johannine transition to the issue of eternal life.—D.J.H.

68r. W. R. Farmer, *Jesus and the Gospel* [*NTA* 27, p. 330].

D. Foster, "Jesus and the Gospel," *PerkJourn* 40 (3, '87) 51-54.–Farmer's succinct account of the development of early Christianity must impress any fair-minded reader as one of the most credible and illuminating yet given. Especially striking is its comprehension of polarities all too commonly left asunder. Playing a pivotal role is Farmer's widely known advocacy of the historical priority of Mt, followed by Lk, Mk, and Jn.—D.J.H.

69. R. T. France, "Chronological Aspects of 'Gospel Harmony,'" *VoxEvang* 16 ('86) 33-59.

This examination of harmonization in relation to an author's intended meaning focuses on three examples of apparent chronological discrepancy between the Gospels: the fig tree–Mk 11/Mt 21; the cleansing of the Temple–Mk 11:15-19 parr.; and the Last Supper and the Passover–Mk 14:12-26 parr. A consideration of the author's intention will lead to different types of solutions in each case. These examples illustrate the danger of any simple blanket approach to chronological harmonization.—C.R.M.

70. H. Kvalbein, "Jesus and the poor: two texts and a tentative conclusion," *Themelios* 12 (3, '87) 80-87.

After showing that "the poor" in the Gospels describes both the potential receivers of alms and the receivers of the gospel and God's kingdom, the article argues that Jesus' beatitude of the poor (Mt 5:3; Lk 6:20) did not refer to a socially limited group of poor and destitute. Next it maintains that the story of the rich man and the poor Lazarus (Lk 16:19-31) was a warning to the rich, not a promise to the poor. It concludes with three theses: (1) Poverty in the material and social sense is neither a hindrance nor a condition for salvation. (2) Salvation is given to those who are poor in themselves. (3) The people of God are sent to the poor, suffering, and oppressed with the gospel.—D.J.H.

71. R. J. Raja, "Mary and the Marginalized," *Vidyajyoti* 51 (5, '87) 215-229.

The Mary of the Gospels is primarily a marginalized person in the company of the marginalized people of her time. Matthew portrays her in the company of the marginalized (Mt 1:2-16). Mark paints her in alignment with the less intelligent (Mk 3:20-21, 31, 35). Luke pictures her among the voiceless (Lk 2:8-20), the frustrated and oppressed (Lk 1:39-56), and the disappointed (Acts 1:14). John presents her with the embarrassed (Jn 2:1-11) and the desolate (Jn 19:25-27).—D.J.H.

72. R. Robert, "Le témoignage d'Irénée sur la formation des évangiles," *RevThom* 87 (2, '87) 243-259.

In *Adversus haereses* 3.1.1 Irenaeus sought to show that the Gospels came from the apostles. He explained the diversity of the Gospels by the dispersion of the apostles (among the Hebrews, at Rome, in Asia), recalled that Mt and Jn were produced by apostles, and noted that Mk and Lk transmitted the catechesis of Peter and Paul. The chronology of the Gospels was for Irenaeus a secondary issue, related to the disappearance of the apostles and the transmission of the deposit of faith after their deaths.—D.J.H.

Gospels General, §§ 32-322, 464, 470.

Jesus

73. G. Bostock, "Divine Birth, Human Conception," *ExpTimes* 98 (11, '87) 331-333.

The article responds to G. P. Benson's critique of an earlier piece [see §§ 31-77; 1009]. Mary and Joseph might well have been shocked by the "sacred marriage" idea but would not have comprehended the idea of a virginal conception.—C.R.M.

74. P. Botha, "Probleme van die vraag na die historiese Jesus. 'n Pleidooi vir meer demokrasie in die Nuwe-Testamentiese wetenskap" [Problems of the Quest for the Historical Jesus. A Plea for More Democracy in New Testament Scholarship], *TheolEvang* 20 (2, '87) 2-8.

The problems of historical study about Jesus can be analyzed on the epistemological, theological, and historical levels. The most fundamental problem about the historical Jesus seems to be his Jewishness. There needs to be more active dedication to the practical task of furthering a truly dialogical context in Jesus research: solidarity, participation, and mutual recognition.—D.J.H.

75. F. G. Downing, "The Social Contexts of Jesus the Teacher: Construction or Reconstruction," *NTStud* 33 (3, '87) 439-451.

Much of the Q, M, and Markan material about Jesus the teacher would have sounded clearly Cynic to a popular eastern Mediterranean audience. The Cynic tradition could well have been available to Jesus to join with his proclamation of God's rule and his exercise of divine healing power. This explanation of Jesus as a Cynic teacher has considerable force and scope.—D.J.H.

76. J. Dupont, "Le Dieu de Jésus," *NouvRevThéol* 109 (3, '87) 321-344.

The God of Jesus is a God for others, more interested in sinners and the marginal than in the righteous. Yet this "God of sinners" is not accommodating. His demands are radical, all embracing. Rather than being content with certain observances, this God demands the human heart.—D.J.H.

77r. D. Hagner, *The Jewish Reclamation of Jesus* [*NTA* 28, p. 313; § 30-535r].

G. D. Schwartz, "Is There a Jewish Reclamation of Jesus?" *JournEcumStud* 24 (1, '87) 104-109.—Hagner has chosen the inappropriate word "reclamation" for the title of a book that otherwise conveys several cogent criticisms of various Jewish analyses of Jesus. There is no uniform Jewish perspective that deserves the name "reclamation." The Jewish authors have almost exclusively limited themselves to historical questions. By concentrating on the Jesus of history, Jews categorically reject the claims of Christology.—D.J.H.

78. Ł. Kamykowski, "Współczesne niechrześcijańskie studia o Jezusie (Les études contemporaines non-chrétiennes sur Jésus)," *AnalCracov* 18 ('86) 251-271.

Non-Christian studies about Jesus fall into two main categories: Jewish (e.g. D. Flusser, G. Vermes, P. Lapide), and Marxist (e.g. V. Gardavský, M. Machoveč, R. Garaudy). They are more remarkable for what binds them to Christians than for what separates them. Jewish scholars raise important questions about the historical Jewishness of Jesus; Marxist scholars challenge Christians about authentic humanity, community, and polity.—J.P.

79. M. Kocher, "Jésus Communicateur. Essai sur la figure du communicateur chrétien. 1ère partie," *Ḥokhma* 33 ('86) 63-80; "2ème partie," 34 ('87) 21-36.

The first installment in an exploration of the characteristics of Jesus as a communicator focuses on orality as the vector of his communication of the kingdom of God. It considers (1) the encounter "in truth" as an inaccessible communication and (2) the equivalency between form and basis as an immediate communication. The second installment treats the sociological dimensions of Jesus as a communicator, first with regard to his charismatic authority and gifts, and then with reference to his relations to Jewish institutions and traditions of teaching.—D.J.H.

80. L. Sabourin, "Il enseignait avec autorité," *StudMiss* 36 ('87) 25-63.

This study of Jesus as teacher first examines the terminology employed by the Synoptic Gospels to report how Jesus taught, what he taught, and what the reaction of his listeners was. Then it presents a synthesis of the NT terminology that portrays Jesus as the Wisdom of God. Finally it considers the evidence of the Fourth Gospel under the heading "Christ, revealer of the Father."—C.R.M.

81. A. Sand, "Fremde und Feinde in der Verkündigung Jesu," *BibKirch* 42 (2, '87) 60-65.

The article first discusses the theme of being a stranger according to the OT and Jewish writings, and reflects on Jesus' teaching about hospitality as love of neighbor and on his community paraenesis according to Mt 24–25. Then it considers the Jewish experience of hostility with reference to the *pax Romana* and the Zealots, and treats Jesus' attitude toward powerful people of his time and his teaching on loving enemies.—D.J.H.

82r. E. P. SANDERS, *Jesus and Judaism* [*NTA* 29, p. 328; § 31-1022r].

A. J. DROGE, "The Facts About Jesus: Some Thoughts on E. P. Sanders' *Jesus and Judaism*," *Criterion* [Chicago] 26 (1, '87) 15-18.—This investigation of Jesus and the Judaism he knew is not only brilliant but also enjoyable. Beginning with the facts about Jesus, Sanders has chosen to enter the circle of interpretation at the best starting place—the Temple controversy. But questions remain about Jesus' attitude toward sacrifice and the Law, the nature of his attack on the Temple, and his military and political ambitions.—D.J.H.

83. N. YRI, "I Believe in the Biblical-Historical Jesus," *EAfricJournEvangTheol* 6 (1, '87) 24-32.

Modern NT exegesis and theology have difficulties in following the *sola scriptura* principle since the Gospel accounts have been deprived of their trustworthiness as true witnesses to our Lord Jesus Christ. But we have no other Jesus than the one witnessed by the Scriptures; a "historical Jesus" different from the Jesus of Scripture is a false Jesus.—D.J.H.

Passion and Death

84. M. J. BORG, "The Jesus Seminar and the Passion Sayings," *Forum* 3 (2, '87) 81-95.

The meeting of the Jesus Seminar about Jesus' sayings associated with his death produced striking results in two areas: (1) In a series of votes on "questions," the fellows affirmed the historicity of several central elements in the Gospel accounts of Jesus' death even while denying others. (2) The sayings attributed to Jesus in those same narratives met with a unanimously negative vote. Not one of the 102 passages on the agenda received more than a one-third affirmative vote.—D.J.H.

85. R. J. DILLON, "The Psalms of the Suffering Just In the Accounts of Jesus' Passion," *Worship* 61 (5, '87) 430-440.

The OT psalms of the "suffering just" (especially Psalms 22 and 31), with their harrowing limit-situations and their steep ascent from complaint to thanksgiving, were particularly well suited to telling the story of the cross from the vantage point of its Easter conclusion. The enactment of the *passio iusti* at Calvary tells us about the "incomprehensible God" to whom one clings in prayer even as, with the dirging poet, one denounces his inscrutable ways.—D.J.H.

86. W. D. EDWARDS, W. J. GABEL, AND F. E. HOSMER, "On the Physical Death of Jesus Christ," *Journal of the American Medical Society* [Chicago] 255 (11, '86) 1455-1463. [See § 32-89.]

The article attempts to present a medically and historically accurate account of the physical death of Jesus. Jesus had suffered great emotional stress as evidenced by hematidrosis, abandonment by his disciples, and a physical beating after the first Jewish trial. The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a preshock state. The most prominent causes of death by crucifixion were hypovolemic shock and exhaustion asphyxia. Other possible contributing factors included dehydration, stress-induced arrhythmias, and congestive heart failure with the rapid accumulation of pericardial and perhaps pleural effusions. Crucifracture, if performed, led to an asphyxic death within minutes. It remains unsettled whether Jesus died of cardiac rupture or of cardiorespiratory failure.—D.J.H.

87. G. Parrish, "In Defence of the Eleven," *Faith and Freedom* [Oxford, UK] 40 (119, '87) 91-94.

The case for the eleven disciples being disloyal to Jesus during the passion rests only on Mk 14:50 (see Mt 26:56), which is open to grave doubt as historical testimony.—D.J.H.

88. H. Ritt, "'Wer war Schuld am Tod Jesu?' Zeitgeschichte, Recht und theologische Deutung," *BibZeit* 31 (2, '87) 165-175.

The Roman prefect Pontius Pilate was responsible for sentencing Jesus to death by crucifixion. He cooperated with a small clique of Sadducees, who had conducted a preliminary hearing of Jesus' case.—D.J.H.

89. D. E. Smith, "An Autopsy of an Autopsy. Biblical Illiteracy Among Medical Doctors," *Westar Magazine* [Sonoma, CA] 1 (2, '87) 3-6, 14-15.

The article by W. D. Edwards, W. J. Gabel, and F. E. Hosmer on the physical death of Jesus [§ 32-86] combines an uncritical approach to the Gospels with a reliance on the Shroud of Turin and the writings of evangelist J. McDowell. The article and the editors' defense of it provide alarming evidence of biblical illiteracy among medical doctors.—D.J.H.

90. J. L. White, "The Way of the Cross. Was There a Pre-Markan Passion Narrative?" *Forum* 3 (2, '87) 35-49.

There is not sufficient evidence within the canonical Gospels to establish the existence of a very early written text of a pre-Markan passion narrative. The explicit reference to Jesus' suffering should be attributed to a later stage of Christian tradition.—D.J.H.

Passion and Death, §§ 32-467, 471.

The Resurrection

91. F. Watson, "'Historical Evidence' and the Resurrection of Jesus," *Theology* 90 (737, '87) 365-372.

Neither the transformation of Jesus' disciples nor the empty tomb constitutes indisputable historical evidence for belief in Jesus' resurrection. All that is required at the historical level is that what evidence there is should not be incompatible with belief in the resurrection. —D.J.H.

Synoptics

92r. A. J. Bellinzoni with J. B. Tyson and W. O. Walker (eds.), *The Two-Source Hypothesis: A Critical Appraisal* [*NTA* 30, p. 93].

D. B. Peabody, "In Retrospect and Prospect," *PerkJourn* 40 (2, '87) 9-16.—After describing the contents of this anthology of twenty-seven article-length contributions to the study of the Synoptic problem, the article focuses on Bellinzoni's introduction and Tyson's summary, showing how they represent contemporary Synoptic scholarship and relate to developments and desiderata in research.—D.J.H.

93. J. R. Butts and R. Cameron, "Sayings of Jesus. Classification by Source and Authenticity," *Forum* 3 (2, '87) 96-116.

The three lists contained in this article concern (1) sayings attested by Q and/or *Gospel of Thomas* and at least one other source, (2) items from *Gospel of Thomas* that are demonstrably inauthentic, and (3) parables, dialogues, and stories classified by sources. The first two lists were compiled by Cameron, and the third by Butts.—D.J.H.

94r. B. Corley (ed.), *Colloquy on New Testament Studies* [*NTA* 28, p. 75].

R. L. Williams, "Helmut Koester on Mark," *PerkJourn* 40 (2, '87) 26-30.—After commenting on the volume as a whole and calling attention to the duplication-omission combination on pp. 76-77, the article examines in some detail the critical exchange between H. Koester and D. B. Peabody regarding the secondary character of canonical Mk. Peabody provides a penetrating reappraisal of the Two-Source hypothesis as used by Koester, and Koester illustrates the fresh approach of introducing apocryphal materials to the study of the Synoptic problem.—D.J.H.

95. D. de La Maisonneuve, "The Parables of Jesus and the Rabbinic Parables," *SIDIC* [Rome] 20 (1, '87) 8-15.

Jesus' parables and rabbinic parables share cultural contexts, subjects, motifs, and teachings. The rabbinic parables are generally explicit and have an exegetical purpose. The new dimension in Jesus' parables is his insistence on both the "already" and "not yet" of God's kingdom.—D.J.H.

96r. W. R. Farmer (ed.), *New Synoptic Studies* [*NTA* 28, p. 200].

E. McMahon, "The New Center," *PerkJourn* 40 (2, '87) 17-25.—The high quality of the essays prepared for the 1979 Cambridge Conference on the Synoptic Gospels indicates that this volume will make an important contribution to the ongoing process of Gospel studies. The individual studies in the five major areas advance the discussion sometimes with major statements, sometimes with tantalizing glimpses of new ways of formulating and answering old questions.—D.J.H.

97. J. F. Habermacher, "Jésus, conteur d'histoires. La narration dans les paraboles," *SémiotBib* 45 ('87) 4-14.

The article first presents a phenomenology of Jesus' parables: the parable in the Gospels and in communication, as narration, as demand, and as dramatic narrative. Then it takes a hermeneutical approach to the parables: the hermeneutical question and the models of responses, two fundamental characteristics of metaphor, metaphor as essential definition of the parable, the model of metaphorical preaching, and the parable in relation to the proclamation of the kingdom and question of the speaker.—D.J.H.

98. M. Hubaut, “Bulletin de Nouveau Testament: Les Evangiles synoptiques,” *MelSciRel* 43 (4, ’86) 201-215.

Descriptions and evaluations of nine books, seven in French (one translation) and one each in English and German, on the Synoptic Gospels.—C.R.M.

99. O. N. Ipoly, “On the Priority of Mark’s Gospel,” *Josephinum Journal of Theology* [Columbus, OH] 6 (1, ’87) 3-16.

After explaining how Markan priority was established in the history of NT scholarship, the article discusses what this approach contributes to understanding the Gospels. The theory of Markan priority leads to the most comprehensive understanding of the Synoptic Gospels and is superior to those hypotheses that insist on Mt or the Matthean tradition as a point of departure.—D.J.H.

100. J. S. Kloppenborg, “Symbolic Eschatology and the Apocalypticism of Q,” *HarvTheolRev* 80 (3, ’87) 287-306.

Q does not represent apocalyptic Christianity. Although it employs apocalyptic language, it does not share the situation of anomie that impelled apocalypticism toward its vision of a transformed future. Selected apocalyptic topoi in Q were used because they offered powerful symbols of the radical transformation of existence, which coincided with both the critical and constructive agendas at work within the document. In Q apocalyptic language becomes the servant of an ethic of antistructure and a tool for boundary definition. Symbolic eschatology is perhaps a more apt characterization of Q’s peculiar brand of eschatology than “apocalyptic.” —C.R.M.

101. A. J. McNicol, “The Two Gospel Hypothesis Under Scrutiny: A Response to C. M. Tuckett’s Analysis of Recent Neo-Griesbachian Gospel Criticism,” *PerkJourn* 40 (3, ’87) 5-13.

The recent writings of C. M. Tuckett constitute the first major critique of the work of the modern Neo-Griesbachian school whose members advocate the Two-Gospel hypothesis. Tuckett has not shown that the Two-Source hypothesis is more coherent and consistent than the Two-Gospel hypothesis in explaining the formation of the Synoptic tradition. Contrary to Tuckett’s claims, 19th-century Gospel criticism did not give clear and valid reasons why Griesbach’s hypothesis should be abandoned. [The same issue contains W. O. Walker’s reflections on the work of Tuckett and McNicol (pp. 14-21), a transcript of a discussion of the papers by McNicol and Walker (pp. 22-24), a response by Tuckett (pp. 25-31), and items for further research (p. 32).]—D.J.H.

102. C. Mearns, “Realized Eschatology in Q? A Consideration of the Sayings in Luke 7.22, 11.20 and 16.16,” *ScotJournTheol* 40 (2, ’87) 189-210.

Q had a consistently futurist eschatology. Those verses that apparently upheld a realized eschatology—the “forceful ones” (Lk 16:16), the Isaianic signs (Lk 7:22), the “finger of God” (Lk 11:20)—are compatible with the overall futurist eschatology that pervaded Q. The Q writer(s) sought to curb charismatic enthusiasm, restrain the miracles-gospel, and replace the realized eschatology of the first Christian generation.—D.J.H.

103. A. PIATTELLI, "The Midrashic Parable as a Means for Transmitting Faith," *SIDIC* [Rome] 20 (1, '87) 5-7.

After describing the characteristics of midrashic language and style, the article illustrates the didactic value of midrash with reference to God and the Torah. Then it considers midrash as a dialogue between heaven and earth and as a bridge between past and present.—D.J.H.

Matthew

104. D. C. ALLISON, "The Son of God as Israel: A Note on Matthean Christology," *IrBibStud* 9 (2, '87) 74-81.

The definition of "Son of God" offered by J. D. Kingsbury in *Matthew: Structure, Christology, Kingdom* (1975) fails to take into account a very important theme that runs through Mt 1:1–4:16, namely, the typological equation of the Son of God with Israel (see 2:15; 3:17; 4:1-11). Kingsbury misses the typological dimension of Matthew's Son of God Christology due to his dogged insistence upon looking solely at the text of Mt, never asking what the title meant in ancient Judaism, early Christianity, Mk, or the Hellenistic world in general.—C.R.M.

105. G. BIGUZZI, "Ortodossia e ortoprassi nel vangelo di Matteo," *EuntDoc* 40 (1, '87) 167-187.

Matthew's approach to the relation between orthodoxy and orthopraxis is explored with reference to four texts: "that they may see your good works" (Mt 5:13-16); "by their fruits you will know them" (7:13-27); "they say and do not do" (23:1-39); and "you have done it to me" (25:31-46). Matthew insisted that praxis be orthopraxis.—D.J.H.

106. L. DOOHAN, "Matthew's Challenge to Spiritual Renewal," *Emmanuel* 93 (5, '87) 284-290.

Matthew was an outstanding pastoral leader who was able to tailor his retelling of the story of Jesus to the needs of his own community. He was also a dedicated follower of the Lord and a model of spiritual commitment.—D.J.H.

107. E. LAVERDIERE, "The Holy Spirit in Matthew's Gospel," *Emmanuel* 93 (5, '87) 272-277, 290.

In Mt the Holy Spirit plays an indispensable role in defining Jesus' person and mission. The Spirit also defines the identity of Jesus' followers and their mission.—D.J.H.

108. E. LAVERDIERE, "The Parables in Matthew's Gospel," *Emmanuel* 93 (8, '87) 446-453.

The Matthean parables, all of which are related to the kingdom of God, are clearly associated with the Gospel's eschatological perspective. This fact can be seen from their theme as well as from their function in the structure of the discourses.—D.J.H.

109. G. MAIER, "Three commentaries on Matthew: a review," *Themelios* 12 (3, '87) 89-93.

In 1984-85 three remarkable commentaries on Mt by U. Luz (chaps. 1–7), D. A. Carson, and R. T. France appeared. Once finished, Luz's work must stand a good chance of becoming the top historical-critical commentary in the German-speaking world for some time. Though writing independently, Carson and France emphasize the same three important things: salvation history, historicity, and Christology.—D.J.H.

110. H. Wansbrough, "The Judgment of Christ in the Gospel of Matthew," *Priests & People* 1 (6, '87) 234, 239-241, 244.

The article demonstrates Matthew's emphasis on the importance of rewards and punishments apportioned at the last judgment, compares this emphasis with the presentations of Mark and Luke, and accounts for Matthew's stance in terms of his view of Christ as judge. —D.J.H.

Mt, §§ 32-149, 153.

111r. [Mt 1–2] R. Laurentin, *The Truth of Christmas* [*NTA* 31, p. 102; see § 30-562r].

W. G. Most, "What kind of historicity?" *Homiletic & Pastoral Review* [New York] 87 (9, '87) 72-76.—Despite a few slips, this book as a whole is a splendid achievement, which makes as good a case as is possible for the historicity of the NT infancy Gospels, using manifold forms of solid scholarship. It also contains helpful matter for homiletic purposes. —D.J.H.

112. J. C. Quin, "The Infancy Narratives with special reference to Matt. 1 and 2," *IrBibStud* 9 (2, '87) 63-69.

Reflections on biblical interpretation in general are followed by observations on historical and theological aspects of individual episodes in Mt 1–2.—D.J.H.

113. C. R. Kazmierski, "The Stones of Abraham: John the Baptist and the End of Torah (Matt 3,7-10 par. Luke 3,7-9)," *Biblica* 68 (1, '87) 22-40.

In Mt 3:7b-10/Lk 3:7b-9 we are dealing with a saying that was originally independent of the limitations of its present context and may have entered the Baptist tradition and helped to shape it from an entirely different perspective than that ordinarily presumed. The *Sitz im Leben* for the passage may have been the rejection faced by early Christian charismatic preachers in Palestine. In general the NT Baptist traditions developed not within the context of Christian-Baptist controversy but out of the stigma-management process of an honor-shame society. What is explicit in the body of the Baptist tradition are the various patterns of interpretation by which John's contemporaries and/or the Christian church sought to restore and maintain his honor and thus its own collective position within society.—C.R.M.

114. [Mt 5–7] E. LaVerdiere, "The Discourse on the Mountainside," *Emmanuel* 93 (6, '87) 315-323.

The article examines the Sermon on the Mount (Mt 5–7) as a literary unit in Matthew's Gospel, discussing the Matthean context of the discourse as well as its shape and some of its recurrent themes.—C.R.M.

115. [Mt 5–7] E. Y. L. Ng, "The Structure of the Sermon on the Mount," [in Chinese] *CGST Journal* [Hong Kong] 3 ('87) 57-72.

The Sermon on the Mount as a whole displays a chiastic structure with the turning point occurring after Mt 7:5. Beginning with Mt 7:6, later sections either provide a balanced view, or correspond to, or summarize sections in the earlier part of the sermon. Understanding the sermon's chiastic structure not only explains the apparent disjunctions in chapter 7 but also clears Matthew of the charges of mishandling Q material and incompetence.—D.J.H.

116. [Mt 5–7] H. Riniker, "Die Bergpredigt heute," *ReformFor* 1 (33, '87) 11-14.

New and important treatments of the Sermon on the Mount (Mt 5–7) appear in U. Luz, *Das Evangelium nach Matthäus,* 1. Teilband (1985); H. Weder, *Die "Rede der Reden"* (1985); and J. Gnilka, *Das Matthäusevangelium,* 1. Teil (1986). The article compares their approaches to the structure of the sermon, the beatitudes, the poor, the poor "in spirit," and the hermeneutics of the sermon.—D.J.H.

117. [Mt 5–7] J. G. Williams, "The Sermon on the Mount as a Christian Basis of Altruism," *Humboldt Journal of Social Relations* [Arcata, CA] 13 (1-2, '86) 89-112.

The Sermon on the Mount (Mt 5–7) brings to radical expression that which was evidently persuasive in the early Jesus movement: the affirmation of the transformation of human life that enables the messianic community to act on the premise that we all belong to the same community of being. To love one's enemy is to redeem life and avert reciprocal violence. To act on behalf of those who are weak and vulnerable is to give the Son of Man food and clothing. Christian altruism based on the Sermon on the Mount is a powerful witness that asks the world to see that the extent of God's reality and love is all-encompassing, including every creature and every type of human being.—D.J.H.

Mt 5–7, § 32-336.

118. D. A. Black, "The translation of Matthew 5.2," *BibTrans* 38 (2, '87) 241-243.

Rather than taking the expression ἀνοίξας τὸ στόμα αὐτοῦ in Mt 5:2 as needlessly repetitious, interpreters should recognize it as Matthew's use of a Semitic idiom to begin a public address (see Job 3:1-2 LXX; Ps 78:2; Judg 11:35-36; etc.).—D.J.H.

119. J. R. Levison, "Responsible Initiative in Matthew 5:21-48," *ExpTimes* 98 (8, '87) 231-234.

In Mt 5:21-48 Jesus required that disciples expand the depth of meaning of the Law in a radical way by accepting the responsibility to initiate goodness. By expressing this depth through a series of examples of the kind of action required, Jesus also expanded the breadth of the application of the Law.—C.R.M.

120. [Mt 5:32] J. J. Sabatowich, "Christian Divorce and Remarriage," *BibToday* 25 (4, '87) 253-255.

Jesus' saying in Mt 5:32 ("everyone who divorces his wife—adultery is a separate case—forces her to commit adultery") should be understood to mean that the woman who is divorced because she has been unfaithful to her husband is not forced by her father to commit adultery when he arranges a new marriage for her, since she has already chosen to commit adultery.—D.J.H.

121. Buetubela Balembo, "Et ne nous soumets pas à la tentation. La difficile actualisation de Mt 6,13," *RevAfricThéol* 10 (19, '86) 5-13.

The content and context of Mt 6:13 indicate that the "futurist" interpretation is inadequate because the threat is immediate rather than distant. The prayer concerns the desire to be preserved (6:13a) far from the power of evil (6:13b).—D.J.H.

Mt 8:23-27, § 32-392.

122. R. Bartnicki, "Der Bereich der Tätigkeit der Jünger nach Mt 10,5b-6," *BibZeit* 31 (2, '87) 250-256.

The saying in Mt 10:5b-6 ("Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel") stems from the Palestinian tradition and goes back to the historical Jesus. Matthew incorporated it in his Gospel without assuming that its limitation of the disciples' mission to Israel was still binding after the resurrection (see Mt 28:19). For Matthew, the limitation had only historical significance.—D.J.H.

123. [Mt 12:38-41] J. Swetnam, "Some Signs of Jonah," *Biblica* 68 (1, '87) 74-79.

Matthew and Luke viewed the "sign of Jonah" in distinctive ways [see § 29-958]. In Mt 12:38-41 (see 16:1-4) the comparison between the sojourns of Jonah and Jesus in the belly of the sea-monster is the ground justifying the comparison so that Jesus' prophecy regarding the destruction of Jerusalem can legitimately be called a sign of Jonah. The fact that both Jesus (by resurrection) and Jonah (by the non-destruction of Nineveh) were each vindicated by God is seized on in Lk 11:29-32 to show that both Jesus and Jonah become signs.—D.J.H.

124. J. A. Gibbs, "Parables of Atonement and Assurance: Matthew 13:44-46," *ConcTheol Quart* 51 (1, '87) 19-43.

The parables of the hidden treasure and the pearl of great price (Mt 13:44-46) are parables of the atonement. Offered in their Matthean context to Jesus' disciples, they proclaim the grace of God and the security that Christ's disciples possess even in the midst of a fallen hostile world.—D.J.H.

125. P. Archbald, "Interpretation of the Parable of the Dragnet (Matthew 13:47-50)," *VoxRef* 48 ('87) 3-14.

The parable of the dragnet (Mt 13:47-50) stresses the reality of a coming future event (the final judgment) as an answer to a present problem (the mixed nature of his kingdom, his association with "sinners"). The King has come already, but the final purification is not yet. The separation of good and bad cannot occur yet, because the time is not right.—D.J.H.

Mt 16:1-4, § 32-123.

126. J. Gnilka, "'Tu es, Petrus.' Die Petrus-Verheissung in Mt 16,17-19," *MünchTheol Zeit* 38 (1, '87) 3-17.

The current exegetical understanding of Jesus' promise to Peter according to Mt 16:17-19 is discussed under six headings: the text; the beatitude; the names Cephas/Peter; the tradition; imagery, motifs, interpretation; and the portrait of Peter in Mt.—D.J.H.

Mt 17:1-8, § 32-168.

127. L. Barni, “Il recente dibattito sul ‘logion’ degli eunuchi (Mt 19,10-12),” *StudPat* 34 (1, ’87) 129-151.

In *Mariage et divorce dans l’évangile* (1959) J. Dupont argued that the eunuch-logion in Mt 19:12 referred not to those who renounced marriage entirely (celibates) but rather to those who had repudiated their wives on account of adultery (see Mt 19:9) and could not marry another woman without committing adultery themselves. After explaining Dupont’s position, the article discusses the principal interpretations of the text as a teaching about celibacy or about the indissolubility of marriage. Then it surveys studies of Mt 19:10-12 since 1959 in which Dupont’s thesis was either ignored, not shared, or shared. The major difficulty with Dupont’s thesis involves the appropriateness of describing as a “eunuch” a man who had repudiated his first wife.—D.J.H.

128. W. A. Heth, “Unmarried ‘for the Sake of the Kingdom’ (Matthew 19:12) in the Early Church,” *GraceTheolJourn* 8 (1, ’87) 55-88.

The practice of celibacy in the early church cannot be wholly or even primarily attributed to the influence of the ascetic tendencies of the time, though it was certainly aided by them. Both the concepts and the terminology of Mt 19:12 and 1 Cor 7:7 stand behind the practice of remaining single because of the claims and interests of the kingdom of God.—D.J.H.

129. [Mt 23:34-36] J. M. Ross, “Which Zachariah?” *IrBibStud* 9 (2, ’87) 70-73.

There are four possibilities for the identification of Zechariah in Mt 23:34-36/Lk 11:49-51: (1) the prophet Zechariah son of Barachiah, (2) Zechariah son of Jehoiada (see 2 Chr 24:20-22), (3) Zechariah son of Bareis (see Josephus *War* 4.5.4), and (4) an unknown Zechariah put to death in the Temple not long before Jesus’ day. In view of the difficulties attending the first three possibilities, the fourth stands as the most probable identification. —C.R.M.

130. [Mt 26:6-13] R. F. Thiemann, “The Unnamed Woman at Bethany,” *TheolToday* 44 (2, ’87) 179-188.

The unnamed woman at Bethany (Mt 26:6-13) plays a crucial role in Matthew’s narrative strategy of opening the category of “disciple” to those who were not originally among the Twelve. Disciples are those who recognize Jesus as crucified and risen Messiah, who undertake to follow the way of the cross, and who seek to “make disciples of all nations” (see Mt 28:16-20).—D.J.H.

131. [Mt 26:50] I. Peri, “Der Weggefährte,” *ZeitNTWiss* 78 (1-2, ’87) 127-131.

The Hebrew text of Sir 37:2-3 indicates that underlying the Greek ἑταῖρε in Mt 26:50 was the Hebrew word *reaʿ*: “My companion, for what have you come?”—D.J.H.

132. F. Neirynck, “ΤΙΣ ΕΣΤΙΝ Ο ΠΑΙΣΑΣ ΣΕ. Mt 26,68/Lk 22,64 (diff. Mk 14,65),” *EphTheolLov* 63 (1, ’87) 5-47.

The most probable origin of τίς ἐστιν ὁ παίσας σε in Lk 22:64 is Lukan redaction of Mk 14:65. From τότε to Χριστέ in Mt 26:67-68 can be explained as a Matthean composition on the basis of Mk 14:65. But the question τίς ἐστιν ὁ παίσας σε remains a serious problem because of the Matthean omission of the blindfolding. The possibility of an early and widespread interpolation in the case of Mt 26:68 cannot be excluded.—D.J.H.

133. L. **Legrand**, "The Missionary Command of the Risen Lord Mt 28:16-20," *IndTheol Stud* 24 (1, '87) 5-28.

After discussing the general structure of Mt 28:16-20, the article provides an exegesis of the text, with particular attention to the missionary mandate in vv. 18-20. The missionary mandate opens up the ecclesiological, christological, ethical, and trinitarian dimensions of the Christian mission.—D.J.H.

Mark

134. C. W. **Hedrick**, "Narrator and Story in the Gospel of Mark: *Hermeneia* and *Paradosis*," *PerspRelStud* 14 (3, '87) 239-258.

The narrative device designated *hermeneiai* covers asides, footnotes, parentheses, and explanatory comments. Most of the *hermeneiai* in Mk simply enhance the story, or clarify aspects of plot or action inside the story. Others draw morals and theological interpretations, or convey the implied author's comments. The casting of women in a positive light was Mark's own choice in characterization. Recognition of Mark's literary skill has consequences for evaluating his Gospel as a historical text.—D.J.H.

135. D. A. **Lee-Pollard**, "Powerlessness as Power: A Key Emphasis in the Gospel of Mark," *ScotJournTheol* 40 (2, '87) 173-188.

Power and powerlessness in Mk exist in a paradoxical relationship. God's power evidenced in the signs and mighty acts of Jesus is seen at its height not in the resurrection of Jesus but rather in the crucifixion. In his theology of the cross Mark demonstrated that in the final analysis God's power is the power to renounce power. Through God's power Jesus was able to allow himself to become powerless and face the necessity of the cross.—D.J.H.

136. J. **Steyn**, "Na 'n respons op Markus as antwoord aan 'n denkbeeldige," *TheolEvang* 20 (3, '87) 38-44.

Using the device of responses to an imaginary inquirer, the article reflects on the difficulties and possibilities in reading Mk. In narrating the story of the crucified one, Mark produced neither a teaching nor a theology, not even a theology of the God who is silent. The Gospel simply leads to silence.—D.J.H.

137. W. G. **Thompson**, "Mark's Gospel and Faith Development," *ChicStud* 26 (2, '87) 139-154.

The article addresses how persons at four of J. Fowler's stages of faith development might interact with Mk: mythic-literal faith (children and beyond), synthetic-conventional faith (adolescents and beyond), individuative-reflective faith (young adults and beyond), and conjunctive faith (midlife and beyond). For each stage it describes how persons make meaning in their lives and presents hunches as to what aspects of Mk might be attractive to them. Mark's Jesus can be significant for persons at all stages, but they will view him very differently.—D.J.H.

138. B. M. F. **van Iersel**, "Les récits-paraboles et la fonction du secret pour le destinataire de Marc," *SémiotBib* 45 ('87) 23-35.

Analysis of the parable of the seeds and related material in Mk 4, the parable of the vinedressers (Mk 12:1-9), and the Last Supper account (Mk 14:22-25) indicates that the true secret in Mk is the paradox of Jesus' identity as the assassinated Son of God.—D.J.H.

139. F. Watson, "Ambiguity in the Marcan Narrative," *KingTheolRev* 10 (1, '87) 11-16.

The idea that literary texts can legitimately be interpreted only from the historical point of view must be resisted. This literary approach to Mk first offers observations on the theological profundity of Mk under the heading "ambiguity and the structure of the Markan narrative." Then it inquires whether Mark's fundamental dialectic of power and weakness has the ability to illumine aspects of our own experience.—C.R.M.

140. J. A. Ziesler, "Which is the Best Commentary? VII. The Gospel According to Mark," *ExpTimes* 98 (9, '87) 263-267.

Commentaries on Mk are evaluated under three headings: commentaries aimed at the general reader, full-scale commentaries on the English text, and commentaries on the Greek text. There is no satisfactory commentary on the Greek text; C. E. B. Cranfield's volume is the best there is but it predates the contemporary understanding of the Gospels. There are at least four fine commentaries on the English text (D. E. Nineham, E. Schweizer, W. L. Lane, H. Anderson), and which is preferable is hard to say, though Anderson perhaps has an edge.—C.R.M.

Mk, §§ 32-94r, 99.

141. D. Dormeyer, "Die Kompositionsmetapher 'Evangelium Jesu Christi, des Sohnes Gottes' Mk 1.1. Ihre Theologische und Literarische Aufgabe in der Jesus-Biographie des Markus," *NTStud* 33 (3, '87) 452-468.

The term εὐαγγέλιον, aside from its theological import, had the literary function of assigning the account of Mark to the basic genre "Prunkrede" (*genos epideiktikon*). Within this genre "Gospel" constituted a new subgenre of early Jewish and ancient biography. The origin of the use of the term "Gospel" is not to be found in the defense against Marcion but rather in the canonization of Mark's ingenious achievement, which developed the literary and theological ingredients of the gospel-metaphor into a biography of Jesus.—C.R.M.

142. J. Swetnam, "Some Remarks on the Meaning of ὁ δὲ ἐξελθών in Mark 1,45," *Biblica* 68 (2, '87) 245-249.

The evidence against taking ὁ δὲ ἐξελθών in Mk 1:45 as referring to Jesus (and not the leper) is cumulatively strong to the point of being overwhelming: The words would be a unique exception to the Markan use of δέ, would introduce a clause containing a unique exception regarding the Markan use of the explicit subject of an infinitive in a result clause, would introduce a sentence in which the phrase διαφημίζειν τὸν λόγον is at variance with Mt 28:15 and 9:31, would introduce a summary contradicting Mk 1:39, and would introduce an interpretation of Mk 1:45 that verges on the unintelligible. The view that Mk 1:45 is ambiguous as to its subject should be given a dignified burial once and for all.—D.J.H.

143. D. M. May, "Mark 3:20-35 from the Perspective of Shame/Honor," *BibTheolBull* 17 (3, '87) 83-87.

An explication of Mk 3:20-35 through the cultural anthropological model of shame/

honor reveals two groups, Jesus' family and the scribes, both of which are concerned about their honor rating. The scribes lose honor to Jesus in the shame/honor contest of challenge and rebuttal. The family of Jesus and Jesus himself are saved from dishonor and shame by the higher legitimating norm of "doing God's will" (v. 35).—C.R.M.

144. L. Schottroff, "'We Are Seeds, Not Pebbles.' The Parable of the Sower Mk. 4,3-8 parr.," *TanturYearb* ('84-'85) 225-243.

The parable of the sower (Mk 4:3-8 parr.) is examined with regard to its emphases, its metaphorical tradition (see Jer 17:5-8; Psalm 1; *4 Ezra* 8:41-45), the picture in the parable and agricultural realities in antiquity, its picture and the theological contexts, and the meaning of the parable in the context of Jesus' message and practice. The parable describes infertile and fertile seed, death or life before God. The theme of hardness of heart is already in its metaphor. The place of hope is the "fertile seeds" who set out on the path of Jesus. —D.J.H.

Mk 4:35-41, § 32-392.

Mk 6:52-53, § 32-49.

145. [Mk 7:24-30] A. Stock, "Jesus and the Lady from Tyre. Encounter in the Border District," *Emmanuel* 93 (6, '87) 336-339, 358.

In Mk 7:27 ("it is not right to take the children's bread and throw it to the dogs") Jesus used the watchword of the Jewish inhabitants of the border district between Galilee and Tyrian territory. But he used it primarily to provide an opening for the Tyrian woman. In their ironic encounter both Jesus and the lady from Tyre were winners.—D.J.H.

Mk 9:2-8, § 32-168.

146. [Mk 13:2] J. D. M. Derrett, "No Stone Upon Another: Leprosy and the Temple," *JournStudNT* 30 ('87) 3-20.

Jesus' behavior and cryptic comments on the Temple (see Mk 11:11, 15-19) can be explained on the hypothesis that he searched for suspected leprosy in the "house" (see Lev 14:36). Leprosy indicated visually sins unknown to the culprit's neighbors. Rather than repairing the definitive old structure, Jesus substituted a completely new one (see Mk 13:1-2).—D.J.H.

147. [Mk 14:53-72] R. Fox, "Peter's Denial in Mark's Gospel," *BibToday* 25 (5, '87) 298-303.

While Jesus was affirming his identity as the Messiah, Peter was denying his identity as one of the Messiah's followers. This investigation of Peter's denial according to Mk 14:53-72 appears under three headings: fear and denial, realization and repentance, and alienation and conversion.—D.J.H.

Mk 14:65, § 32-132.

148. [Mk 16:1-8] T. Sheehan, "Two Easter Legends," *Philosophy & Theology* [Milwaukee, WI] 1 (1, '86) 32-48.

The narratives that purport to relate the Easter period developed from (1) a pre-Markan story in which an apocalyptic angel announced that Jesus had been raised but did not mention any appearances, to (2) Mark's story in which the angel, after announcing the resurrection, also alluded to a future appearance in Galilee, to (3) the later Evangelists' narrations of appearances that allegedly took place in Jerusalem and Galilee. The pre-Markan oral legend about Easter brilliantly subverted its own apparent theme of a pious visit to Jesus' grave to suggest that something other than an empty tomb is required to motivate Easter faith. The source of Easter faith is not the historical past but rather the eschatological present-future. —D.J.H.

Luke

149. W. Baird, "Luke's Use of Matthew: Griesbach Revisited," *PerkJourn* 40 (3, '87) 35-38.

The article reviews H.-H. Stoldt's critique of Griesbach's attempt to demonstrate that Lk used Mt in the narrative of the women at the tomb (Lk 24:1-11) and his assertion that "we know" Lk customarily used Mt as a source. Although Stoldt concludes that Griesbach's claim that Lk used Mt cannot be sustained, he is to be commended for bringing the earlier argument to our attention.—C.R.M.

150. M. Crofts, "Translating 'Fear Not' in Luke's Gospel," *Notes on Translation* [Dallas, TX] 119 ('87) 31-40.

The occurrences of "fear not" in Lk fall into three major categories: reaction to the supernatural, holding in awe/respect, and worry/doubt. The precise meaning must be studied in both the source language and the receptor language.—D.J.H.

151. J. Dawsey, "The Temple-Theme in Luke," *MelTheol* 38 (1, '87) 26-32.

It is possible to hypothesize that the positive emphasis placed on the Temple in Lk results from the author's attempt to recapture an earlier element of the gospel story. It would have been natural for the Christian community to have early on replaced the Moses-story that was told at Passover with the new story of salvation, also linked to Passover. The Temple-theme in Lk might have been appropriated from that story.—C.R.M.

152. J. M. Dawsey, "The Unexpected Christ: The Lucan Image," *ExpTimes* 98 (10, '87) 296-300.

The use of prominent figures from Israel's past (Elijah, Moses, David) as types and antitypes for Jesus in Lk indicates that its author was concerned with the attempt to mold Jesus to fit a preconceived idea of what he should be like. The Emmaus account (Lk 24:13-32) shows that the paradox of Jesus, his hiddenness and mysterious presence, is at the heart of the gospel.—C.R.M.

153. W. R. Farmer, "Luke's Use of Matthew: A Christological Inquiry," *PerkJourn* 40 (3, '87) 39-50.

A discussion of the order of discourse material in Lk relative to Mt leads to a review of further compositional considerations important for understanding Luke's use of Mt: rhetoric and genre, the role of Isaiah, Luke's geopolitical and sociological orientation, and the placement of Luke's travel narrative. Two conclusions are reached: (1) All of the lengthy Matthean discourses are represented in Lk and except for one reversal appear in the same relative sequence. (2) Luke always follows understandable literary procedures in his use of material taken from Mt.—C.R.M.

154. J. A. FITZMYER, "Jesus in the Early Church through the Eyes of Luke-Acts," *Script Bull* 17 (2, '87) 26-35.

The topic of how Jesus is viewed in Lk-Acts is developed under four headings: the Lukan kerygma, the geographical and historical perspectives of the Lukan portrait of Jesus, the Lukan emphasis in the use of christological titles, and the Lukan view of Jesus and the Spirit. Luke not only preserved the primitive kerygma but gave it a distinctive Lukan nuance. Luke painted a portrait of Jesus that depicted him as a fully human being, but also with characteristics that transcend such a human condition.—C.R.M.

155. M. JENNY, "Lukas der Liturgiker," *Jahrbuch für Liturgik und Hymnologie* [Kassel] 30 ('86) 66-72.

Luke quoted the OT psalms at nine points in his work. He is the earliest Christian known by name to adapt and develop the text of the biblical psalms. The canticles in Lk-Acts indicate that he also provided impulses for nonbiblical poetry.—D.J.H.

156. H.-J. KLAUCK, "Die heilige Stadt. Jerusalem bei Philo und Lukas," *Kairos* 28 (3-4, '86) 129-151.

What unites Philo and Luke is their status as Hellenistic observers of Jerusalem from outside. They both brought from the religious traditions in which they stood a profound and genuine interest to the holy city. After reviewing Jerusalem in the work of Philo, the article considers the place of this city in Lk-Acts. Philo stylized the relation between Jerusalem and the Diaspora after the model of a mother-city and colonies. Although Luke was aware of this comparison, he did not take it up but portrayed the Christian communities in greater freedom and independence. Yet he would not have resisted the characterization of Jerusalem with the honorary-title "metropolis of Christianity."—C.R.M.

157. W. S. KURZ, "Narrative Approaches to Luke-Acts," *Biblica* 68 (2, '87) 195-220.

Literary methods rightly applied can make important contributions to biblical exegesis. After cautionary remarks on applying some forms of contemporary literary criticism to biblical texts, the value of supplementing historical criticism with narrative and literary approaches is illustrated with examples from Lk-Acts: the prologue and narrative transition in Luke 1, the plot-ending of Acts, and the "we" passages.—C.R.M.

158. V. MAKRIDIS, "Το πρόβλημα της παράλειψης των Ηρωδιανών στο Ευαγγέλιο του Λουκά" [The Problem of the Omission of the Herodians in the Gospel of Luke], *DeltBibMel* 15 (1, '86) 45-52.

Luke omitted mention of the Herodians in Lk 6:6-11 because the question of Sabbath observance, a religious issue, did not require the presence of a political group. He did the same in Lk 20:20-26 because, though tribute to Caesar was indeed a political issue, the

Herodians were not a clearly defined group and Lukan readers might have found the term incomprehensible.—Th.S.

159. J. **Osei-Bonsu**, "The Intermediate State in Luke-Acts," *IrBibStud* 9 (3, '87) 115-130.

An extended consideration of Lk 16:19-31 and a brief look at Lk 23:43 in conjunction with Acts 2:27, 31 shows that all of these texts imply the intermediate state of the soul between death and resurrection and do not support the opinion that Luke adopted a Greek view of the afterlife.—C.R.M.

160r. J. B. **Tyson**, *The Death of Jesus in Luke-Acts* [*NTA* 31, p. 104].

(1) D. **Schmidt**, "Tyson's Approach to the Literary Death of Luke's Jesus," *PerkJourn* 40 (2, '87) 33-38.—Tyson's literary-critical analysis of Jesus' death in Lk-Acts is an outgrowth of his earlier studies. Though more methodological discussion is needed on the role of distinctiveness in the formulation of literary themes, Tyson has succeeded in bringing into sharper focus one of the most crucial sets of themes in Lk-Acts. (2) D. L. **Balch**, "Comparing Literary Patterns in Luke and Lucian," 39-42.—There are remarkable correspondences between Luke's approach to Jesus' death and Lucian's narration of Peregrinus' death. Tyson's omission of the theme of divine guidance as a literary pattern is a serious deficiency. (3) P. L. **Shuler**, "Questions of an Holistic Approach to Luke-Acts," 43-47.—Tyson's justification of the application of holistic analysis to Lk-Acts requires additional comment, if not further development, with regard to the literary genre of the work and the implications of identifying a motif as a literary pattern or structure. [The same issue (pp. 48-50) contains a response by Tyson.]—D.J.H.

161. F. D. **Weinert**, "Luke, Stephen, and the Temple in Luke-Acts," *BibTheolBull* 17 (3, '87) 88-90.

The widespread presumption that Luke was critical of the Jerusalem Temple as dispensable and superseded by the work of Jesus and his followers is founded on a very narrow basis. The texts usually cited from Lk (13:34-35; 19:45-46; 21:5-7; 23:45) do not support this judgment. The key references in Acts thought to argue for Luke's rejection of the Temple (6:13-14; 7:48-50; 17:24-25) actually reveal Lukan emphases in which the Temple is not the direct object of criticism.—C.R.M.

Lk, § 32-283.

Lk 1–2, § 32-111r.

162r. [Lk 1:46-55] I. **Gomá Civit**, *The Song of Salvation* [*NTA* 31, p. 363].

H. **Tomnay**, "'The Song of Salvation' by Isidro Gomá Civit," *Month* 20 (8-9, '87) 310-312.—Although this book is an example of unfaulted exegetical scholarship, one is exasperated at times by the amount of redactional and etymological detail into which it goes. There does, however, emerge from the exegesis a specific theology of liberation: Mary's experience as a woman, as a "little one," becomes the universal experience of men and women.—D.J.H.

163. [Lk 2:1-2] T. P. WISEMAN, "'There went out a Decree from Caesar Augustus . . . ,'" *NTStud* 33 (3, '87) 479-480.

In A.D. 6 Augustus introduced a five-percent inheritance tax, which was binding on all Roman citizens except the very poor. It must have required up-to-date census data to establish who was taxable and thus maximize the income. Quirinius probably decided to carry out this census along with his provincial census in A.D. 6-7. Luke failed to realize that Augustus' edict applied only to Roman citizens. But he did not invent the "decree of Caesar Augustus" (see Lk 2:1-2) out of nothing.—D.J.H.

164. D. D. SYLVA, "The Cryptic Clause *en tois tou patros mou dei einai me* in Lk 2:49b," *ZeitNTWiss* 78 (1-2, '87) 132-140.

The word τοῖς in Lk 2:49 is a double entendre and refers to the Temple as God's house and to God's affairs. The phrase ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με prefigures Jesus' teaching ministry in the Temple during his final days in Jerusalem as recorded in Lk 19:45–21:38. Lk 2:49b should be translated: "Do you not know that I must be concerned with my father's words in the Temple?"—C.R.M.

Lk 3:7-9, § 32-113.

165. [Lk 3:21–4:30] R. F. COLLINS, "Jesus, Hijo de Dios. La Perspectiva de Lucas," *Actualidad Pastoral* 20 ('87) 31-35.

After comparing Luke's use of the title "Son of God" with Mark's use of it, the article considers Luke's portrayal of Jesus as the Son of God in four episodes: the baptism (3:21-22), the temptation (4:1-13), the genealogy (3:23-38), and the discourse at the Nazareth synagogue (4:14-30).—D.J.H.

166. G. GARLATTI, "Evangelización y liberación de los pobres (Lucas 4, 16-21)," *RevistBíb* 49 (1, '87) 1-15.

The article highlights the relations between Jesus' proclamation of the gospel, the poor as the addressees of that proclamation, and liberation as the primordial result of this salvific action. Thus it considers Jesus' proclamation of the gospel in the synagogue at Nazareth (Lk 4:16-21), the poor in Jesus' thought (Mt 5:3, 5; Lk 6:20), and the objective of evangelization—the liberation of captives and the oppressed as well as the proclamation of the year of the Lord's grace.—D.J.H.

Lk 7:22, § 32-102.

167. [Lk 7:36-50] J. A. SANDERS, "Extravagant Love," *NewBlackfr* 68 (806, '87) 278-284.

The article interprets the extravagant love shown to Jesus by the sinful woman (Lk 7:36-50) against the background of the Jubilee legislation in Deuteronomy 15. Then it connects the parable of the Good Samaritan (Lk 10:25-37) with 2 Chronicles 28 and concludes with reflections on the extravagant love shown by the woman of Lk 7:36-50.—D.J.H.

Lk 8:22-25, § 32-392.

168. [Lk 9:28-36] J. MURPHY-O'CONNOR, "What Really Happened at the Transfiguration?" *BibRev* 3 (3, '87) 8-21.

The original story of Jesus' transfiguration is embedded in Lk 9:28-36: "It happened after these words, about eight days, taking with him Peter and John and James, he went up the mountain to pray. And as he was praying, the appearance of his face was altered. And behold, two men talked with him, who appearing in glory spoke of his 'exodus' which he was about to fulfill in Jerusalem. But Peter and those with him saw his glory and the two men standing with him. And when they parted from him, Jesus was found alone." The story had two parts: a factual part in which Jesus' face changes, and an interpretive part in which the angels explain that Jesus' death ("exodus") is part of God's plan for humanity and would be a saving event. It may have originated in Jesus' flash of insight about his death as the fulfillment of his ministry. Mark's version (Mk 9:2-8; see Mt 17:1-8) affected Luke's account when a later editor changed the original Lukan story on the basis of Mark's expanded story.—D.J.H.

169. J. KODELL, "Luke and the Children: The Beginning and End of the Great Interpolation (Luke 9:46-56; 18:9-23)," *CathBibQuart* 49 (3, '87) 415-430.

By framing the special material in the great interpolation (Lk 9:51–18:14) with the stories of Jesus and the children (9:46-48; 18:15-17) and by using the interlocking technique of "exemplary pairs" at the beginning and end of the section (in 9:46-56 the contrasting images of the child and the disciples interlock with the figures of the exorcist and the Samaritans; in 18:9-23 the Pharisee and the tax collector interlock with the rich ruler and the children), Luke pointed to the theme of discipleship that focuses many of the stories and sayings of the journey narrative. Thus the key to a major unifying theme of the interpolation is found in the use of the two children passages, that is, in those interlocking frames that form a thematic inclusion for the entire section: A disciple of Jesus must "receive the kingdom of God like a child" (18:17).—C.R.M.

170. C. A. EVANS, "'He Set His Face': Luke 9,51 Once Again," *Biblica* 68 (1, '87) 80-84.

There are good reasons for suspecting that Ezek 21:2-6 underlies the expression "he set his face to go to Jerusalem" in Lk 9:51. By using the expression "he set his face," Luke alluded to Ezekiel and thereby hinted at the impending judgment of Jerusalem [see § 27-553]. —C.R.M.

171. [Luke 9:51–19:44] J. M. DAWSEY, "Jesus' Pilgrimage to Jerusalem," *PerspRelStud* 14 (3, '87) 217-232.

The central section of Lk joined Jesus' pilgrimage to the Passover festival in Jerusalem to a specific memory of the Exodus event found in Moses' speeches in Deuteronomy and in the theme of the wandering in the wilderness as a way of recalling the Deuteronomic heritage and reinterpreting that heritage in light of Jesus' proclamation of the kingdom. That Jesus anticipated the kingdom by recalling some specific aspects of the Exodus can be readily seen in the story of the Samaritan leper (Lk 17:11-19). The author organized the central section in this manner to show readers that Jesus' message was in many ways a reaffirmation of what God had said before.—C.R.M.

Lk 11:20, § 32-102.

Lk 11:29-32, § 32-123.

Lk 11:49-51, § 32-129.

172. T. Gorringe, "A Zealot Option Rejected? Luke 12:13-14," *ExpTimes* 98 (9, '87) 267-270.

Although the tradition preserved the sharp rejection by Jesus in Lk 12:13-14, the memory of the original setting was lost and the meaning moralized to make it universally applicable. The words used in the text, understood within their wider Gospel and OT context, indicate that Jesus was challenged to take a Zealot option (restoring the inheritance of Israel), a challenge that evoked a heated refusal.—C.R.M.

173. R. Krüger, "La sustitución del tener por el ser. Lectura semiótica de Lucas 15,1-32," *RevistBíb* 49 (2, '87) 65-97.

A semiotic analysis of the three parables in Lk 15:1-32 underlines that the salvific program of Jesus involves the communitarian and historical inclusion of those who have been excluded by the normative, legal, and religious system in force. The final totality implies a new "being" and a new "having" (love and communitarian integrity versus money). At the center of the Lukan travel narrative Lk 15:1-32 is a marvelous retrospective on Jesus in his situation with regard to the scribes and Pharisees.—D.J.H.

174. D. L. McConaughy, "A Recently Discovered Folio of the Old Syriac (Sy^c) Text of Luke 16,13–17,1," *Biblica* 68 (1, '87) 85-88.

A missing folio belonging to the Curetonian Old Syriac Gospel codex has been found at the Deir el Suryan in the Wadi el Natrun in Egypt. Its text of Lk 16:13–17:1 is generally identical to the Sinai Palimpsest, though it does have interesting variants not found in either the Sinai text or the Peshitta. A collation of the text against the Sinai Palimpsest and photographs of the folio are provided.—D.J.H.

Lk 16:16, § 32-102.

Lk 18:9-23, § 32-169.

175. F. Böhl, "Das Fasten an Montagen und Donnerstagen. Zur Geschichte einer pharisäischen Praxis (Lk 18,12)," *BibZeit* 31 (2, '87) 247-250.

The Pharisaic practice of fasting on Mondays and Thursdays (see *Didache* 8:1; Lk 18:12) probably reflects the importance of those days in the solar calendar (see *Jubilees* 6:23-32). The practice may go back to the calendrical controversies during the persecution by Antiochus IV Epiphanes (see *Jubilees* 6:38; *b. Soferim* 21:1; 1 Macc 1:57, 59).—D.J.H.

176. J. Vitório, "'E procurava ver quem era Jesus. . . .' Análise do sentido teológico de 'ver' em Lc 19,1-10," *PerspTeol* 19 (47, '87) 9-27.

Taking as its starting point the recurrence of verbs of "seeing" in Lk 19:1-10, this narrative analysis of the Zacchaeus story focuses on the characters to whom the theme of seeing is applied: Zacchaeus, Jesus, the crowd, the narrator, and the reader. A literal Portuguese translation of Lk 19:1-10 is provided as an appendix.—D.J.H.

177. N. FERNÁNDEZ MARCOS, “La unción de Salomón y la entrada de Jesús en Jerusalén: 1 Re 1,33-40/Lc 19,35-40,” *Biblica* 68 (1, ’87) 89-97.

In describing Jesus’ entrance into Jerusalem (Lk 19:35-40) Luke deliberately evoked and imitated the surprise anointing of young Solomon and the consequent enthronement procession as they are narrated in the Septuagint of 1 Kgs 1:33-40. Luke’s reliance on 1 Kgs 1:33-40 is indicated by the phrase ἐπεβίβασαν τὸν Ἰησοῦν in Lk 19:35 and other points of contact. —D.J.H.

Lk 22:64, § 32-132.

178. M. L. SOARDS, “Tradition, Composition, and Theology in Jesus’ Speech to the ‘Daughters of Jerusalem’ (Luke 23,26-32),” *Biblica* 68 (2, ’87) 221-244.

A careful analysis of Lk 23:26-32 suggests that it is a Lukan composition. Luke drew on Mk in vv. 26a-d and 32a-b. Early Christian tradition, probably oral, lies behind vv. 29a-d and 31a-b; Luke cites the LXX, perhaps from memory, in v. 30a-d. His own reflection and compositional effort explains vv. 26e-28c. Luke composed the scene on the road to the cross to heighten the image of Jesus in his version of the passion narrative and to emphasize that the passion of Jesus was a moment of great significance that inaugurated “the last days” (see Acts 2:17).—C.R.M.

179. L. DUSSAUT, “Le triptyque des apparitions en Luc 24 (Analyse structurelle),” *RevBib* 94 (2, ’87) 161-213.

Lk 24 is organized in the form of a “triptych” of appearances of the risen Lord. The narrative of each of the three sections is centered around an appearance: of the two men (24:1-12), of Jesus to the disciples on the way to Emmaus (vv. 13-33a), and of Jesus to the apostolic community (vv. 33b-53). Four “biographical kerygmata” (vv. 6b-8, 19b-21, 25-27, 44-48) support the whole structure, the center of which is v. 23: “He is alive.” The article presents a structured translation of Lk 24, a description of this structuring that considers the internal structure of each section and the correlative symmetries between the sections, and methodological remarks on problems relating to the structure, visualization, and interpretation of the text. Two tables illustrate the analysis.—C.R.M.

180. J.-N. ALETTI, “Luc 24, 13-33. Signes, accomplissement et temps,” *RechSciRel* 75 (2, ’87) 305-320.

The road from Jerusalem to Emmaus (Lk 24:13-33) is the symbolic structure of another road through the Scriptures. This journey is necessary to recognize in Jesus the unique and definitive eschatological fulfillment of salvific events and of figures and prophecies of the past. Jesus brings about a recognition of himself in the breaking of bread—an invitation to share his life, victorious over death. Thus he inaugurates the time of the church and the time of the repetition of sacramental signs, through which he continues to give the gift of love, given once and for all.—D.J.H.

181. [Lk 24:28-29] H. RUSCHE, “Gastfreundschaft in Emmaus,” *BibKirch* 42 (2, ’87) 65-67.

The action of the two disciples in Lk 24:28-29, where they extend hospitality to Jesus prior to recognizing him (v. 31), represents an overlooked turning point in the Emmaus account. Parallels to the course of the narrative here may be found in Gen 18:1-10 and *Testament of*

Abraham. In all three accounts the strangers are not asked in because they are known or promise payment but because they are in need and require shelter, rest, and refreshment. —C.R.M.

John

182. F. W. Beare, "Spirit of Life and Truth: The Doctrine of the Holy Spirit in the Fourth Gospel," *TorontoJournTheol* 3 (1, '87) 110-125.

In the Fourth Gospel Jesus appears as the giver of the Holy Spirit; very little is said of the Spirit as the divine power in his life. The Fourth Evangelist focuses on Jesus as the one who baptizes with the Holy Spirit. In many different ways the Evangelist unfolds for us what the dispensing of the Spirit means.—D.J.H.

183. L. M. Bridges, "Gems of Illumination. Jesus' Aphorisms in the Gospel of John," *Westar Magazine* [Sonoma, CA] 1 (2, '87) 10-13.

After giving a broad definition of aphorism, the article outlines a strategy to identify the aphorisms of Jesus in the Fourth Gospel and illustrates the use of that strategy by showing that Jn 2:19 ("Destroy this temple, and in three days I will raise it up") is an aphorism. —D.J.H.

184. J. A. Crampsey, "The Mother of Jesus in the Fourth Gospel," *Month* 20 (8-9, '87) 295-299.

The portrayal of the mother of Jesus in the Fourth Gospel serves a christological purpose by anchoring the statements about his divine origin to the prime witness to his fleshly reality. It also serves the Gospel's ecclesiology by indicating that belonging to Jesus' ἐκκλησία is the prerogative of those who are born from above, and that this rebirth is made possible by Jesus' ascent to glory and his handing over the Spirit, which brings about a redescription of the human relationships among those so empowered.—D.J.H.

185. F. Kemper, "Zur literarischen Gestalt des Johannesevangeliums," *TheolZeit* 43 (3, '87) 247-264.

The Fourth Gospel may well have been composed before A.D. 66 by a Jewish writer in Rome. The dramatic techniques of the Gospel and its striking parallels with Seneca's tragedies indicate an origin during Nero's reign.—D.J.H.

186. H. Klein, "Vorgeschichte und Verständnis der johanneischen Ich-bin-Worte," *KerDog* 33 (2, '87) 120-136.

This examination of the Johannine ἐγώ εἰμι sayings proceeds in four stages: a classification of the sayings according to their structure and content, an analysis of the different types in their possible development, the consequences of the development for understanding the sayings, and a survey of the meaning of the sayings within the context of Johannine Christology. The Johannine ἐγώ εἰμι sayings remind Christians that even in communion with Christ they rely on what is accomplished and still will be done by Christ.—D.J.H.

187. H. Koester, "The History-of-Religions School, Gnosis, and Gospel of John," *StudTheol* 40 (2, '86) 115-136.

Gnostic religion in its origin and development cannot be understood through the reconstruction of a general system in mythological and philosophical terms, but only in the analysis of gnostic interpretations of the traditions of myth and cult in specific religious communities. The redeemer figure in Jn with its myth of the Son who has come down from heaven, who is the bread of life, the true light, the way, etc., is the Johannine answer to the gnostic interpretation of the traditional sayings of Jesus. Only at this stage are the ingredients ready for the development of a gnostic version of this redeemer myth, a new myth that communicates and justifies the religious experience of alienation and other-worldly salvation. —C.R.M.

188. J. Painter, "C. H. Dodd and the Christology of the Fourth Gospel," *JournTheol SAfric* 59 ('87) 42-56.

The views of C. H. Dodd on the following Fourth Gospel topics are reviewed: authorship and sources, the Gospel and Hellenization, purpose, the development of gnosticism, and Christology. Then a critique takes issue with Dodd's positions on a variety of issues.—C.R.M.

189. J. O. Tuñí, "La estructura hermenéutica del Evangelio de Juan: reflexiones y planteamiento," *EstEcl* 62 (241, '87) 215-235.

The article first presents three aspects that appear to define from within the hermeneutical structure of the Fourth Gospel: the problem of the double level of the Gospel, the theme of time (or history), and the portrayal of Jesus. Then using the hermeneutical schema proposed by H. G. Gadamer, it discusses the hermeneutical structure of the Fourth Gospel in terms of the fusion of horizons and with reference to the Gospel's purpose "that you may believe" (Jn 20:31). Finally it considers the origin and filiation of the Johannine schema, and compares it with the Synoptics in regard to the literary genre of Gospel.—D.J.H.

Jn, § 32-302.

190. A. Feuillet, "Le don actuel et futur de l'Esprit Saint par Jésus dans les chapitres 1 à 12 du Quatrième Évangile," *Divinitas* 31 (2, '87) 119-143. [See § 31-1141.]

The article first discusses the gift of the Holy Spirit made through Jesus in the course of his earthly existence with reference to three texts in the Fourth Gospel: the gift of the Spirit without measure (3:34), the source of the water issuing in eternal life and the worship in spirit and in truth (4:1-42), and the antithesis between "the Spirit that gives life" and "the flesh that is of no avail" (6:63). Next it treats the promise of rivers of living water and the glorification of Jesus according to Jn 7:37-39, first according to the christological explication and then according to the traditional explication. It concludes with observations on the Christian reading of the OT (especially Genesis 1–3) and summarizes an unpublished article (1905) by M. J. Lagrange on Genesis 2–3.—D.J.H.

191. O. Hofius, "Struktur und Gedankengang des Logos-Hymnus in Joh 1:1-18," *ZeitNTWiss* 78 (1-2, '87) 1-25.

It is possible to identify Jn 1:6-8, 12d, 13, 15, 17-18 as secondary additions to the original Logos hymn. The first two strophes (Jn 1:1-3; 1:4-5, 9) spoke of the *logos asarkos,* and the other two strophes (Jn 1:10-12c; 1:14, 16) spoke of the *logos ensarkos.* The hymn was composed as a diptych with each part containing two parallel strophes.—D.J.H.

192. G. M. Soares-Prabhu, "The Sacred in the Secular. Reflections on a Johannine Sutra: 'The Word was made Flesh and dwelt among us' (Jn 1:14)," *Jeevadhara* 17 (98, '87) 125-140.

The specifically historical character of the biblical tradition (the "sacred in the secular") is formulated most explicitly in Jn 1:14, which affirms that the Word became flesh and dwelt among us. This Johannine sutra has important christological, anthropological, and cosmic implications. Its message is that we do not separate the sacred and the secular. Rather, we reach God through our secular activity—our involvement in the personal and political history of humankind and in our caring for the cosmos.—D.J.H.

193. H. Kuhn, "Joh 1,35-51 - Literarkritik und Form," *TrierTheolZeit* 96 (2, '87) 149-155.

A literary analysis of Jn 1:35-51 indicates that vv. 43 and 51 have been inserted into a base-text that combined a presentation-legend (vv. 35-39) and two christological demonstration-legends (vv. 40-42, 44-50).—D.J.H.

194. [Jn 2:10] F. Sardini, "Le nozze di Cana: 'il matrimonio, l'acqua e il vino,'" *BibOr* 29 (2, '87) 97-99.

The "good wine" produced for the wedding feast at Cana (see Jn 2:10) was surely wine (i.e. fruit of the vine) but not alcoholic.—D.J.H.

195. [Jn 3:1-15] S. M. Schneiders, "Born Anew," *TheolToday* 44 (2, '87) 189-196.

Nicodemus is the very type of the truly religious person who is utterly sincere but complacent about knowing God and God's will. In his dialogue with Jesus, Nicodemus is challenged to recognize the arrival of the new covenant in the person of Jesus. This dialogue supplies an image of the femininity of God: The Spirit is the one of whom we are born spiritually in the waters of baptism, just as we are born physically of our mothers in the waters of natural birth (see Jn 3:5).—D.J.H.

196. [Jn 3:1-21] P. Cotterell, "Sociolinguistics and Biblical Interpretation," *VoxEvang* 16 ('86) 61-76.

The application of the insights of linguistics in general and sociolinguistics in particular to Jn 3:1-21 [see § 30-653] results in an entirely fresh treatment of the Nicodemus pericope that enables us to re-create the original context of the fragmented cotext and to give all the evidence made available in the text meaning that is consistent with discourse theory.—C.R.M.

197. [Jn 3:1–4:42] M. M. Pazdan, "Nicodemus and the Samaritan Woman: Contrasting Models of Discipleship," *BibTheolBull* 17 (4, '87) 145-148.

The narratives of Nicodemus and the Samaritan woman (Jn 3:1–4:42) form a diptych that functions as the middle panel of a triptych (with 1:19–2:25 and 4:43–6:69) that indicates different models of discipleship. In 1:19–6:69 Nicodemus and the Samaritan woman function as foils within the larger typology of persons from Judea, Samaria, and Galilee who encounter Jesus. The woman represents Jesus' invitation to each person regardless of background, while Nicodemus typifies fear falling prey to stagnation.—C.R.M.

198. M. J. J. **Menken**, "Some Remarks on the Course of the Dialogue: John 6,25-34," *Bijdragen* 48 (2, '87) 139-149.

A careful and close reading of the dialogue in Jn 6:25-34 on a few vital points, taking into consideration parallels elsewhere in Jn, reveals that the presumed tension between 6:14 and 6:30-31 simply does not exist, at least not on the theological level. The confession in 6:14 is quite compatible with the question in 6:30.—C.R.M.

199. R. **Kieffer**, "Traits paraboliques et discours de révélation en Jean 10:1-21," *Sémiot Bib* 45 ('87) 15-22.

After discussing the context and structure of Jn 10:1-21, the article analyzes the text: the bait of parables (vv. 1-5), Jesus as the door (vv. 7-10), and Jesus as the good shepherd (vv. 11-18). Then it reflects on the deep harmony between the parabolic discourse and the revelation discourse.—D.J.H.

200. F. **Manns**, "Lecture symbolique de Jean 12,1-11," *StudBibFranLibAnn* 36 ('86) 85-110.

Reflection on symbolism in the Fourth Gospel prepares for a literary analysis of Mary's anointing of Jesus according to Jn 12:1-11, an examination of the principal symbols in the text (nard, the house, six days), and a consideration of the Johannine theology of the "spiritual senses." Through his death Christ (not the Law) gave access to the tree of life and spread the fragrance of divinity and immortality.—D.J.H.

201. D. **Hill**, "'My Kingdom is not of this world' (John 18.36). Conflict and Christian Existence in the world according to the Fourth Gospel," *IrBibStud* 9 (2, '87) 54-62.

Jn 18:36 cannot be used to defend a spiritualized, disincarnate mode of Christian existence nor must 19:11 mean the divine sanction of state power. John denies that Christianity is an alternative or parallel power to the state but does not deny that the actions of Christians will impinge on the political order.—C.R.M.

Acts of the Apostles

202. F. F. **Bruce**, "The Theology of Acts," *TSF Bulletin* [Madison, WI] 10 (5, '87) 15-17.

The theological dimension of Acts is surveyed under the following headings: doctrine of God, doctrine of Christ, doctrine of the Spirit, the church and its ordinances, the Gentile mission, biblical theology, soteriology, and eschatology.—C.R.M.

203. L. R. **Donelson**, "Cult Histories and the Sources of Acts," *Biblica* 68 (1, '87) 1-21.

Cult histories provide the best background for imagining what the author of Acts might have faced in terms of sources. Christian churches, in a manner analogous to other cult centers, self-consciously preserved or created the story of their founding, of their relationships to any and all apostles, and of any miraculous events. Corroborating evidence for this assessment is found in the striking agreement between Paul's farewell speech to the Ephesian elders in Acts 20:17-38 and the farewell of Paul to the Ephesian elders through Timothy in 2 Timothy, based not upon common authorship but upon the use of the same local church history in Ephesus by two different authors.—C.R.M.

204. J. Pathrapankal, "Die Kirche der Apostelgeschichte als Modell für unsere Zeit," *Zeitschrift für Missionswissenschaft und Religionswissenschaft* [Münster] 70 (4, '86) 275-287.

The German version of an article published in English in *Indian Journal of Theology* [§ 29-1009].—D.J.H.

205. S. M. Praeder, "The Problem of First Person Narration in Acts," *NovTest* 29 (3, '87) 193-218.

A review of redaction-critical and comparative-literary studies on first-person narration in Acts demonstrates that four features of this narration in Acts remain unexplained: the anonymity of the first-person narrator, plurality of the first-person participants, occurrence of first-person narration only in certain passages, and first- and third-person sections in the first-person passages. Acts scholarship must recognize first-person narration in Acts as the unsolved problem that it is and offer an inclusive account of traditional, source-critical, redaction-critical, and comparative-literary solutions.—C.R.M.

206. R. J. Raja, "Sacralized Secularity in the Acts of the Apostles," *Jeevadhara* 17 (98, '87) 165-181.

In contrast to the apocalyptic literature of the time, Acts denied the radical discontinuity between the two ages and defended the goodness and beauty of this world. Observations on the world, the times, wealth, work, and people (women, Gentiles) lead to the conclusion that Acts did not hesitate to demythologize the separation of the sacred from the secular.—C.R.M.

Acts, §§ 32-154–157, 159–161.

207. D. W. Palmer, "The Literary Background of Acts 1.1-14," *NTStud* 33 (3, '87) 427-438.

In composing the opening paragraph of Acts, Luke combined features of four main literary forms—prologue, appearance (epiphany), farewell scene, and assumption—in order to create a unified introduction to Acts as a whole. The prologue already emphasizes the instruction of Jesus; the final appearance of Jesus, which at the same time constitutes a farewell scene, gives specific content to this instruction; and immediately after the assumption of Jesus the appearance of the heavenly messengers pushes the spectators towards the beginning of this task and sets a limit to its end.—C.R.M.

208. [Acts 7:2-53] R. A. Koivisto, "Stephen's Speech: A Theology of Errors?" *Grace TheolJourn* 8 (1, '87) 101-114.

At least three of the "errors" in Stephen's speech are not inadvertent mistakes but rather calculated insertions into the narrative designed to emphasize certain theological points. After reviewing the development of Stephen's theology in Acts 7:2-53, the article focuses on the call of Abraham (v. 2), the death of Terah (v. 4), and Abraham's purchase of land at Shechem (v. 16). Since the divergences recorded by Luke are deliberate, there is a renewed need to reconcile Stephen's comments on OT history with the OT record.—C.R.M.

209. [Acts 8] G. Lüdemann, "The Acts of the Apostles and the Beginnings of Simonian Gnosis," *NTStud* 33 (3, '87) 420-426.

The most feasible conclusion about Luke's use of ἐπίνοια in Acts 8:22 is that Luke was making an ironical reference to Simon's feminine σύζυγος thereby demonstrating his knowledge of the fundamentals of the Simonian system. Thus the gnostic system of the Simonians witnessed in the time of Justin may now be dated back to the time of Luke or to the time of his Hellenistic sources. Simonian religion is, therefore, a sure candidate for a gnosis at least contemporary with earliest Christianity.—C.R.M.

210. [Acts 10:1-48] G. N. Davies, "When was Cornelius saved?" *RefTheolRev* 46 (2, '87) 43-49.

The God-fearer Cornelius (see Acts 10:1-48) is a significant landmark in Luke's record of the spread of the gospel because he represents the transition of a believing Gentile under the old covenant becoming a believing Christian under the new. Other examples of people who enjoyed a saving relationship with God prior to their hearing of the resurrection of Christ occur in 13:13-43 and 19:1-7.—C.R.M.

211. [Acts 15] M. A. Seifrid, "Jesus and the Law in Acts," *JournStudNT* 30 ('87) 39-57.

When Acts 15, and the Apostolic Decree in particular, are examined in relation to the whole of Lk-Acts, it becomes apparent that for Luke an ethic based on the messianic status of Jesus had replaced the Mosaic Law as the imperative incumbent upon both the believing community and the world at large. This does not preclude obedience to some or all of the demands of the Law, as Acts makes clear. But it does mean the Law's stipulations are binding only in situations in which the new ethic of the resurrected Lord enforces them.—C.R.M.

212. [Acts 18] P. Poucouta, "Un couple au service de l'évangile: Aquilas et Prisca," *Spiritus* [Paris] 28 (107, '87) 165-174.

The NT references to Aquila and Prisca (Acts 18:2, 18, 26; 1 Cor 16:19; Rom 16:3-5a; 2 Tim 4:19) provide information about their lives as well as their service of hospitality, service of the word, and διακονία.—D.J.H.

213. M. Wolter, "Apollos und die ephesinischen Johannes-jünger (Act 18:24–19:7)," *ZeitNTWiss* 78 (1-2, '87) 49-73.

When sufficient account is taken of the seemingly insignificant announcements of Paul's movements in Acts 18:22-23 and 19:1, it becomes clear that the theme that links 18:24-28 and 19:1-7 is Paul and Apollos. In 18:24-28, where Paul is absent, the deficiency of Apollos in the area of knowledge and teaching is corrected. In 19:1-7, where Apollos is absent, the deficiency of the Ephesian disciples of John the Baptist with regard to baptism and Spirit is corrected by Paul. Luke intends this deficiency in Spirit and baptism to be read back into the portrait of Apollos, another disciple of John. The implication is that if Paul had met Apollos in Ephesus, he would have baptized him and conveyed the Spirit to him. The Lukan portrait reflects the rivalry between Paul and Apollos at Corinth and makes it clear that the authority to convey the Spirit belonged exclusively to Paul. To avoid an explicit inner-church controversy during the life of Paul, however, Luke made the point by the arrangement of this double narrative, by excluding any meeting between Apollos and Paul, and by neutralizing Apollos by portraying him simply as a rhetorically skilled Scripture teacher, keeping him away from the Corinthian community.—C.R.M.

214. L. J. Kreitzer, "A Numismatic Clue to Acts 19.23-41. The Ephesian Cistophori of Claudius and Agrippina," *JournStudNT* 30 ('87) 59-70.

The unusual cistophoric coins of Ephesus minted in commemoration of Agrippina's marriage to Claudius in A.D. 50-51 offer a tantalizing numismatic clue to the episode in Acts 19:23–41. These coins, which coincide remarkably well with recent attempts to establish Pauline chronology in relation to the Ephesian ministry, suggest that the empress's syncretistic association with the goddess Artemis/Diana provides the background for the surge of popular fervor and support for the temple cultus that occurs in reaction to Paul's ministry in Ephesus.—C.R.M.

Acts 19:24, § 32-397.

Acts 20:17-38, § 32-203.

215. M.-É. Boismard and A. Lamouille, "Le texte Occidental des Actes des Apôtres. À propos de Actes 27,1-13," *EphTheolLov* 63 (1, '87) 48-58.

An analysis of the beginning of Paul's final sea voyage in Acts 27:1-13 confirms the hypothesis that Acts was drafted in four successive stages: Acts I, Acts II—a revision in light of the new conditions of the church, Acts III (Western text)—a fusion of I and II including certain revisions and additions, and Acts IV (Alexandrian text)—a further recasting and amelioration depending fundamentally on III [see § 31-676]. After placing the Alexandrian and reconstructed Western text side by side and commenting on their stylistic characteristics, the article first examines the evidence in vv. 1, 8-12 and then vv. 2-7, 13 for evidence of the four levels of redaction. On the basis of this investigation reconstructed narratives of Acts I and II are proposed. If this analysis is convincing even in some of its details, it must be recognized that a proper literary-critical study of Acts cannot proceed without recourse to the Western text.—C.R.M.

EPISTLES–REVELATION

Epistles (General)

216. R. W. Wall, "Ecumenicity and Ecclesiology: The Promise of the Multiple Letter Canon of the New Testament," *Christian Scholar's Review* [Grand Rapids, MI] 16 (4, '87) 336-354.

The two collections of NT letters, Pauline and non-Pauline, form an effective, self-correcting interplay of theological and ethical concepts that not only legitimizes ecclesial diversity but also controls and guides how such a biblical diversity can be utilized to enhance the life and faith of the entire church. This thesis is illustrated by an examination of the ecclesiology of the NT letters where the pilgrim motif of the non-Pauline letters serves as the built-in check for Paul's accommodation principle. Yet, the reverse might also be true.—C.R.M.

217. R. W. Wall, "The Problem of the Multiple Letter Canon of the New Testament," *HorBibTheol* 8 (2, '86) 1-31.

This discussion of the idea of canon as it guides our study of the NT Letter (= all the NT letters) considers the problem of the multiple letter canon, the formation of the NT Letter, and the final form of the NT Letter. The forces that selected and collected two corpora of letters, Pauline and non-Pauline, and then formed them into a single canonical unit envisaged a set of hermeneutical clues that should guide the church's interpretation of the NT letters. —C.R.M.

Paul

218. T. CALLAN, "Competition and Boasting: Toward a Psychological Portrait of Paul," *StudTheol* 40 (2, '86) 137-156; *JournRelStud* 13 (2, ['87]) 27-51.

Despite his critique of self-reliance and competition, as a Christian Paul continued to rely on himself and compete unconsciously, and insofar as he was conscious of this, he authorized it by identifying with God and/or Christ. In 1 Corinthians Paul boasts, in part unconsciously, even as he tries to persuade the Corinthians not to boast. In 2 Corinthians he tries to regain the loyalty of the Corinthians by arguing that the proper Christian boasting is boasting in weakness. He boasts even more straightforwardly than in 1 Corinthians and seems only partly aware of his inconsistency. Paul was the kind of person, at least in his basic tendencies, that he most vigorously criticized, i.e. a self-reliant and self-promoting person. Paul's personality is probably best explained with the help of E. Erikson's theory of ego-identity formation. —D.J.H.

219r. W. CARR, *Angels and Principalities* [*NTA* 26, p. 204].

C. E. ARNOLD, "The 'Exorcism' of Ephesians 6.12 in Recent Research. A Critique of Wesley Carr's View of the Role of Evil Powers in First-Century AD Belief," *JournStudNT* 30 ('87) 71-87.—In keeping with his thesis that Paul had no concept of a realm of demonic powers, Carr extracts Eph 6:12 from what he regards as the original text of Ephesians. But Carr's analysis of the role of the powers in Judaism, paganism, early Christianity, and the Pauline corpus omits important evidence and misunderstands 1st-century belief about the "powers." Moreover, Eph 6:12 appears to be an integral part of the argument of Ephesians with regard to the "powers."—D.J.H.

220. W. GRUDEM, "Prophecy—Yes, But Teaching—No: Paul's Consistent Advocacy of Women's Participation Without Governing Authority," *JournEvangTheolSoc* 30 (1, '87) 11-23.

In 1 Cor 11:5 Paul apparently assumes that women may pray and prophesy freely in the public assemblies of the church (see Acts 21:9). But in 1 Cor 14:33-35 Paul enjoins women to be silent with respect to some kinds of speech in the assembled church. And in 1 Tim 2:11-14 he prohibits women from teaching or having authority over men. When the NT definitions of prophecy and teaching (which involves leadership or governing authority) are used, Paul's statements can be seen as consistent with each other and with other NT indications about the role of women in the church.—D.J.H.

221. H. HÜBNER, "Methodologie und Theologie. Zu neuen methodischen Ansätzen in der Paulusforschung. Teil I," *KerDog* 33 (2, '87) 150-176.

This investigation of how much the use of nontheological methods has advanced our understanding of Pauline theology first considers D. Patte's structuralist starting-point, discusses J. C. Beker's correlation of "contingency" and "coherence" as the interpretative key, and treats F. Siegert's application of modern methods drawn from communications theory to Romans 9–11. [To be continued]—D.J.H.

222. C. E. T. Kourie, "'In Christ' and related expressions in Paul," *TheolEvang* 20 (2, '87) 33-43.

After discussing the provenance of the Pauline expression "in Christ" and its formulaic character, the article surveys the theological intepretations of the expression: mystical, objective, ecclesiological, eschatological, and corporate. Then it considers the ethical implications of the "in Christ" formula and examines its relations to the expressions "in the Lord" and "in the Spirit." It is important to bear in mind the versatility of the "in Christ" formula; all Paul's theology, knowledge, and experience of God turn around it.—D.J.H.

223. C. Kroeger, "The Apostle Paul and the Greco-Roman Cults of Women," *JournEvang TheolSoc* 30 (1, '87) 25-38.

Women in the Greco-Roman world frequently worshiped different deities from the men, in different temples, and on different days. Many aspects of ancient feminine religiosity stood in direct opposition to restrained and rational forms of worship. Various texts in Paul's letters (especially 1 Corinthians) reflect contact with the Greco-Roman cults practiced by women. —D.J.H.

224. J. Lambrecht, "Unreal Conditions in the Letters of Paul: A Clarification," *Eph TheolLov* 63 (1, '87) 153-156.

Paul used the "unreal condition" form rather rarely. In several passages where we may assume that Paul regarded the condition as unfulfilled (1 Corinthians 15; Gal 5:11; and possibly 1 Cor 12:17), he used the "simple condition" form. Grammatically speaking, we ought not to consider or call these passages unreal conditions (without the form!).—D.J.H.

225. P. Lampe, "Paulus—Zeltmacher," *BibZeit* 31 (2, '87) 256-261.

It has been assumed that Paul the tentmaker either wove ground-sheets out of goat hair or sewed together leather-pieces for military tents. But previously unnoticed sources suggest that Paul sewed together linen *tabernacula* for use by private individuals as protection against the sun or by merchants as market-stands. Thus Paul the tentmaker worked in a subsidiary of the linen industry based in Tarsus.—D.J.H.

226r. H. Maccoby, *The Mythmaker* [*NTA* 30, p. 362; § 31-229r].

E. J. Fisher, "The Mythmaker and His Modern Myth," *Jewish Spectator* [Santa Monica, CA] Fall ('86) 33-36.—Maccoby's highly dramatic version of Jewish-Christian relations requires Paul as a villain. He approaches Paul's life and teaching from the perspective of his own highly personalized understanding of the "Christian myth of redemption." Yet his theory of the essentially anti-Semitic nature of Pauline Christianity does not fit well with Christianity's own understanding of the Christ-event, which does quite well without any imputation of collective guilt against Jews.—D.J.H.

227. D. Moo, "Paul and the Law in the Last Ten Years," *ScotJournTheol* 40 (2, '87) 287-307.

Scholarship on Paul and the Law in the last ten years has witnessed a paradigm shift toward appreciation of the centrality of historical and corporate questions. After reviewing contributions by E. P. Sanders, H. Hübner, and H. Räisänen, the article examines scholarship on three issues: why the "works of the Law" are unable to justify, the meaning of νόμος in Paul's writings, and Christ as the τέλος of the Law according to Rom 10:4.—D.J.H.

228. A. PERRIMAN, "Typology in Paul," *Theology* 90 (735, '87) 200-206.

It is very difficult to impose the category of typology on Paul's use of the OT without distorting the logic of the particular correspondence. There is very little evidence that Paul worked with a clear model of typological exegesis and in many cases it seems that the perceived correlations are illustrative or metaphorical rather than typological.—D.J.H.

229. H. RÄISÄNEN, "Paul's Conversion and the Development of his View of the Law," *NTStud* 33 (3, '87) 404-419.

General considerations about the nature of Paul's theology of the Law and the historical context of his mission (see Gal 1:11-17; Phil 3:2-11) suggest that that theology was not complete with his conversion. The idea that practice here was the mother of theory is fully compatible with Paul's own statements about his call. Paul continued to grapple with relating new experience to sacred tradition until the end of his mission.—D.J.H.

230. L. RAMAROSON, "La justification par la foi *du* Christ Jésus," *SciEsp* 39 (1, '87) 81-92.

In the Pauline texts that are most explicit about justification (Rom 3:21-31; Gal 2:15-21; 3:19-22; 3:23-26; Phil 3:5b-11) the faith through which God justifies human beings is that of Christ. The "justice" of God should be understood as the merciful action of God. The "faith of Jesus" refers to his total submission to and trust in the Father. Justification involves abandonment to God's eternal plan in his Son.—D.J.H.

231. M. RZECZKOWSKI, "Why Chastity?" *BibToday* 25 (5, '87) 304-307.

Paul called his readers to chaste living in 1 Thessalonians 4, 1 Corinthians 6–7, and Ephesians 5 by appealing to them to act in accord with what they really were as newly baptized Christians. Premarital chastity "becomes the saints." These texts suggest that true Christian chastity is closely linked with the experience of God.—D.J.H.

232. C. TRAETS, "The Eucharist and Christian Community. Some Pauline and Augustinian Evidence," *LouvStud* 12 (2, '87) 152-171.

In 1 Cor 10:16–17 Paul stressed the Eucharist as a source of the unity of the Christian community. That unity is realized and grows to the extent that Christians are willing to participate in Christ's attitude (see 1 Cor 11:17-34; Phil 2:5). Augustine in *Sermo* 272 and other writings emphasized the bond between Eucharist and ecclesial community.—D.J.H.

233. S. K. WILLIAMS, "Again *Pistis Christou*," *CathBibQuart* 49 (3, '87) 431-447.

After responding to A. Hultgren's syntactical arguments for rendering πίστις Χριστοῦ as "faith in Christ" [see § 25-166] and concluding that they lack evidential value, the article investigates how Paul could use πίστις and πίστις Χριστοῦ in such similar ways if πίστις Χριστοῦ designates specifically and exclusively Christ's own personal faith. It concludes that the πίστις of believers is always nothing else than that way that Christ created, just as πίστις Χριστοῦ, initially the faith of Jesus himself, is always that way that believers have taken as their own. Thus, in its fundamental character, πίστις Χριστοῦ is identical with πίστις. —C.R.M.

Paul, § 32-212.

Romans, 1–2 Corinthians

Romans, § 32-336.

234. W. C. Bouzard, "The Theology of Wisdom in Romans 1 and 2. A Proposal," *Word World* 7 (3, '87) 281-291.

Paul's assertion of a divine revelation rejected by humanity (see Romans 1–2) has been traced to Greek philosophy and Jewish apocalypticism. But the real source of the apostle's claim of a universal divine self-disclosure is to be found in the theology of Israel's wisdom literature (see Job 28; Prov 8:22-31; Sirach 24). The major points of convergence are (1) the self-revelation of a transcendent "world reason" that points to and reveals God, (2) the disastrous consequences of ignoring the call of the "world reason," and (3) the juxtaposition of the "world reason" revealed in the created order and the Torah of Israel.—D.J.H.

235. M. A. Kruger, "*TINA KARPON,* 'Some Fruit' in Romans 1:13," *WestTheolJourn* 49 (1, '87) 167-173.

The term τινὰ καρπόν in Rom 1:13 should be understood as a contribution to the collection for the poor in Judea. In 15:22-29 it finally becomes clear to Paul's readers what he was already hinting at in Rom 1:13.—C.R.M.

236. H.-J. Eckstein, "'Denn Gottes Zorn wird vom Himmel her offenbar werden.' Exegetische Erwägungen zu Röm 1:18," *ZeitNTWiss* 78 (1-2, '87) 74-89.

The terms contained in Rom 1:18 and their context in Rom 1:18–3:20 suggest that the present verb ἀποκαλύπτεται in Rom 1:18 can only be understood in a future, eschatological sense: "For the wrath of God will be revealed from heaven. . . ."—D.J.H.

Rom 2:1, § 32-242.

237. C. H. Cosgrove, "What If Some Have Not Believed? The Occasion and Thrust of Romans 3:1-8," *ZeitNTWiss* 78 (1-2, '87) 90-105.

If ἡ ἀπιστία αὐτῶν in Rom 3:3 is read as "unbelief in Jesus," then what otherwise gives the appearance of being an unmotivated and misplaced argument (3:1-8) acquires a pointed edge in its context. Paul counts rejection of Jesus as ἀδικία before God and on this basis defends God's faithfulness and justice vis-à-vis the Torah faithful who, according to Paul's gospel, are excluded from the sphere of salvation. The suggestion that 3:1-8 concerns the special problem of Jewish ἀπιστία toward Jesus as Messiah accounts for Paul's method of argument and allows the reconstruction of the opponents' objections in plausible form.—C.R.M.

238. S. Voigt, "'Estão Faltos da Glória de Deus' (Rm 3,23)—Ambivalência no Pensar e Linguajar de Paulo," *RevistEclBras* 47 (186, '87) 243-269.

After explaining the exegetical problem arising from the expression "fall short of the glory of God" in Rom 3:23, the article suggests that the solution lies in taking Rom 3:23 as a resumé of what Paul said previously in Rom 1:18–3:20. Then it explains how Paul understood falling short of God's glory in various parts of Rom 1:18–3:20 and draws seven conclusions.—D.J.H.

239. N. S. L. Fryer, "The Meaning and Translation of *Hilastērion* in Romans 3:25," *EvangQuart* 59 (2, '87) 99-116.

This discussion of the basic problems that the word ἱλαστήριον in Rom 3:25 poses for interpreters draws the following conclusions: (1) The case for taking ἱλαστήριον here as an adjective, whether or not θῦμα is supplied, is not strong. (2) The background for Paul's meaning of the term is not to be found in the martyr theology of *4 Maccabees* 17 but in the OT. (3) In Rom 3:25 ἱλαστήριον is most probably a neuter accusative substantive, employed as a *nomen loci.* (4) A rendering such as "mercy seat" or "propitiatory covering" may, in the final analysis, offer the best translation for ἱλαστήριον in Rom 3:25.—C.R.M.

240. R. W. Thompson, "The Alleged Rabbinic Background of Rom 3,31," *EphTheolLov* 63 (1, '87) 136-148.

Scholars who approach the question of rabbinic terminology in Rom 3:31 agree that the words behind καταργέω and ἱστάνω are the Hebrew/Aramaic *bṭl* and (the hiphil form of) *qwm,* respectively. In fact, there is no reason to understand καταργέω and ἱστάνω either as technical terms forming a unity or pair, or as reflecting 1st-century rabbinic discussions of the Torah. Paul's contrast in Rom 3:31 is ordinary language, not specifically borrowed from or based on any stereotypical Jewish, Hellenistic, or rabbinic use.—D.J.H.

241. B. J. Korošak, "'Costituti peccatori' (Rom 5,19)," *EuntDoc* 40 (1, '87) 157-166.

After examining the context of Rom 5:19 and commenting on its importance (along with Rom 5:12) in the theological tradition, the article focuses on the use of the aorist in the expression ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί (Rom 5:19) and reflects on the significance of this text for the issue of "original sin." The Greek text of Rom 5:19 affirms not that all have been constituted sinners but only that "many were foreseen to become sinners."—D.J.H.

242. [Rom 7:7-8] T. F. Morris, "Law and the Cause of Sin in the Epistle to the Romans," *HeythJourn* 28 (3, '87) 285-291.

Exegeses of Rom 7:7-8 and 2:1 are presented. The reason knowledge of the Law leads to all covetousness (7:7-8) is that such knowledge causes people to be aware of the possibility that they might be judged and found wanting. This possibility causes people to seek to justify themselves in various aberrant ways. One of the principal ways involves feeling justified because one believes some standard of conduct, some law, has been met (2:1).—C.R.M.

243. R. Weber, "Die Geschichte des Gesetzes und des Ich in Römer 7,7–8,4. Einige Überlegungen zum Zusammenhang von Heilsgeschichte und Anthropologie im Blick auf die theologische Grundstellung des paulinischen Denkens," *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* [Berlin] 29 (2, '87) 147-179.

Rom 7:7–8:4 is usually interpreted from the perspective of either salvation history or individual anthropology. But this exegetical dichotomy is more conditioned by modern concepts than evoked by attention to Paul's own intentions. Analysis of the understanding of νόμος in Rom 7:7–8:4 reveals the reciprocal "folding together" of both viewpoints in mutual orientation. The article then develops the fundamental characteristics and argumentative basis of Paul's theology, and demonstrates Paul's orientation to God as creator. Finally by means of systematic reflections on the theology of history it extends and deepens the insight into this inner connection of the history of νόμος and the history of the individual against the background of a christologically mediated doctrine of God. This shows the hermeneutical dimension of the fact of Christian existence in history before God.—D.J.H.

Rom 8:19-22, § 32-343.

Rom 8:28, § 32-257.

244. [Rom 9–11] M. A. Getty, "Paul on the Covenants and the Future of Israel," *BibTheolBull* 17 (3, '87) 92-99.

The article first examines the views of C. H. Talbert [§ 31-1179], E. P. Sanders, J. D. G. Dunn [§ 28-188], and J. P. Sampley on Paul's understanding of the covenant in relation to the future of Israel in Romans 9–11. Then it considers the leading idea in Romans 9–11 expressed in 9:6a, "God's word has not failed," and the further expansions of this idea in 10:5-6 and 11:13-14. The promise to Abraham, the covenant with Moses, the hope of Jeremiah, and Paul's own ministry all have the fulfillment of the promise of salvation for the Jews as their common goal.—C.R.M.

245. [Rom 9–11] F. Refoulé, "Unité de l'Épître aux Romains et histoire du salut," *RevSciPhilThéol* 71 (2, '87) 219-242.

Romans 9–11 cannot originally have belonged to the epistle. This conclusion is indicated by contradictions between chaps. 1–8 and 9–11 with regard to υἱοθεσία (cf. 9:4 and 8:15, 23), νομοθεσία (9:4), the descendants of Abraham (cf. 9:6-13 and chap. 4), and above all by the different schema of salvation history in 9–11. Whether 9–11 was written by Paul and represents a concession made to Jewish Christians or by a Pauline disciple anxious to furnish a corrective to the brutal theses of Romans 1–8 and Galatians cannot be decided. We are ignorant of when and for what occasion these chapters were written as well as why they were inserted into Romans.—C.R.M.

246. [Rom 9:6-29] J.-N. Aletti, "L'argumentation paulinienne en Rm 9," *Biblica* 68 (1, '87) 41-56.

The vocabulary, style, and logic of Rom 9:6-29 indicate the following concentric outline: A—vv. 6-9; B—vv. 10-13; C—vv. 14-18; C′—vv. 19-24; B′—vv. 25-26; A′—vv. 27-29. There are surprising parallels between Romans 8 and 9.—D.J.H.

247. W. Führer, "'Herr ist Jesus.' Die Rezeption der urchristlichen Kyrios-Akklamation durch Paulus Römer 10,9," *KerDog* 33 (2, '87) 137-149.

The Kyrios-acclamation and the resurrection formula summarizing early Christian baptismal instruction were used by Paul in Rom 10:9 to provide a christological basis for his teaching about justification. After situating Rom 10:9 in its context (Rom 9:30–10:13), the article provides a form-critical analysis of the text, gives an exegesis of it, considers the theological significance of the Kyrios-acclamation, and relates the Kyrios-acclamation to the doctrine of justification.—D.J.H.

248. J. I. H. McDONALD, "Romans 13.1-7 and Christian Social Ethics Today," *ModChurch* 29 (2, '87) 19-25.

The precise references to ὁ φόρος and τὸ τέλος in Rom 13:1-7 arguably show reference to a campaign in Rome against the tax system (ὁ φόρος = *tributum* or direct taxation, and τὸ τέλος = *vectigalia* or indirect taxation). Paul insisted on payment of taxes in full to demonstrate that Christians were responsible subjects within a political system that was alien to them but still performed certain proper functions.—C.R.M.

1–2 Corinthians, § 32-218.

249. M. CROFTS, "Some Considerations in Translating 'Body' in 1 Corinthians," *Notes on Translation* [Dallas, TX] 119 ('87) 40-49.

The problems encountered in translating "body" in 1 Corinthians can be divided into six categories, depending on whether it is used in an unnatural dichotomy of the person, is used as a symbolic metaphor, is related to sex, is related to the gifts of the Spirit, is related to the bodily resurrection, or has other meanings.—D.J.H.

250. E. SCHÜSSLER FIORENZA, "Rhetorical Situation and Historical Reconstruction in 1 Corinthians," *NTStud* 33 (3, '87) 386-403.

This investigation considers whether a critical-rhetorical interpretation of 1 Corinthians is able not only to say something about the rhetorical techniques and narrative strategies of Paul's letter but also something about the actual rhetorical-historical situation to which the letter is addressed. The rhetorical-critical analysis moves through four stages: identification of the rhetorical interests and models of contemporary interpretation; delineation of the rhetorical arrangement, interests, and modifications introduced by the author; elucidation and establishment of the rhetorical situation of the letter; and reconstruction of the common historical situation and symbolic universe of the writer/speaker and the recipients/audience. —C.R.M.

251. P. STUHLMACHER, "Zur hermeneutischen Bedeutung von 1 Kor 2,6-16," *TheolBeitr* 18 (3, '87) 133-158.

After tracing the debate regarding the hermeneutical significance of 1 Cor 2:6-16 from the Reformation to the present, the article places the text within 1 Corinthians, discusses the hermeneutical situation (Paul, the Corinthian community, other "servants of Christ") and the various wisdom traditions, relates the content of 1 Cor 2:6-16 to Paul's own experience and to the OT maxim that the fear of the Lord is the beginning of wisdom (see Prov 1:7), and reflects on the text's significance for the Christian understanding of revelation.—D.J.H.

1 Cor 2:9, § 32-257.

252. A. XAVIER, "Ministerial Images in 1 Cor 3:5–4:1," *IndTheolStud* 24 (1, '87) 29-40.

The crisis among the Corinthian Christians was due to misconceptions about their ministers. Taken mainly from agriculture and architecture, Paul's metaphors in 1 Cor 3:5–4:1 were meant to correct the Corinthians' wrong attitude of "minister worship."—D.J.H.

253. [1 Cor 3:16-17] J. A. Draper, "The Tip of an Ice-Berg. The Temple of the Holy Spirit," *JournTheolSAfric* 59 ('87) 57-65.

The temple image in 1 Cor 3:16-17 is not to be construed in an individualistic, pietistic sense; it is rather a community image with far-reaching implications. In 6:19-20 Paul extended the primary community meaning of the image to make an individual moral application.—C.R.M.

254. S. Chład, "Theatron (1 Kor 4,9): sytuacją chrześcijanina w świecie (Theatron (1 Cor 4,9): Situation du chrétien dans le monde)," *AnalCracov* 18 ('86) 185-196.

The literarily well-crafted 1 Cor 4:9-13 was likely inspired by scenes from Job (chaps. 1; 38–40), which enabled Paul to describe apostles as "spectacles" or "stage-productions" demonstrating for all the world that to be a Christian entails suffering in order to reign victoriously with Christ. The Corinthian converts sorely needed to hear this message.—J.P.

1 Cor 6:19-20, § 32-253.

1 Cor 6:20, § 32-364.

1 Cor 7:7, § 32-128.

255. J. Chmiel, "Die Interpretation des paulinischen *hōs mē* im 1 Kor 7,29-31," *Anal Cracov* 18 ('86) 197-204.

The expression ὡς μή ("as though not") is part of the paraenetic unit contained in 1 Cor 7:29-31. Although there are striking Stoic (Diogenes) and Jewish apocalyptic (*4 Ezra* 16:42-45) parallels, the text conveys the Christian dialectic of "pro-existence": Christians live in the world for (πρό) the future.—D.J.H.

256. S. Virgulin, "Gli idolotiti in 1 Cor 8,1-11,1 a," *EuntDoc* 39 (3, '86) 307-320.

After clarifying the structure and literary unity of 1 Cor 8:1–11:1a, the article discusses the situation addressed in the text, the attitudes of the "gnostics" and the "weak," the relation of idolatry to immorality and the cult of demons, the case of meat consumed in private houses, the superior criterion of ἀγάπη, and the relation between 8:1-13 and 10:14-22. —D.J.H.

257. [1 Cor 8:3] O. Wischmeyer, "ΘΕΟΝ ΑΓΑΠΑΝ bei Paulus. Eine traditionsgeschichtliche Miszelle," *ZeitNTWiss* 78 (1-2, '87) 141-144.

Paul was acquainted with the concept ἀγαπᾶν θεόν from the Jewish theological tradition (see Rom 8:28; 1 Cor 2:9; 8:3) but employed it in his own programmatic theological sense. In 1 Cor 8:3 it functions as a polemical device set in opposition to the Corinthian γινώσκειν θεόν, which lays the foundation for chaps. 8–10. Its clear antignostic force in 1 Cor 8:3 also applies to the other occurrences. Paul did not incorporate this expression into his own theology or connect it with the concept ἀγάπη θεοῦ, since the possibility of human love toward God had no place in Paul's thought beside the love of God toward humanity.—C.R.M.

1 Cor 9, § 32-43.

258. K. V. NELLER, "1 Corinthians 9:19-23. A Model for Those Who Seek to Win Souls," *RestorQuart* 29 (3, '87) 129-142.

In responding to the Corinthians' problems stemming from their abuse of Christian ἐξουσία and ἐλευθερία, Paul in 1 Cor 9:19-23 said that, even though he was free (and had rights), he enslaved himself to all persons in order to "win" them, i.e. bring them closer to the way of Christ than they were beforehand. Paul became "like" a Jew and "like" a Gentile but "became" weak.—D.J.H.

259. [1 Cor 11:23-26] D. COFFEY, "A Christological Note on the Memorial-Saying of Jesus," *Faith and Culture* [Sydney] 13 ('87) 35-44.

Jesus' memorial-saying preserved in 1 Cor 11:23-26 is authentic in the sense that Jesus asked his immediate disciples to repeat his prophetic sign in the short time remaining to them as a reminder to God to complete the work of the kingdom that he had begun in him. After the resurrection the memorial-saying was interpreted so that attention became concentrated on Jesus himself as the one through whom the messianic blessings are poured out.—D.J.H.

260. D. W. ODELL-SCOTT, "In Defense of an Egalitarian Interpretation of 1 Cor 14:34-36. A Reply to Murphy-O'Connor's Critique," *BibTheolBull* 17 (3, '87) 100-103.

After sketching the view that 1 Cor 14:34-36 consists of a Corinthian position (vv. 34-35) refuted by Paul (v. 36) [see § 28-225], the article responds to the objections raised against this interpretation by J. Murphy-O'Connor [§ 30-1190]. The author of 1 Timothy quoted the Corinthian legalist position that silenced women (see 1 Tim 2:11-15), while ignoring Paul's reply.—C.R.M.

261. P. JONES, "Paul le dernier apôtre. I Corinthiens 15,8," *Ḥokhma* 33 ('86) 36-62.

The French version of an article published in *Tyndale Bulletin* in English [§ 30-246]. —D.J.H.

262. M. BACHMANN, "Noch einmal: 1 Kor 15, 12 ff und Logik," *LingBib* 59 ('87) 100-104.

The article restates the author's positions about the logical structure of 1 Cor 15:12-20 [§§ 24-179; 27-223], clarifies details of logical theory and tradition, and points out misunderstandings of his earlier work by T. G. Bucher [§§ 27-650; 28-227].—D.J.H.

263. B. BOWMAN THURSTON, "2 Corinthians 2:14-16a: Christ's Incense," *RestorQuart* 29 (2, '87) 65-69.

After explaining the metaphors of procession and fragrance in 2 Cor 2:14-16a, the article discusses the spirituality commended in the text: The Christian life, sacrificially lived, is incense in the nostrils of God. The content that causes the aroma is Christ. He is known through Christians in all places where they re-enact his selflessness.—D.J.H.

264. J. MURPHY-O'CONNOR, "*Pneumatikoi* and Judaizers in 2 Cor 2:14–4:6," *AusBibRev* 34 ('86) 42-58.

Analysis of the polemic/apologetic passages found at 2 Cor 2:14–3:6 and 4:1-6 indicates that Paul was opposed by two groups, one made up of Corinthians (πνευματικοί) and the other of outsiders (Judaizers), who had formed an alliance against Paul. The function of the intervening section (2 Cor 3:7-18) was to drive a wedge between them by making the intruders' message as unattractive as possible to the Corinthian group.—D.J.H.

2 Cor 5:3, § 32-301.

265. P. ELLINGWORTH, "'For our sake God made him share our sin'? (2 Corinthians 5.21, GNB)," *BibTrans* 38 (2, '87) 237-241.

The best choice for translating 2 Cor 5:21 seems to be between the language of identification ("for our sake God made him one with human sinfulness") and the language of sin-offering ("for our sake God made the sinless one a victim for sin"). Perhaps the first interpretation could be expressed in the text, and the second in a note.—D.J.H.

Galatians–Philemon

266. [Gal 1:11–2:21] L. PANIER, "Parcours pour lire l'épître aux Galates," *SémiotBib* 43 ('86) 23-29.

A semiotic analysis of Gal 1:11–2:21 [see § 31-278] appears according to the following outline: the introduction of the account (1:11-12), Paul's earlier situation (1:13-14), the effects of his calling (1:15-17), the first visit to Jerusalem (1:18-20), the first recognition (1:21-24), the second visit to Jerusalem (2:1-10), and the debate at Antioch (2:11-21). —D.J.H.

267. S. MAVROFIDIS, "*Gal.* 2,10: Απόψεις των μελετητών κατά τα έτη 1893-1979" [Gal. 2:10—Scholarly Views during the Years 1893-1979], *DeltBibMel* 15 (1, '86) 20-34.

This review of almost a century of international scholarship on Paul's collection for the poor (see Gal 2:10) centers on the following questions: Who were the "poor"? What did it mean to "remember" them? Was it a matter of unilateral or mutual help? Was it an occasional or permanent collection? At whose initiative did the idea of a collection originate?—Th.S.

268. J. LAMBRECHT, "Once Again Gal 2,17-18 and 3,21," *EphTheolLov* 63 (1, '87) 148-153.

In both Gal 2:17-18 and 3:21 μὴ γένοιτο follows a question and a conditional period is introduced by γάρ after μὴ γένοιτο. The particle γάρ is not strictly causal in either case. There seems to be a break between Gal 3:21b and c, with γάρ almost the equivalent of an adversative δέ. The arguments favoring a preconversional understanding of sin in 2:17 and therefore a caesura between 2:17 and 2:18 are strong.—D.J.H.

269. R. Y. K. FUNG, "Justification, Sonship and the Gift of the Spirit. Their Mutual Relationships as Seen in Galatians 3–4," *CGST Journal* [Hong Kong] 3 ('87) 73-107.

In Paul's soteriological thinking as revealed in Galatians 3–4 a very close relation (both materially and logically) exists between justification, adoption to sonship, and reception of the Spirit. All three are aspects of the single experience of faith-union with Christ. Justification provides the logical basis for adoption to sonship, which in turn logically precedes reception of the Spirit.—D.J.H.

270. J. M. **Arroniz**, "Experiencia del espíritu y salvación (Gal 3, 1-5)," *Scriptorium Victoriense* [Vitoria, Spain] 34 (1-2, '87) 67-101.

A verse-by-verse examination of Gal 3:1-5 with special attention to the history of its interpretation leads to the conclusion that the personal and communal experience of the Holy Spirit both in the process of conversion and during Christian life is the decisive argument that Paul put forward to prove that salvation does not proceed from fulfilling the Law nor is it the fruit of human effort but rather is God's gift received through faith in the kerygma of the crucified Christ.—D.J.H.

Gal 3:21, § 32-268.

271. C. H. **Cosgrove**, "The Law has given Sarah No Children (Gal. 4:21-30)," *NovTest* 29 (3, '87) 219-235.

In Gal 4:21-30 Paul mounted an argument for his allegorical interpretation of the Abraham story and made points of contact with the "Christian" assumptions of his audience. Paul's argument for his thesis that Abraham's slave-wife Hagar represents the Torah-covenant (v. 24) is supported by two independent justifications in vv. 25a and 25b. What Paul secured from Isa 54:1 in v. 27 was the suggestion that Sarah remained barren until the coming of Christ and her many children with him. The Law gave Sarah no children. Gal 4:28-30 should be taken as a warning, and 4:31 as part of the next section.—D.J.H.

272. [Gal 4:21-31] P. K. **Jewett**, "Children of Grace," *TheolToday* 44 (2, '87) 170-178.

Paul's allegorizing of the conflict between Hagar and Sarah (Gal 4:21-31) in terms of the conflict between law and grace is an example of legitimate allegorizing, for it rests on a genuine analogy. As Ishmael was born of human effort, so the Judaizers were seeking righteousness by human effort. And as Isaac's birth was the result of God's gracious act in fulfilling his promise, so it is with the children of the promise.—D.J.H.

273. [Gal 5–6] W. **Harnisch**, "Einübung des neuen Seins. Paulinische Paränese am Beispiel des Galaterbriefs," *ZeitTheolKirch* 84 (3, '87) 279-296.

This investigation of the character of Pauline paraenesis first discusses the basic concern of Paul's letter to the Galatians with reference to its postscript (6:11-18). Next it considers the "canon" (see 6:16) of Paul's gospel (see 3:26-28) as the criterion of the paraenesis in Gal 5:1–6:10. Finally it reflects on Paul's paraenesis as the "exercise" of the Christian's new being according to the following outline: the either-or (5:1-6), the power of love (5:13-24), and the antiquated striving for recognition (5:25–6:10).—D.J.H.

274. G. **Wilhelmi**, "Der Versöhner-Hymnus in Eph 2:14ff.," *ZeitNTWiss* 78 (1-2, '87) 145-152.

Examination of the rhythm and parallelism of Eph 2:14-16 leads to the following reconstruction of the underlying hymnic fragment: "He is peace, who made the two one and broke down the dividing wall, abolished the law of commandments that he might create the two into one new man, making peace, and reconcile both in one body, putting enmity to death." The redactional modifications in Eph 2:14-16 consisted of brief, mainly prepositional, additions to highlight christological claims.—D.J.H.

Eph 6:12, § 32-219r.

275r. W. Schenk, *Die Philipperbrief des Paulus* [*NTA* 30, p. 109].

H. J. B. Combrink, "The Role of the Reader and Other Literary Categories in Philippians," *Scriptura* 20 ('87) 33-40.—Schenk's commentary on Philippians must be commended for its comprehensive approach and consistent effort to supplement traditional exegetical approaches by modern linguistic and literary methods. Nevertheless, it does not deal adequately with the role of the reader and with the reception and polyvalence of the text. —D.J.H.

276. B. Mayer, "Paulus als Vermittler zwischen Epaphroditus und der Gemeinde von Philippi, Bemerkungen zu Phil 2,25-30," *BibZeit* 31 (2, '87) 176-188.

The forcefulness and reserve of Paul's statements in Phil 2:25-30 indicate that a critical situation had arisen between Epaphroditus and the Philippians but had not yet resulted in the outbreak of serious conflict. The covering letter that Paul gave to Epaphroditus on his way to Philippi sought to clarify matters and effect a change for the good.—D.J.H.

277. R. A. Argall, "The Source of a Religious Error in Colossae," *CalvTheolJourn* 22 (1, '87) 6-20.

To picture the Colossian errorists as Jewish ascetic mystics does not do justice either to the terminology of Col 2:18 or to the broader context in which the heresy is refuted. There is no foil in Jewish apocalyptic literature for the particular Colossian emphasis on the present death and resurrection with Christ. The Hellenistic mystery cults are a better candidate for such a foil and account for the soteriological context of Col 2:8–3:4 and the religious error depicted in 2:18.—C.R.M.

278. G. M. Keightley, "The Church's Memory of Jesus: A Social Science Analysis of 1 Thessalonians," *BibTheolBull* 17 (4, '87) 149-156.

After briefly outlining the salient points of the collective memory theory of M. Halbwachs, the article seeks to show how much as well as how 1 Thessalonians reveals the memory of Jesus as a primary force that shaped the lives of the Thessalonian Christians. It considers the role of memory as it pertained to the framework of the Thessalonian community's collective memory, highlighting the extent to which the memory of Jesus was constitutive of Christian corporate life and determinative of ecclesial identity.—C.R.M.

279. A. García del Moral, "'Nosotros los vivos': ¿Convicción personal de Pablo o reinterpretación de un salmo? (I Tes 4,13-5,11)," *Communio* 20 (1, '87) 3-56.

In 1 Thes 4:13–5:11 Paul shows that bodily death implies for the believer two successive stages of being with the Lord: the first without a body, and the last with the risen body. After discussing the introduction of the theme (4:13), the article considers the intermediate eschatology in which the dead are and live with God (4:14; 5:10), the eschatological consummation in which the destiny of believers becomes one (4:15-17a), and the exhortation to vigilance (4:17b–5:11). Particular attention is given to the influence of Ps 115:17-18 in 1 Thes 4:15-17a and the chiastic structure of 4:17b–5:11 (with 5:5b as the center).—D.J.H.

280. R. F. Collins, "Pastoral Ministry. Timothy & Titus," *Church* 3 (2, '87) 20-24.

The Pastorals' remarks on ministry are made from the perspective of organization and church structure. They concern the context for ministry, the qualities of the minister, teaching and administration, and the rights of ministers.—D.J.H.

1 Tim 2:11-15, § 32-260.

1 Tim 2:12, § 32-333.

2 Timothy, § 32-203.

281. C. Zimmer, "Die Lügner-Antinomie in Titus 1,12," *LingBib* 59 ('87) 77-99.

The quotation in Tit 1:12 ("one of themselves, a prophet of their own, said, 'Cretans are always liars . . .'") is one of the oldest explicit formulations of the so-called liar antinomy. Its origin should be traced not to Epimenides of Crete but rather to Eubulides of Miletus. The semantics and logic of the liar antinomy are also considered.—D.J.H.

282. J. H. Roberts, "Filemon in diskussie: Enkele hoogtepunte in die stand van sake" [Philemon in Discussion: Some Highpoints in the State of Research], *Scriptura* 21 ('87) 24-50.

This review of research on Paul's letter to Philemon takes account of four approaches: research on the ancient letter form (C. H. Kim, J. L. White), the rhetorical structure (F. F. Church), the narrative structure (N. R. Petersen), and discourse analysis (Roberts).—D.J.H.

Hebrews

283. T. Jelonek, "Problem autorstwa listu do Hebrajczyków (De auctore epistolae ad Hebraeos quaestiunculae selectae)," *AnalCracov* 18 ('86) 205-243.

Clement of Alexandria's opinion that Luke the Evangelist was the author of the epistle to the Hebrews finds support in the fact that Hebrews appears to continue Stephen's interrupted speech (Acts 7). In particular, Hebrews seems to try to answer the objection that Jesus destroyed the Temple and the Law of Moses. Luke may have written it to bolster the failing spirits of Christians near the end of the 1st century.—J.P.

284. M. R. Miller, "Seven Theological Themes in Hebrews," *GraceTheolJourn* 8 (1, '87) 131-140.

Seven themes that occur throughout Hebrews (and especially in 11:1–12:2) are faith, perfection, promise, endurance, superiority, witness, and inheritance. The readers of Hebrews can run the race with endurance by looking to Jesus. Faith is the means of endurance.—D.J.H.

285. L. L. Neeley, "A Discourse Analysis of Hebrews," *OPTAT* [Dallas, TX] 3-4 ('87) 1-146.

The article discusses the criteria for dividing Hebrews into its embedded discourses and paragraphs, presents criteria for recognizing the constituents of Hebrews and its embedded discourses, deals with criteria used to differentiate backbone from support material, displays the overall constituent structure of Hebrews along with important aspects of its semantic structure, and analyzes the internal structure of the three major embedded discourses (Heb 1:1–4:13; 4:14–10:18; 10:19–13:21).—D.J.H.

286. D. A. Black, "Hebrews 1:1-4: A Study in Discourse Analysis," *WestTheolJourn* 49 (1, '87) 175-194.

This literary analysis of Heb 1:1-4 first identifies its structure as a single colon made up of sixteen individual units that furnishes the starting point of the epistle and highlights its theme: The past has given way to Christ. Then it considers over a dozen different applications of rhetorical devices isolated from the text. Heb 1:1-4 is extremely well-organized both by form and style, and both on the macrolevel and microlevel of rhetoric.—C.R.M.

287. [Heb 4:12-13] C. M. Wood, "On Being Known," *TheolToday* 44 (2, '87) 197-206.

Heb 4:12-13 is so powerful because it represents a not uncommon experience in connection with what the Christian community has been accustomed to call the word of God, written and preached. The word provides a context within which the truth of things becomes manifest.—D.J.H.

288. G. E. Rice, "Hebrews 6:19: Analysis of Some Assumptions Concerning *KATAPETASMA*," *AndUnivSemStud* 25 (1, '87) 65-71.

The virtually unanimous assumptions of commentators that καταπέτασμα in Heb 6:19 is the "second veil" of the Temple and ἐσώτερον the "inner shrine" do not hold up under exegetical scrutiny. Within the context of Hebrews it would seem that καταπέτασμα in 6:19 is used metaphorically for the sanctuary from which the blessings of Abraham are dispensed. —D.J.H.

289. M. J. Paul, "The Order of Melchizedek (Ps 110:4 and Heb 7:3)," *WestTheolJourn* 49 (1, '87) 195-211.

After considering the authorship and date of Psalm 110, the article considers the phrase "You are a priest forever" in v. 4. Then it turns to Hebrews 7 where it is made clear that there were two ways to obtain the priestly dignity: by oath and by descent. Christ became a priest by oath.—C.R.M.

290. [Heb 9:9] J. P. Michaud, "'Parabolê' dans l'épître aux Hébreux et typologie," *SémiotBib* 46 ('87) 19-34.

The article first examines the occurrences of παραβολή in Heb 9:9 and 11:19, and considers the relation between them. Then it shows how παραβολή in Hebrews corresponds to τύπος in Paul's letters and to what is called "typology" in the Christian vocabulary.—D.J.H.

291. N. Casalini, "Ebr 9,11: la tenda più grande e più perfetta. Una proposta per la soluzione del problema," *StudBibFranLibAnn* 36 ('86) 111-170.

Following a brief exposition of the problems connected with the expression "a better and more perfect tent" in Heb 9:11, the article provides a brief history of the verse's interpretation from patristic times through the 18th century. Then it discusses the context of the verse within Heb 8:1–9:28 and surveys modern exegetical interpretations of Heb 9:11 under three headings: christological, cosmological, and realistic. The "better and more perfect tent" indicates simply the place of God's presence to which the high priest of the old covenant drew near in a symbolic way but to which Christ with his sacrifice had real access.—D.J.H.

Heb 11:19, § 32-290.

292. G. C. Bottini, "Sentenze di Pseudo-Focilide alla luce della lettera di Giacomo," *Stud BibFranLibAnn* 36 ('86) 171-181.

After a brief introduction to *Sentences of ps.-Phocylides,* the article considers parallels between it and the letter of James regarding the condemnation of adultery, justice (perjury, wages for workers, control of the tongue), the "wheel" of life, restraining anger, and contacts on the level of textual variants.—D.J.H.

293. E. Hernando, "La carta de Santiago, actualización del mensaje profético," *Burgense* 28 (1, '87) 9-28.

The relation between the prophetic writings of the OT and the letter of James is explored under four headings: the presentation of the prophets as the messengers of God, no possibility of sincere piety without social justice, the struggle against tepidity and apostasy, and actualization of the prophetic message.—D.J.H.

294. G. Marconi, "La struttura di Giacomo 2," *Biblica* 68 (2, '87) 250-257.

Detailed analysis of the literary structure of James 2 indicates its development according to an antithetical procedure. Structured redactionally in two main sections (vv. 1-13, 14-26) in which the basic elements are repeated, the text manifests a thematic continuity: It invites readers to use faith as the criterion of their historical judgments and work as the criterion of faith.—D.J.H.

295. R. W. Quere, "The AIDS Crisis: A Call to Mission Based on 1 Peter," *Curr TheolMiss* 14 (5, '87) 361-369.

This reflection on the AIDS crisis is based on the following themes from 1 Peter: God has called us to be holy, to the light, to blessing in suffering, and to glory.—D.J.H.

296. J. O. Tuñí, "Jesus of Nazareth in the Christology of 1 Peter," *HeythJourn* 28 (3, '87) 292-304.

This study inquires whether the earthly Jesus was theologically relevant for the Christology of 1 Peter. It considers the Christology of 1 Peter, Christology and exhortation, Jesus of Nazareth in 1 Peter, and Christ and the Christian in 1 Peter. One of the major values of 1 Peter is the profound integration of Jesus' earthly life into its way of describing the Christian life—the mutual interrelation of Christology (Χριστός) and the life of the believer (χριστιανός).—C.R.M.

297. H. Langkammer, "Jes 53 und 1 Petr 2,21-25. Zur christologischen Interpretation der Leidenstheologie von Jes 53," *BibLiturg* 60 (2, '87) 90-98.

Two ideas from Isaiah 53 dominate the "passion song" in 1 Pet 2:21-25: vicarious expiatory suffering, and patient suffering. The song presented Jesus as the Servant of God according to Isaiah 53 and a model for suffering Christians.—D.J.H.

298. [1 Pet 3:18-20] J. Galot, "La vittoria di Cristo sulla morte," *CivCatt* 138 (3284, '87) 118-131.

The theological implications of 1 Pet 3:18-20 are examined according to the following outline: the problem of the three days between Jesus' death and resurrection, the "intermediate" state, the glorification of Jesus' soul, his proclamation "to the spirits in prison," the grace of salvation offered to earlier generations, the state of glory accorded to the dead, and the passage from the old to the new Passover.—D.J.H.

299. M. Desjardins, "The Portrayal of the Dissidents in 2 Peter and Jude: Does It Tell Us More About the 'Godly' than the 'Ungodly'?" *JournStudNT* 30 ('87) 89-102.

The information supplied by 2 Peter and Jude about the "dissidents" does not warrant the conclusion that they were gnostics. But this information does tell us something about the authors' communities and their perception of the world: They expected the end of the world to come at any moment, had nothing to do with the world around them, and placed all their confidence in the leadership.—D.J.H.

300. [2 Pet] L. T. Johnson, "Conflict and Christian Self-definition," *BibToday* 25 (4, '87) 215-219.

2 Peter and Jude show that diversity and deep disagreement were part of the Christian reality from the start as a concomitant of its historical nature. When these letters are taken seriously as part of a living debate concerning Christian self-definition, they become more directly pertinent to our present condition.—C.R.M.

2 Peter, § 32-308.

301. D. Wenham, "Being 'Found' on the Last Day: New Light on 2 Peter 3.10 and 2 Corinthians 5.3," *NTStud* 33 (3, '87) 477-479.

The use of the verb εὑρεθήσεται ("will be found") in 2 Pet 3:10 and the idea of "being found naked" in 2 Cor 5:3 may have their origin and explanation in Jesus' eschatological teachings (see also Rev 3:3; 16:15).—D.J.H.

302. F. Mian, "Sull'autenticità delle 'epistole giovannee,'" *VetChrist* 23 (2, '86) 399-411.

Comparison of parallel texts in 1 John and the Fourth Gospel indicates that the two works came from the same hand. 2 John and 3 John were also written by one person. All four Johannine documents were most likely composed by the same author.—D.J.H.

303. S. P. Vitrano, "The Doctrine of Sin in 1 John," *AndUnivSemStud* 25 (1, '87) 123-131.

According to 1 John a particular attitude toward and relationship to Jesus/God issues forth in a particular orientation to sin that colors every act of disobedience. The term "lawlessness" (ἀνομία) in this context is a symbol or catchword for that orientation characteristic of the "world." That is why John could say so emphatically that the children of God do not sin (see 1 Jn 3:6, 9). Because the children of God have Jesus as an "advocate," their sin is not mortal (see 2:1-2).—D.J.H.

304. [1 Jn 5:7-8] R. Borger, "Das Comma Johanneum in der Peschitta," *NovTest* 29 (3, '87) 280-284.

The article assembles the Syriac evidence for the so-called Johannine comma (1 Jn 5:7-8) from various editions of the Peshitta, thus supplementing the data in *Das Neue Testament in* *syrischer Überlieferung. I. Die grossen katholischen Briefe*, ed. B. Aland with A. Juckel (1986).—D.J.H.

305. D. E. Hiebert, "Studies in 3 John. Part 3 (of 3 Parts): An Exposition of 3 John 11-14," *BiblSac* 144 (575, '87) 293-304.

This final installment in a three-part exposition of 3 John [see §§ 31-783, 1243] first deals with two matters set before Gaius: the lesson to be learned from the unhappy circumstances recounted in vv. 9-10 (v. 11), and the threefold testimony to Demetrius (v. 12). Then it treats the epistolary conclusion (vv. 13-14) in which the elder commented on the brevity of his letter and indicated an impending visit, pronounced his benediction on the reader, and mentioned mutual greetings between friends.—D.J.H.

306. H. Harm, "Logic Line in Jude. The Search for Syllogisms in a Hortatory Text," *OPTAT* [Dallas, TX] 3-4 ('87) 147-172.

Using a "referential tree" diagram, this analysis of the logic in the letter of Jude considers the binary split between the exhortation and the reason for the exhortation. Whereas the "reason" side of the tree is fairly simple, the "command" side involves both the reader's preparation and the interaction with the false Christians.—D.J.H.

307. P.-A. Seethaler, "Kleine Bemerkungen zum Judasbrief," *BibZeit* 31 (2, '87) 261-264.

The negative judgment of scholarship on the value of the epistle of Jude is not justified. The author of this distinctively oriental writing came to grips with the false teachers in a very thorough way, even if this was done with what seems to us an unusual imagery. We must realize that what impresses us as quite primitive served the people of another culture and means of expression.—C.R.M.

308. D. Senior, "The Letters of Jude and Second Peter," *BibToday* 25 (4, '87) 209-214.

Jude was written by a troubled pastor anxious to shake the shoulders of his community to wake them up to the threats in their very midst. 2 Peter also intended to arouse Christians to dangers within the community, but its scope is broader than Jude and its content quite different at times.—C.R.M.

309. T. Wolthuis, "Jude and Jewish Traditions," *CalvTheolJourn* 22 (1, '87) 21-41.

The references of Jude to biblical characters and events cannot be understood on the basis of the biblical text alone. The article surveys these references in the light of OT apocryphal and pseudepigraphal documents, the writings of Josephus and Philo, and some rabbinic materials. Jude uses the references to traditional personages and events to develop the two themes of *1 Enoch* 1:9, ungodliness and judgment.—C.R.M.

Jude, §§ 32-299–300.

Revelation

310. J. Casey, "The Exodus Theme in the Book of Revelation Against the Background of the New Testament," *Concilium* 189 ('87) 34-43.

John departed from the Jewish understanding of the exodus when he proclaimed that it is a hope fulfilled in Christ and a paradigm of God's continuing activity on behalf of his people. In the midst of Revelation's apocalyptic images of cosmic evil and struggle, there can be detected John's conviction concerning the continuing meaning of the exodus: God remains his people's redeemer, the judge of their oppressors, and the guarantor of their eternal inheritance.—D.J.H.

311. A. Feuillet, "Le festin des noces de l'agneau et ses anticipations," *EspVie* 97 (25, '87) 353-362.

The theme of the mystical marriage of the Lamb so prominent in the closing chapters of Revelation (see 19:7, 9) is closely related to the Gospel tradition, especially as expressed in the Fourth Gospel (see Jn 1:29, 36; 3:29; Mt 9:14-16). The wedding of the Lamb is anticipated by texts in the earlier parts of Revelation (see 3:20; 7:9-17; 12:1-6; 14:1-5). —D.J.H.

312. R. M. Johnston, "The Eschatological Sabbath in John's Apocalypse: A Reconsideration," *AndUnivSemStud* 25 (1, '87) 39-50.

The idea of timelessness, whether conceived of as endless Sabbath or timeless eternity after the sabbatic millennium, was probably associated with seventh-day and seventh-year models of sabbatic eschatology in 1st-century Judaism and Christianity. The eschatological rest concept in Revelation participated selectively in a tradition that saw the destiny of the righteous as a timeless rest.—D.J.H.

313. K. A. Strand, "The Eight Basic Visions in the Book of Revelation," *AndUniv SemStud* 25 (1, '87) 107-121.

The first and final visions in Revelation (1:10b–3:22; 21:5–22:5) are composed of a victorious-introduction scene and a basic prophetic description. The intervening six visions (4:1–8:1; 8:2–11:18; 11:19–14:20; 15:1–16:17; 16:18–18:24; 19:1–21:4) have the same two elements plus an interlude and an eschatological culmination. The first four prophetic sequences deal primarily with Christ as Alpha and Omega, and the last four visions are devoted to Christ's return at the end of the age to reward all persons according to their works.—D.J.H.

Revelation, § 32-402.

314. E. Güttgemanns, "Die Semiotik des Traums in apokalyptischen Texten am Beispiel von Apokalypse Johannis 1," *LingBib* 59 ('87) 7-54.

After pointing out the deficiencies of past research on concepts such as symbol, metaphor, and model, and on apocalyptic dream interpretation, the article develops a grammatology of apocalyptic literature, discusses the macrosyntax of the book of Revelation, considers apocalyptic as "fantastic literature," outlines S. Freud's theories of dream interpretation, and offers an interpretation of the dream narrative in Rev 1:9-20.—D.J.H.

315. D. S. Deer, "Whose faith/loyalty in Revelation 2.13 and 14.12?" *BibTrans* 38 (3, '87) 328-330.

The phrases τὴν πίστιν μου in Rev 2:13 and τὴν πίστιν 'Ιησοῦ in 14:12 both contain an objective genitive and should be translated respectively "(your) faith/loyalty in/to me," and "(their) faith/loyalty in/to Jesus."—C.R.M.

316. I. M. Benson, "Revelation 12 and the Dragon of Antiquity," *RestorQuart* 29 (2, '87) 97-102.

The description of the dragon in Revelation 12 would have been intelligible in Semitic, Greco-Egyptian, or Greco-Roman contexts. The author chose the symbol because it would communicate to his readers the frightening force at work against them: the undiluted power of the Evil One, angered by his own banishment from God's presence.—D.J.H.

Rev 14:12, § 32-315.

317. J. M. Ford, "The Structure and Meaning of Revelation 16," *ExpTimes* 98 (11, '87) 327-330.

Revelation 15–16 is a carefully structured section, with the possible addition of 16:13-16, based on the Exodus tradition as a whole: The first three plagues represent the Egyptian plagues, the fourth bowl is the antithesis of the cloud by day, the fifth of the pillar of fire by night, the sixth the antithesis of the result of the drying up of the Red Sea, and the seventh is from the Sinai tradition. The text is directed to a Jewish audience, and folk magic has been used as a literary device to add to the tension and irony.—C.R.M.

318. C. H. Dyer, "The Identity of Babylon in Revelation 17—18. Part 1 (of 2 parts)," *BiblSac* 144 (575, '87) 305-316.

After a consideration of four arguments against the unity of Revelation 17–18, the positive evidence for viewing the two chapters as a unit is presented. It is best to view the chapters as two descriptions of the same Babylon.—C.R.M.

319. C. Deutsch, "Transformation of Symbols: The New Jerusalem in Rv 21:1–22:5," *ZeitNTWiss* 78 (1-2, '87) 106-126.

For John the Seer, the new Jerusalem described in Rev 21:1–22:5 represented universal community, access to God's presence, endless life, and ultimate victory over chaos. In portraying the new Jerusalem as bride and wife, apocalyptic temple, and new creation, John transformed biblical and later Jewish symbols and offered hope to those suffering oppression at the hand of Rome. John exceeded contemporary universalist hopes in his description of a transnational community defined only by its relationship to God and the Lamb.—D.J.H.

320. [Rev 21:1–22:5] R. H. Gundry, "The New Jerusalem: People as Place, not Place for People," *NovTest* 29 (3, '87) 254-264.

In Rev 21:1–22:5 John did more than christianize Jewish traditions concerning a heavenly Jerusalem; he transformed Jerusalem into a symbol of the saints themselves. The article refines and relates this hypothesis to the text, first with regard to the overall symbol of the new Jerusalem and then with regard to the individual symbols encompassed within it. It concludes that John wanted his readers to see in the new Jerusalem not their future dwelling place, but their future selves and state.—C.R.M.

BIBLICAL THEOLOGY

321. B. A. Meyer, "Critical Realism and Biblical Theology," *RelStudTheol* 6 (3, '86) 39-51.

A biblical theology worthy of the best efforts of our generation embraces both Testaments in one "biblical" theology. It is not interpretation only but interpretation and history. It is not purely descriptive but intent on transposing meaning to the present. The past accordingly is not thought of as irremediably discontinuous with the present but as open to critical retrieval; the meanings to be retrieved are not fictional but real; the effort to retrieve them centers both on first-level "meaning," which makes sense of things, and on the second-level "meaning of meaning," which makes sense of the way that men and women of the biblical tradition made sense of things. The task is necessarily approached not under positivist or neo-Kantian constraints but in the manner of critical realism, not from a dogma-free platform but from within commitment to historical Christianity.—D.J.H.

Christology

322. L. Chouinard, "Gospel Christology: A Study of Methodology," *JournStudNT* 30 ('87) 21-37.

Attempts to describe the rise of early Christology and its subsequent development need to be supplemented with a sensitive appraisal of the Gospel narrative as a valid reference point for christological conclusions. Literary criticism challenges the reader to discover the figure of Jesus by following the literary sense of the narrative itself.—D.J.H.

323. P. Hoffmann, "Er ist unsere Freiheit. Aspekte einer konkreten Christologie," *BibKirch* 42 (3, '87) 109-115.

The NT basis for a "concrete" Christology is presented under three headings: Jesus as the paradigm of God's liberating activity, Easter as the universalizing of the liberation inaugurated by Jesus, and Jesus as Lord of the "powers."—D.J.H.

324. A. R. McEwen, "God's King for His People," *VoxRef* 48 ('87) 15-22.

What the OT says about the king for God's people can be summed up under three headings: a Deuteronomic king, a Davidic king, and a deficient king. Jesus is God's king without deficiency.—D.J.H.

325. P. Perkins, "Jesus: God's Wisdom," *WordWorld* 7 (3, '87) 273-280.

After discussing Wisdom speculation in Judaism, the article considers wisdom as God's eschatological gift in Jesus, preexistent Wisdom (God revealed in Christ), and Wisdom Christology today as a way of moving beyond androcentrism.—D.J.H.

326. A. Yarbro Collins, "The Origin of the Designation of Jesus as 'Son of Man,'" *HarvTheolRev* 80 (4, '87) 391-407.

After commenting on issues of translation and inclusive language with regard to "Son of Man" and reviewing scholarship on its origin as a designation for Jesus, the article considers linguistic evidence, the categorization and analysis of sayings (legal sayings or church rules, wisdom sayings, prophetic and apocalyptic sayings), the question of origin, and the history of religions context. The conclusion seems warranted that the ultimate origin of the designation of Jesus as "Son of Man" was in the teaching of Jesus himself. If Jesus had already associated his activity and teaching with the heavenly figure in Dan 7:13, it is more understandable that some of his followers would have identified the two after Jesus' death.—C.R.M.

327. R. AGUIRRE, "La Iglesia cristiana de Antioquía de Siria," *RevistLatAmTeol* 4 (10, '87) 63-88.

The Christian church at Antioch was important in NT times for several reasons: It was the first community established outside of Palestine; it admitted Gentiles to the community without their becoming Jews first; it was founded by Hellenistic-Jewish Christians and developed a style of Christianity theologically and organizationally different from that of Jerusalem; it became along with Jerusalem one of the two great poles of nascent Christianity; it expressed for the first time a Christianity of missionary orientation; and it took stands regarding Christianity's relation to Judaism and the inclusion of different ethnic and religious traditions in the church.—D.J.H.

328. B. BOTTE, "Le vocabulaire du ministère dans le Nouveau Testament," *EphLiturg* 101 (2, '87) 83-96.

The NT vocabulary for ministry is examined under two headings: the general vocabulary (δοῦλος, διάκονος, other terms) and the technical terms (ἀπόστολος, ἐπίσκοπος and πρεσβύτερος, διάκονος).—D.J.H.

329. J. R. GADEN, "The Church and Churches of the Apostles and Prophets," *Colloquium* 19 (2, '87) 10-21.

The article first looks at three trajectories for the church (Pauline, Johannine, women-led communities) in the apostolic and subapostolic periods and then their developments in the postapostolic period of the second century. From this survey various critical theological issues emerge: the normative role of the early church, the meaning of ἐκκλησία, the distinction between "orthodox" and "heretic," etc.—D.J.H.

330. O. GENEST, "Femmes et ministères dans le Nouveau Testament," *StudRel/SciRel* 16 (1, '87) 7-20.

After a critical review of the usual ways of discussing the ministry of women according to the NT, the article suggests an approach that focuses on the lexemes διακονία, διάκονος, and διακονέω. Then it examines the NT evidence about women and ministry in light of this evidence, and reflects on the significance of this angle of vision for church life today.—D.J.H.

331. H. KRAFT, "Dalla 'Chiesa' originaria all'Episcopato monarchico," *RivistStorLettRel* 22 (3, '86) 411-438.

The development from the original "church" to the monarchical episcopate is traced with reference to the primitive community at Jerusalem, the Hellenistic community, the Antiochene mission, the autonomy of the Pauline mission, the beginnings of the Roman primacy, the community of Asia Minor, and the constitution of the Montanist community.—D.J.H.

332. W. G. KÜMMEL, "Das Urchristentum. II. Arbeiten zu Spezialproblemen. d. Ämter und Amtsverständnis," *TheolRund* 52 (2, '87) 111-154.

This fourth installment in a series of research reports on special problems in early Christianity [see §§ 30-94, 838; 31-826] focuses on church officers and the understanding of office. Attention is given to the works of J. Colson, E. Lohse, A. T. Hanson, R. Bohren, H. von Campenhausen, W. Michaelis, E. Schweizer, G. Klein, J. Roloff, and others.—D.J.H.

333. W. L. LIEFELD, "Women and the Nature of Ministry," *JournEvangTheolSoc* 30 (1, '87) 49-61.

In dealing with a NT text like 1 Tim 2:12 that seems to prohibit women from exercising public ministry in the church, it is essential to define the exegetical issues, determine the applicability of its teaching, and resolve tensions with other NT texts. It is also necessary to ask whether a ministry today is truly biblical with regard to its nature, the qualifications required for its exercise, its scope, and its form.—D.J.H.

334. W. S. VORSTER, "On Early Christian Communities and Theological Perspectives," *JournTheolSAfric* 59 ('87) 26-34.

The structures of NT communities were products of the social construction of reality. The article focuses on communities that were structured by apocalyptic eschatology (Lk 6:20-26), by the imminent παρουσία (Mk 8:34–9:1), and by the "love principle" (1 Cor 11:17-22). The early Christians resocialized people by offering them new symbolic universes within which they could understand their social reality.—C.R.M.

Various Themes

335. S. AGOURIDIS, "Ο λόγος του Θεού και τα μυστικά βιώματα του πιστού κατά την Καινή Διαθήκη" [The Word of God and the Mystical Experiences of the Believer according to the New Testament], *DeltBibMel* 15 (1, '86) 5-19.

The Word of God, having soteriological significance, impacts on the conscious life of the believer. Yet in the Synoptic Gospels this impact is not understood as participation in divinity. The so-called "christological mysticism" of Paul is best interpreted in the context of historical revelation rather than the Hellenistic notion of the soul's ascent toward union with God. Only in the realized eschatology of John did the theme of union with God begin to emerge, probably because of the delay of the parousia and the diminishment of the eschatological outlook.—Th.S.

336. J. L. BAILEY AND S. P. SAUNDERS, "God's Merciful Community," *CurrTheolMiss* 14 (5, '87) 325-333.

Both Paul in Romans and Matthew in the Sermon on the Mount based their thinking on the perception that God is righteous, gracious, and merciful. From their perceptions of God's gracious love Paul and Matthew invite us to build afresh God's merciful and boundless community.—D.J.H.

337. P.-M. BEAUDE, "Le peuple élu et les autres selon le judaïsme et le christianisme," *LumVie* 36 (181, '87) 85-101.

After outlining the OT doctrine of election, the article discusses various Jewish approaches to election at the turn of the era (Qumran, Alexandrian, Pharisaic). Then it examines the early Christian understanding of election where the starting point was not ethnic-social cohesion and the fullness was eschatological.—D.J.H.

338r. N. BECK, *Mature Christianity* [*NTA* 30, p. 364].

R. A. EVERETT, "The Christian Responsibility in Anti-Semitism," *Judaism* 36 (3, '87) 377-381.—This extraordinary book deserves a wide audience. It approaches the anti-Jewish statements in the NT as childlike polemics against its older and more firmly established "mother religion." It suggests how the church can work at eliminating anti-Semitism from its midst.—D.J.H.

339. W. Bridcut, "Our Lord's Relationship With His Mother," *Churchman* 100 (4, '86) 339-345.

The NT incidents in which Jesus spoke to or about his mother attribute no special influence to her. There is no reason to assume that Mary has a special motherly influence in heaven. —D.J.H.

340. J. A. Brooks, "The Influence of Malachi Upon the New Testament," *SWJournTheol* 30 (1, '87) 28-31.

By far the greatest impact of the OT book of Malachi on the NT was in the development of the idea that John the Baptist was the messenger of Mal 3:1 and the Elijah of Mal 4:5-6. Otherwise, its influence was slight (see Rom 9:13; Mt 23:9; Jn 8:41; 1 Cor 8:6; Mt 11:3/Lk 7:19).—D.J.H.

341. R. Burrows, "The Kingdom of God and Mission," *Churchman* 101 (1, '87) 5-21.

The article aims to establish a balanced biblical understanding of the kingdom of God and then to see what this understanding has to say about the task or mission of the Christian church in the world today.—D.J.H.

342. M.-A. Chevallier, "Sur un Silence du Nouveau Testament: l'Esprit de Dieu à l'Oeuvre dans le Cosmos et l'Humanité," *NTStud* 33 (3, '87) 344-369.

The OT does not portray the Spirit of God as a permanent presence abiding in the universe or in human beings. Only in the Hellenistic era, under Stoic influence, and especially at Alexandria did the author of Wisdom and Philo appropriate the idea of a divine πνεῦμα penetrating the cosmos and every person. The NT says nothing about a presence of the Spirit in the cosmos and reserves the intervention of the divine πνεῦμα to those who confess Jesus Christ, mainly because of its emphasis on the historical character of the Spirit's activity. —D.J.H.

343. J. G. F. Collison, "Biblical Perspectives on Stewardship of Earth's Resources," *BangalTheolFor* 18 (4, '86) 153-160.

After preliminary definitions and distinctions, the article considers three points arising from Rom 8:19-22: (1) Creation is subject to frustration now, (2) because it was subjected (to humankind) by God in hope; (3) the matter is not hopeless because, on account of Christ's coming, creation is undergoing with eager longing pangs as of childbirth. Also included are reflections on the "image" of God according to the NT and on human need.—D.J.H.

344. B. de Margerie, "'L'ancienne alliance n'a jamais été révoquée.' Réflexion sur la mutuelle immanence des deux alliances au sein de l'alliance éternelle," *RevThom* 87 (2, '87) 203-241.

After recalling the biblical concept of covenant, the article discusses the sense in which the old covenant has been revoked (as limited and qualified law) and not revoked (as promise and gift manifesting God's will). Then it argues that for Jews to whom the "new law" has not been sufficiently proclaimed the observance of the "old law" is a way to salvation that depends on the grace of Christ the only savior. Finally it shows in what sense Jesus Christ is the ultimate foundation of the non-revocation (correctly understood) of the old covenant, and presents some suggestions for dialogue between Jews and Christians.—D.J.H.

345. M. J. Evans, "The Old Testament as Christian Scripture," *VoxEvang* 16 ('86) 25-32.

The use of the NT in the interpretation of the OT may be relevant in a number of possible ways: as background to the NT, as salvation history, as prophecy, as containing hidden meaning not explicit in the text, as a set of beliefs about God, and as an ethical standard.—C.R.M.

346. M. A. Ferrando, "La religiosidad popular en la perspectiva del Nuevo Testamento," *TeolVida* 28 (1-2, '87) 7-22.

After discussing the nature of popular religiosity, the article examines responses to this phenomenon in the Gospels and Paul's letters. Then it draws five conclusions to serve as guidelines for evaluating popular religiosity today.—D.J.H.

347. J. Galot, "Marie, première dans la foi," *EspVie* 97 (27, '87) 385-391.

At the origin of Christian faith according to the NT, one finds the faith of Mary. The article examines Mary's response at the annunciation as the first act of faith in Christ, Elizabeth's exclamation regarding Mary as the first beatitude (see Lk 1:45), the growth of Mary's faith, Mary's faith at Jesus' first miracle (Jn 2:1-11), and Calvary as the supreme test of her faith.—D.J.H.

348. D. E. Garland, "A Biblical View of Divorce," *RevExp* 84 (3, '87) 419-432.

A review of biblical texts about divorce (Deut 24:1-4; Mal 2:10-16; Mk 10:2-12/Mt 19:3-12; Mt 5:32; 19:9; 1 Cor 7:10-11; Lk 16:18) indicates that divorce is clearly a breach of God's will for marriage. Yet we must be careful not to calcify Jesus' teaching into a rigid legalistic system.—D.J.H.

349. J. Goldingay, "The Jews, the Land, and the Kingdom," *Anvil* 4 (1, '87) 9-22.

The Jews are still the people of God; God is still committed to them, and they are destined one day to recognize their Messiah. As long as the Jews are an ethnic unit, it is natural for them to have a land. God's rule is destined to be exercised in this world. But how that can be remains an unpredictable mystery, and it can only be with the bringing in of a new age by God.—D.J.H.

350. M. Griffiths, "Differences in the Light of the New Testament," *Christian Brethren Review Journal* 38 ('87) 5-17.

The NT evidence with regard to differences is considered in response to the following questions: Does the NT envisage that Christians will differ? Why does God allow differences? Are differences sinful? What positive attitudes to differences are there in Scripture?—C.R.M.

351. P. J. Hartin, "New Testament Ethics. Some trends in more recent research," *Journ TheolSAfric* 59 ('87) 35–41.

The article first outlines three recent trends in dealing with the NT and Christian ethics: the use of the Bible and especially the NT in Christian ethics, the role of reason and faith, and the problem of methodology. Then the approach of H. Ridderbos in *Paulus: Ontwerp van Zijn Theologie* (1973) with regard to Paul's ethical teaching is examined.—C.R.M.

352r. W. A. HETH AND G. J. WENHAM, *Jesus and Divorce* [*NTA* 30, p. 97].

D. E. HOLWERDA, "Jesus on Divorce: An Assessment of a New Proposal," *CalvTheol Journ* 22 (1, '87) 114-120.—Heth and Wenham argue that all remarriage, except after the death of a partner, is adultery. They maintain that the exceptive clauses (Mt 5:32; 19:9) apply only to divorce, not to remarriage. Their book serves as a fairly comprehensive exegesis of the biblical divorce/remarriage texts. Nevertheless, their attempt to resolve the inherent ambiguity in the Matthean passages with appeals to logic and OT assumptions is not entirely convincing.—D.J.H.

353. B. HOOSE, "Imitating Jesus and Allowing Divorce," *Priests & People* 1 (5, '87) 210-212.

If T. Stramare's translation of πορνεία in Mt 5:32; 19:9 ("fornication" as a metaphor for marriage with a pagan) is correct, Jesus' own sayings would seem to support the church's long established practice of granting divorce in such cases (see 1 Cor 7:12-15). Jesus and Paul feared regression instead of growth in holiness.—D.J.H.

354. H. KRUSE, "Eheverzicht im Neuen Testament und in der Frühkirche," *ForKathTheol* 1 (2, '85) 94-116.

The idea that forgoing marriage was "un-Jewish" is rebutted by the examples of John the Baptist, Mary, Paul, and the Essenes. Not only did Jesus forgo marriage, but he also took a position on the matter (see Mt 19:12). In 1 Corinthians 7 Paul provided several motives for renouncing marriage: the eschatological situation, pleasing the Lord, and witness. Jesus' invitation to forgo marriage was taken up by the apostles and other early Christians.—D.J.H.

355. W. G. KÜMMEL, "Das Urchristentum. II. Arbeiten zu Spezialproblemen. e. Mission und Stellung zum Staat," *TheolRund* 52 (3, '87) 268-285.

This fifth installment in a series of research reports on special problems connected with primitive Christianity [see § 32-332] first focuses on mission in early Christianity and discusses the work of J. Jeremias, D. Bosch, E. Lerle, F. Hahn, G. Schille, H. Kasting, M. Hengel, and R. Pesch. Then it turns to the relation between early Christianity and the state, and focuses on the research of W. Schweitzer, O. Cullmann, W. Böld, W. Schrage, and K. Aland.—C.R.M.

356. S. LÉGASSE, "La prière pour les chefs d'état: antécédents judaïques et témoins chrétiens du premier siècle," *NovTest* 29 (3, '87) 236-253.

After surveying Jewish prayers on behalf of foreign rulers in late OT and other texts, the article analyzes 1 Tim 2:1-7 as an early Christian prayer for rulers (see also Rom 13:1-7; 1 Pet 2:13-17; Tit 3:1). Then it examines the prayer for chiefs of state in *1 Clement* 61:1-2 with particular attention to its context, literary structure, and historical setting.—D.J.H.

357. W. L. LIEFELD, "Women and Evangelism in the Early Church," *Missiology* [Scottdale, PA] 15 (3, '87) 291-298.

The contributions of women to the evangelistic mission of the early church are well documented for both the NT period and the postapostolic era. These references, however, give only a glimpse of the extent of female participation in church activity and so must be treated with caution.—D.J.H.

358. B. J. Malina, "Wealth and Poverty in the New Testament and Its World," *Interpretation* 41 (4, '87) 354-367.

In the eastern Mediterranean world of NT times the terms "rich" or "wealthy" as a rule meant "avaricious, greedy," while "poor" referred to persons scarcely able to maintain their honor or dignity. Adequate reflection on NT scenarios about rich and poor requires attention to the social system of the time and place. That social system had its focus on kinship and politics; it urged the perception of limited good and contentment with readily available necessities of life. Cultural criteria of the day had the word "poor" pointing to the socially impotent, while the label "rich" attached to the greedy and avaricious.—D.J.H.

359. S. Mott, "The Contribution of the Bible to Economic Thought," *Transformation* [Exeter, UK] 4 (3-4, '87) 25-34.

The normative social and economic matters of the Bible are capable of generalization and reapplication despite their broader salvific context. Some ways in which the biblical materials relate normatively to economics concern the image of society, poverty in relation to economic growth, productive property, the year of Jubilee, empowerment to be in community, and justice. Jesus came with a clear presentation of the principle of justice, which must find concrete economic, social, and political expression. Jesus' contribution was not primarily a higher sense of urgency and a more radical sense of right. The center of the breaking-in of God's reign was Jesus' death and resurrection. [The same issue contains responses by M. Wan (pp. 34-35) and U. Middelman (pp. 36-40).]—D.J.H.

360. A. Paul, "The Structural Supports of Orthodoxy in the Jewish System and the Christian System," *Concilium* 192 ('87) 17-27.

Whereas Judaism was organized as a social-doctrinal system of exile, Christianity is the literary and social heir of the Diaspora. The Christian social-doctrinal system is centrifugal; it needs orthodoxy if it is to survive and be effective. The Jewish system is centripetal. Without Temple or hierarchy, Jewish orthodoxy is provided by the ideology of the "exile" or "stranger." For Christianity revelation is finished by the closure of the canon, but for Judaism it is still in act.—D.J.H.

361. P. Perkins, "Taxes in the New Testament," *Journal of Religious Ethics* [Notre Dame, IN] 12 (2, '84) 182-200.

Early Christian thinking about taxation was shaped by an environment in which taxes were oppressive and administered rapaciously. NT texts that deal with taxation (Lk 19:1-10; Mk 12:13-17 parr.; Mt 17:24-27; Rom 13:1-7; 1 Pet 2:13-17) do not amount to a systematic ethic or philosophy of taxation but instead convey the basic Christian teachings of respect for government, freedom in subordination, and love of neighbor. Paul's collection for the poor at Jerusalem, however, indicates an emerging sense of responsibility to even the distant neighbor that is expressed through collective monetary contributions.—D.J.H.

362. M. Quesnel, "Le sacramentel dans le Nouveau Testament. Ambiguïté et diversité," *RechSciRel* 75 (2, '87) 203-210.

(1) Paul denounced sacramental practices that trouble the ecclesial body instead of building

it up; he avoided this danger by appealing to the death of Christ who works in our bodies. (2) Luke's theology points in the direction of sacramental efficacy but preserves the diversity of celebrations in the church and respects the freedom of the Holy Spirit regarding the rite.—D.J.H.

363. O. Rodenberg, "Vom Schmerz Gottes. Ein Beitrag zur biblischen Anthropomorphie Gottes," *TheolBeitr* 18 (4, '87) 174-193.

The article first discusses the anthropomorphic portrayal of God in the Bible as reflecting human ways of thinking and God's way of revelation. Then it deals with God's suffering as a special case of biblical anthropomorphism with reference to the OT, rabbinic writings, and the NT.—D.J.H.

364. K. Romaniuk, "'Uwielbiajcie Boga w waszym ciele' (1 Kor 6, 20). Biblijne spojrzenie na problem czystości" ["Glorify God in your body" (1 Cor 6, 20). Biblical Reflections on Purity], *CollTheol* 56 (4, '86) 5-19.

Biblical statements on purity can be clustered into two groups: those generally relating to freedom from sin or spoilage, and those specifically describing purity in the human body as prescribed by the sixth and ninth commandments. In both instances the ideas develop from a crass, materialistic view to a more spiritual, internalized view. Purity relative to the human body is discussed especially in the context of marriage.—J.P.

365. C. Rowland, "Change and the God of the Bible," *NewBlackfr* 68 (805, '87) 212-219.

Change and changelessness in the Bible are discussed with reference to covenant, eschatology, and incarnation. Change in our circumstances is of the essence of our faith in a righteous God who suffers with us and goes before us beckoning us to move toward a promised land when what is unchanging and eternal, a gospel that offers good news to the poor and oppressed, may at last be seen on earth as it is in heaven.—D.J.H.

366. S. Sabugal, "La humanización redentora del Hijo de Dios en María," *Marianum* 48 (3-4, '86) 600-637.

This biblical-theological reflection on the redeeming humanization of the Son of God in Mary first considers the fact of the incarnation with particular attention to Jn 1:1-18. Then it discusses the "how" of the incarnation: born of God (Jn 1:13), conceived through the Spirit in Mary (Mt 1:21; Lk 1:26-38), and virgin and mother.—D.J.H.

367. P. Schineller, "Mary, Model of Faith and Perfect Disciple," *Emmanuel* 93 (8, '87) 426-437.

Mary is model of faith and perfect disciple insofar as she exemplifies the life of the beatitudes. The article considers the biblical basis for Mary's greatness, the various dimensions of her faith and their significance for Christian faith today, and the specifically Catholic nature of devotion to Mary.—D.J.H.

368. D. Senior, "Parousia," *BibToday* 25 (4, '87) 220-222.

In most instances the NT uses the term παρουσία to refer to the triumphant return of the risen Christ at the end of the world. The article considers the variety of ways this hope was expressed in the NT and the fundamental convictions about the parousia common to almost every NT writer.—C.R.M.

369. T. STOREY, "Marriage in Holy Writ. A development of Doctrine," *Priests & People* 1 (5, '87) 208-209.

Apart from 1 Tim 2:9-15, nowhere in the NT is procreation mentioned as the purpose of marriage. Marriage is a unity of "joint heirs" (1 Pet 3:1) imaging the love of God.—D.J.H.

370. E. TESTA, "Il lavoro nella Bibbia, nella Tradizione e nel Magistero ordinario della Chiesa," *StudBibFranLibAnn* 36 ('86) 183-210.

This investigation of the theme of work is based on the Hebrew Bible, the example of Jesus the worker and his apostles, and the teachings of the "fathers." It appears under three major headings: the plan of God the creator, work/toil in the world that groans, and work redeemed by Christ.—D.J.H.

371. B. H. THROCKMORTON, "Evangelism and Mission in the New Testament," *Prism* 2 (1, '87) 30-41.

To become a disciple of Jesus is to become in some sense an evangelist with a mission. This examination of evangelism and mission in the NT first looks to Jesus and the Synoptic records of his evangelism, with particular attention to the mission of the disciples and the "great commission" (Mt 28:16-20). Then it turns briefly to Paul, with special reference to the collection for the Jerusalem community.—D.J.H.

372. O. TREANOR, "The Indissoluble Mystery," *Priests & People* 1 (5, '87) 179-187.

The unfolding of the μυστήριον follows a precise and predictable pattern in sacred revelation. In three sequential movements salvation is brought about through the process of conversion, communion, and mission. This pattern is reflected in both the literary structure of the NT and the sacramental structure of married life.—D.J.H.

373r. A. VERHEY, *The Great Reversal* [*NTA* 29, p. 106; § 29-1136r].

R. KLANN, "The Great Reversal," *ConcJourn* 13 (4, '87) 348-354.—On many points Verhey writes in a conservative spirit, and he often affirms his attachment to the Scriptures. This critical review calls attention "only to some consequences, or at least implications, of treating the ethical teachings of the Scriptures with unwarranted concessions to modern liberal theological interpretations which have their roots in faithless propositions of the Enlightenment."—D.J.H.

374. M. WOLTER, "Verborgene Weisheit und Heil für die Heiden. Zur Traditionsgeschichte und Intention des 'Revelationsschemas,'" *ZeitTheolKirch* 84 (3, '87) 297-319.

Taking up the idea that the hidden wisdom of God is revealed to chosen individuals (see Wisdom 9:13-17), Paul in 1 Cor 2:6-10 highlighted the paradox of the cross as the eschatological event of salvation. The post-Pauline developments of this revelation-schema (see Col 1:26-27; Eph 3:1-13; Rom 16:25-26) insisted on the place of the Gentiles in the mystery of salvation. Reflections on further variations of this revelation-schema and on its place in Paul's theology conclude the article.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

375. W. Baines, "The Rotas-Sator Square: a New Investigation," *NTStud* 33 (3, '87) 469-476.

The fact that it is possible to abstract pseudo-Christian formulas from hypothetical Latin word-squares must throw serious doubt on the validity of the "PATERNOSTER" explanation of the Rotas-Sator square. Perhaps the key lies with some unknown man called Arepo. —D.J.H.

376. C. Foss, "Classical Atlases," *ClassWorld* 80 (5, '87) 337-365.

Twelve atlases devoted to the classical world are assessed by means of a series of eighteen test questions treating general or topographical matters and historical subjects (number of toponyms, number of maps, Hellenistic kingdoms, the growth of Christianity, etc.). For historical purposes, *Westermanns Grosser Atlas zur Weltgeschichte* (ed. H. Stier et al., 1965) seems to stand head and shoulders above the rest, but lacks an index. The *Grosser Historischer Weltatlas* (ed. H. Bengtson et al., 1972) probably offers the best combination of topographical and historical data; as a single atlas for scholarly purposes it is the most convenient.—C.R.M.

377r. M. Hengel, *Between Jesus and Paul* [*NTA* 28, p. 195].
G. S. Sloyan, *Jesus in Focus* [*NTA* 28, p. 317].

P. J. Sigal, "New Light on the Early Years of Christianity," *Judaism* 36 (3, '87) 368-376.—Hengel's book is an erudite attempt to discover the process by which the Christian church emerged between A.D. 30 and 60. Sloyan's book is primarily a popular work about Jesus, sometimes even somewhat apologetic. Yet for those interested in Jewish-Christian dialogue it earns empathy.—D.J.H.

378. G. H. R. Horsley, "Name Change as an Indication of Religious Conversion in Antiquity," *Numen* 34 (1, '87) 1-17.

The article considers how the evidence of names and name-change may be utilized to deduce useful historical conclusions about changes in religious adherence in antiquity. It first considers evidence for individual name-change as a clue to religious conversion and then focuses on the same phenomenon at a general, communal level.—C.R.M.

379. J. Irmscher, "Sul concetto di *conversio* e i corrispondenti termini greci," *Augustinianum* 27 (1-2, '87) 27-32.

The three basic aspects of the Latin term *conversio* are discussed with the help of the Greek word μεταστροφή, the Latin words *commutatio* and *transfiguratio,* and the Greek word ἐπιστροφή.—D.J.H.

380. F. Parente, "L'idea di conversione da Nock ad oggi," *Augustinianum* 27 (1-2, '87) 7-25.

Taking as its starting point A. D. Nock's *Conversion* (1933), the article notes the individual psychological focus in modern studies of conversion. Particular attention is given to works by Nock and G. Bardy, as well as recent scholarship on the conversion of Constantine. It questions the applicability of the psychological approach to the eschatological and collective dimensions of conversion in the Bible.—D.J.H.

381. J. J. Petuchowski, "Early Christianity and Its Hebrew Background," *Jewish Spectator* [Santa Monica, CA] 52 (1, '87) 26-28.

Descriptions and evaluations of four recent books on the origin of Christianity and its spread through the Hellenistic-Roman world: P. Sigal, *The Halakhah of Jesus of Nazareth According to the Gospel of Matthew* (1986); R. MacMullen, *Christianizing the Roman Empire, A.D. 100–400* (1984); R. L. Wilken, *The Christians as the Romans Saw Them* (1984); and A. F. Segal, *Rebecca's Children* (1986).—D.J.H.

382. B. L. Visotzky, "Overturning the Lamp," *JournJewStud* 38 (1, '87) 72-80.

In the threefold charge against Christians of cannibalism, sexual depravity, and overturning the lamp, the latter accusation at the earliest stage simply meant doing wrong, straying from the path. In due time the phrase "overturning the lamp" was taken rather literally and tied to the sexual activity, so that what began as a charge of doctrinal deviance became an accusation of sexual deviance. In the mouth of Rabban Gamaliel (see *b. Šabb.* 116a-b), it was an ingenious pun that turned Mt 5:15 on its head.—C.R.M.

Archaeology

383. M. Broshi and E. Qimron, "A House Sale Deed from Kefar Baru from the Time of Bar Kokhba," *IsrExplJourn* 36 (3-4, '86) 201-214, plate 26B.

The Aramaic (and Hebrew) deed discussed in this article is a double document of the sale of a house written in the third year of the Bar Kokhba revolt (A.D. 134-135). The first part of the text (lines 1-5) deals with the details of the sale, and the second part (lines 5-7) states the vendor's conveyance of the property and establishes the buyer's rights and the obligations of the vendor to the buyer. The Aramaic-Hebrew text, an English translation, commentary, and general conclusions are provided.—D.J.H.

384. D. Chen, "The Design of the Ancient Synagogues in Galilee," *StudBibFranLibAnn* 36 ('86) 235-240.

The ratios between the internal length and width of the synagogues at Umm el Kanatir, Arbela, and Rehob conform to the "hemidiagonal" pattern.—D.J.H.

385. G. Foerster, "A Cuirassed Bronze Statue of Hadrian," *'Atiqot* 17 ('85) 139-157, frontispiece, plates 23-38.

The reassemblage of most of the forty-two fragments of the cuirassed bronze statue of Hadrian, discovered in 1975 immediately southwest of the ancient mound of Tel Shalem, was accomplished in 1984 in the laboratories of the Israel Museum. This statue, found among the remains of a Roman fort established in the late 1st or early 2nd century, is by far the best preserved of its kind found to date. The article offers detailed descriptions of the portrait head and cuirassed torso and then attempts an interpretation of the unusual scene on the breastplate. [Two addenda are included: P. T. Craddock on the chemical composition of the statue (p. 158), and D. Shenhav and D. Bigelaizen on its conservation and restoration (159-160).]—C.R.M.

386. R. FRANKEL, "The Hellenistic Aqueduct of Acre-Ptolemais," *'Atiqot* 17 ('85) 134-138, plate 22.

A rock-cut unplastered tunnel, discovered in 1975 between Kabri and Acre, appears to have been part of an ancient aqueduct carrying water from the springs at Kabri to Acre. Two pottery lamps suggest a date at the end of the 4th or beginning of the 3rd century B.C. Thus it is the earliest dated aqueduct in the land of Israel, of a type hitherto known only in other parts of the Hellenistic world.—D.J.H.

387. G. GARNER, "Archaeology as a Tool: The Role of Archaeology in relation to the Bible," *Buried History* [Melbourne] 22 (4, '86) 75-93.

To prove even part of the biblical text to be historically reliable is a formidable task given the nature of archaeological research and the tentative, changing character of its conclusions. The positive contribution of archaeology is to set the Bible against its environment, provide an outline of history and a chronological framework for the past, place controls on theories, and make the past more real.—C.R.M.

388. A. KLONER, "m'rwt-qbwrh mymy byt šny bgb't sld šbšplt yhwdh (A Burial-Cave of the Second Temple Period at Giv'at Seled in the Judean Shephelah)," *Qadmoniot* 19 (3-4, '86) 102-105.

The article describes a burial-cave located on the north slope of Giv'at Seled. The cave, which faces east, is divided into two rockhewn chambers, one with *kôkîm* running along either side, the other possessing *arcosolia.* The entrance to the cave was sealed by a circular rolling stone approximately 1.4 m. in diameter and 30 cms. thick. Within the cave the partial remains of several frescoes were discovered and fragments of painted Greek, unreadable beyond the letters [M]ATER. On the wall between the chambers a frieze of criss-crossed diagonal lines ran along the floor. Near the top of the wall in one corner was a drawing of a straight branch bearing paired leaves. Fragmentary representations of two scrolls were found in line with the doorposts of the opening to the second chamber.—K.H.

389. A. KLONER AND O. HESS, "A Columbarium in Complex 21 at Maresha," *'Atiqot* 17 ('85) 122-133, plate 21.

The small niches discovered in Complex 21 at Maresha in 1972 were intended as dovecotes, which were common in the 3rd century B.C. In the 2nd and 1st centuries B.C. the columbarium served a function unclear to us today, though there is no evidence that it was used for the ashes of human cremation. The pottery, which was retrieved from the accumulated debris along the walls of chamber 2 and filling its niches, was not in stratigraphic context.—D.J.H.

390. N. KOKKINOS, "A Retouched New Date on a Coin of Valerius Gratus," *StudBib FranLibAnn* 36 ('86) 241-246, plates 1-2.

A retouched amphora-type coin indicates that Valerius Gratus was still procurator in Judea in A.D. 20/21.—D.J.H.

391. Y. MAGEN, "'yr mbwṣrt mn htqwph hhlnysṭyt bhr-gryzym (A Fortified Town of the Hellenistic Period on Mount Gerizim)," *Qadmoniot* 19 (3-4, '86) 91-101.

New excavations both on and around Mount Gerizim have uncovered a Hellenistic city spanning approximately 300,000 square meters and planned to take full strategic advantage of Mounts Gerizim and Ebal. Remnants of a city wall were traced along the eastern slope of Mount Gerizim. In the southern section of the city several buildings were discovered with a shared design of several rooms built around a courtyard possessing multiple wells. Also found in this quarter was a fortress flanked by two towers. The upper portion of Mount Gerizim yielded an unusually well-constructed building consisting of several paved courtyards surrounded by rooms. Fragmentary storage jars characteristic of the Hellenistic period were found in all areas. The numismatic evidence fell into two categories: a large group of coins from the reigns of Antiochus III and Antiochus IV, and a group dating to 128 B.C., which supports accounts of the destruction of the Temple on Mount Gerizim in the time of John Hyrcanus. The archaeological evidence suggests that the foundation of the city dates to the 2nd century B.C., during the reign of Antiochus III. Problems in reconciling the history of Mount Gerizim as recorded in Josephus' *Antiquities* with the results of these excavations must await additional exploration.—K.H.

392. G.-W. NEBE, "Die lateinisch-christliche Inschrift in der St. Vartan Kapelle der Grabeskirche in Jerusalem, ein neutestamentliches Zitat?" *ZeitNTWiss* 78 (1-2, '87) 153-161.

The 4th-century A.D. Latin inscription (*Domine, ivimus*) and the drawing of the ship discovered in the Chapel of St. Vartan in the Holy Sepulchre in Jerusalem allude to the stilling-of-the-storm pericope (see Mk 4:35-41; Mt 8:23-27; Lk 8:22-25). The inscription substituted *ire* for *perire;* it should be read in the future tense: "Lord, we will perish." —D.J.H.

393. A. OVADIAH, "Soundings on the Hadera-Haifa Road Between Nahsholim and Habonim," *'Atiqot* 17 ('85) 161-167, plates 39-41.

Uncovered along the kurkar ridge between Naḥsholim and Habonim were many rock-cut tombs, quarries, an aqueduct, and an industrial installation (a wine press?). A small mound, Khirbet Dureihima, was also partially excavated.—D.J.H.

394. J. PATRICH, "The *Mesibbah* of the Temple According to the Tractate *Middot,*" *IsrExplJourn* 36 (3-4, '86) 215-233, plate 27A.

The *měsībbâ* of the Temple according to tractate *Middot* was a roofed corridor with stairs, three cubits wide, extending along the northern side of the Temple and leading to the roof of the cells. It was entirely different from the *bêt hā-měsībbâ* mentioned in *Temple Scroll.* Staircases built within a wall and leading to the roof of the temple existed in some of the most celebrated pagan temples of the Hellenistic-Roman period.—D.J.H.

395. R. PUMMER, "Samaritan Amulets from the Roman-Byzantine Period and their Wearers," *RevBib* 94 (2, '87) 251-263.

Samaritan amulets from Roman-Byzantine times are "Samaritan" only in the sense that they were produced or partially inscribed by Samaritans; otherwise they are Christian and Jewish because Christians and Jews wore them. It is not possible, therefore, immediately to assume from the presence of an amulet with Samaritan script that we have to do with a Samaritan tomb, cemetery, or even settlement.—C.R.M.

396. L. Y. Rahmani, "On Some Recently Discovered Lead Coffins from Israel," *IsrExpl Journ* 36 (3-4, '86) 234-250, plates 27-33B.

Several recently discovered lead coffins show motifs hitherto unrecorded in the land of Israel and rarely found elsewhere. After general remarks on lead-coffin manufacture, the article discusses the Jerusalem coffin (IDAM 75.643), the Caesarea coffin (IDAM 85.250), the Dor coffin (IDAM 78.510), and the *bestiarius* coffin (IDAM 77.513). The concluding section treats the places and dates (late 2nd-3rd century A.D.) of the coffins' origin.—D.J.H.

397. E. D. Reeder, "The Mother of the Gods and a Hellenistic Bronze Matrix," *AmJourn Arch* 91 (3, '87) 423-440.

A bronze matrix in the Metropolitan Museum of Art in New York, dated to the 2nd or 1st century B.C. and originating in the area around Smyrna, yields information on the technique of matrix hammering and offers important evidence for the syncretism in the late Hellenistic period of the Mother, Artemis, Hekate, and Demeter. Reliefs made in the matrix were intended for votive use or to be worn as ἀγάλματα, and are thus analogous to the silver shrines of Ephesus described in Acts 19:24.—C.R.M.

398. Y. Ronen, "The First Hasmonean Coins," *BibArch* 50 (2, '87) 105-107.

The first Hasmonean ruler to strike coins was Yehuda Aristobulus I, who ruled Judea from 104 to 103 B.C. Aristobulus II, who reigned from 67 to 64 B.C. and bore the Hebrew name Jonathan, overstruck his name on the coins of his father (Alexander Jannaeus) and also minted his own coins.—D.J.H.

399. B. Schwank, "Die neuen Grabungen in Sepphoris," *ErbAuf* 63 (3, '87) 222-225; *BibKirch* 42 (2, '87) 75-79.

Recent excavations at Sepphoris [see § 30-1332] have established that the Herodian theater there accommodated from 4,000 to 5,000 spectators. Since the plays must have been in Greek and the large audience must have understood them, it follows that Greek was widely understood by people in 1st-century A.D. Palestine, and not just the preserve of a small elite.—D.J.H.

400. P. W. van der Horst, "'Lord, Help the Rabbi': The Interpretation of SEG XXXI 1578b," *JournJewStud* 38 (1, '87) 102-106.

Supplementum Epigraphicum Graecum 31 (1981) § 1578b provides the text of a Greek graffito, dating from the mid-4th century A.D., scratched on a column of an early Byzantine bath in Cyrene: βοήθησον, κύριε, τοῦ ῥαββί. There is nothing to prevent us from taking this inscription at its face-value ("Lord, help the rabbi") and regarding it as Jewish.—D.J.H.

401. Z. Yeivin, "Ancient Chorazin Comes Back to Life," *BibArchRev* 13 (5, '87) 22-36.

Recent excavation at Chorazin has brought back to life one of the "medium-size towns" of Galilee referred to in early rabbinic writings, as this town existed in the early centuries of the common era. The center part of the city features two domestic complexes, a public building, and the synagogue (which was built at the end of the 3rd or beginning of the 4th century A.D.). The earliest olive-press takes the evidence for settlement back to the 2nd century A.D. Although Chorazin of Second Temple times (see Mt 11:21; Lk 10:13) has not yet been found, it could not have been much different from the later town.—D.J.H.

402. D. C. Allison, "*4 Q 403* fragm. 1, col. I, 38-46 and the Revelation to John," *RevQum* 12 (3, '86) 409-414.

4Q*403* 1 i 38-46 portrays various parts of the temple (its pillars, corners, and the foundations of the holy of holies) as living beings who join the heavenly hosts in singing God's praises. Similar conceptions appear in Rev 3:12 and 9:13-14 (which refer to the horns of the altar and to the pillars in the eschatological temple as if they were alive), 1 Peter 2:4-5 (with its reference to "living stones"), and other ancient Jewish and Christian texts that envision an angelic destiny for the faithful. The notion of an animate temple helps to explain the development of the view of the faithful community as a temple.—F.D.C.-W.

403. J. M. Baumgarten, "4 Q 503 (Daily Prayers) and the Lunar Calendar," *RevQum* 12 (3, '86) 399-407.

Like *1 Enoch* 73–79, and in contrast to other Qumran writings, 4Q*503* (a collection of 225 fragments containing liturgical formulas for daily blessings at sunset and sunrise) presumes the use of a lunar rather than a solar calendar. Although 4Q*503* lacks specific sectarian terminology, its religious vocabulary is quite compatible with an early stage in the development of Qumran theological concepts. As such 4Q*503* confirms the method of reckoning the start of the day from sunset at Qumran, and shows that in its early history the sect used lunar calculations as the framework for its daily prayers. The solar calendar that prevails in *Jubilees* actually reflects a later attempt at religious reform at Qumran.—F.D.C.-W.

404. I. Fröhlich, "Le genre littéraire des *Pesharim* de Qumrân," *RevQum* 12 (3, '86) 383-398.

The pesharim are a distinct literary genre; they are commentaries on selected prophetic texts, interpreted as predictions concerning the history of the Qumran community. All presuppose a powerful enemy-attack against the kingdoms of Israel and Judah that threatens them with extermination. The parties involved are portrayed with pseudonyms in three ways: association, typology, and common features. Such visionary references are both vague and concrete; the identifying key comes from the context. In particular the second and third types tend to be collective, recalling Daniel 10–11. The pesharim refer to the period of Alexander Jannaeus and his sons, and the subsequent Roman invasion is viewed as divine judgment. Like Daniel 10–11 the pesharim are literature of the *ḥăsîdîm,* reflecting views tempered by the circumstances of their time.—F.D.C.-W.

405. F. García Martínez, "Bibliographie," *RevQum* 12 (3, '86) 455-480.

This installment in the ongoing bibliography [see § 31-1328] of Qumran studies gives information for 258 items under the following headings: Qumran works, related works, collections, reeditions or translations, thesis manuscripts, and periodicals.—D.J.H.

406. F. García Martínez, "El Rollo del Templo (*11 Q Temple*): Bibliografia sistemática," *RevQum* 12 (3, '86) 425-440.

After introductory remarks pertaining to bibliography on 11QTemple, the article lists books and articles published before late 1985 according to seventeen categories: early descriptions, editions, translations, other copies, general introductions, relations to the biblical text, textual studies, etc.—D.J.H.

407. D. Goodblatt, “A Contribution to the Prosopography of the Second Revolt: Yehudah bar Menasheh,” *JournJewStud* 38 (1, ’87) 38-55.

It is likely that Yehudah bar Menasheh in Ḥever letter of Bar Kokhba 15 and Yehudah bar YHW . . . bar Menasheh in Murabbaʿat Marriage Contract (Mur 20) were the same person. The suggestion that he was a military official is reasonable but not certain.—D.J.H.

408. J. Kampen, “A Reconsideration of the Name ‘Essene’ in Greco-Jewish Literature in Light of Recent Perceptions of the Qumran Sect,” *HebUnCollAnn* 57 (’86) 61-81.

Evidence in Greek inscriptions and other sources shows that the term ἐσσῆνας designated important functionaries in the cult of Artemis at Ephesus who had to observe an ascetic lifestyle while in office. It is very easy to understand how a knowledgable Greek observer such as Nicolaus of Damascus would have used a term reserved for cultic officials in a Greek religion to describe what he saw among the Jewish “Essenes” of Palestine.—D.J.H.

409. J. C. Kesterson, “Cohortative and Short Imperfect Forms in *Serakim* and *Dam. Doc.*,” *RevQum* 12 (3, ’86) 369-382.

Examination of the verb forms in 1QS and CD that occur with the negatives *’l* and *l’*, as well as the cohortative, *wayiqtol,* and jussive (apocopated) forms shows that, where it is possible to distinguish the cohortative and short imperfect from the long imperfect in biblical Hebrew, usage in these Qumran documents follows standard biblical Hebrew practice. Even the exceptions are consistent with biblical Hebrew and do not represent a breakdown in the traditional use of the forms.—F.D.C.-W.

410. C. A. Newsom, “Merkabah Exegesis in the Qumran Sabbath Shirot,” *JournJewStud* 38 (1, ’87) 11-30.

The article first describes the role of the Merkabah passages in the context of the whole cycle of Qumran Sabbath Shirot. Then it clarifies the specifically exegetical relationship between the best preserved Merkabah text in the Sabbath Shirot (4Q405 20 ii-21-22 6-14) and the text of Ezekiel. Unlike many uses of Ezekiel’s vision in contemporary apocalyptic literature, the Qumran Sabbath songs do not associate the Merkabah with a scene of revelatory disclosure. Instead they present the Merkabah as the central cult object of the heavenly temple.—D.J.H.

411. E. Qimron, “Further New Readings in the Temple Scroll,” *IsrExplJourn* 37 (1, ’87) 31-35.

Suggestions for improved readings of 11QTemple are presented according to the order of the columns and lines of the manuscript (18:7; 21:1-7; 24:8; 32:10-13; 33:13; 34:13; 37:13–38:10; 64:6-10).—D.J.H.

412. J. C. Reeves, “What does Noah Offer in 1 QapGen X, 15?” *RevQum* 12 (3, ’86) 415-419.

J. A. Fitzmyer translated *’qṭrt* in 1QapGen 10:15 as “I burned incense.” But comparison of this expression with *Jubilees* 6:2-3 and reflection on the use of the causative stem of the root *qṭr* in Hebrew and Aramaic suggest that Noah was burning fat rather than incense upon the altar. This feature draws *Genesis Apocryphon* more closely into the sectarian or proto-sectarian orbit of *Jubilees* and *Temple Scroll.*—D.J.H.

413. D. Rosen and A. Salvesen, "A Note on the Qumran Temple Scroll 56:15-18 and Psalm of Solomon 17:33," *JournJewStud* 38 (1, '87) 99-101.

In its text of Deut 17:16 *Temple Scroll* 56:16 contains the expression *lmlḥmh* ("for war"), which is paralleled only by *Psalms of Solomon* 17:33. The most plausible explanation is that both writers used a text of Deuteronomy (differing from the Masoretic text) in which *lmlhmh* appeared.—D.J.H.

414. J. B. Storfjell, "The Chiastic Structure of Psalm 151," *AndUnivSemStud* 25 (1, '87) 97-106.

The Hebrew text of Psalm 151 in 11QPs^a can be seen as a chiastic envelope that reads as five sets of corresponding verses; it can also be read as a continuous complete narrative. Although the document in its present form dates to the Hellenistic period, the date of its original composition was probably the 6th century B.C.—D.J.H.

415. F. M. Strickert, "Damascus Document VII, 10-20 and Qumran Messianic Expectation," *RevQum* 12 (3, '86) 327-349.

The two versions of *Damascus Document* that survive from the Cairo Geniza differ radically in their messianic views: CD 7:10–8:1 (MS A) speaks of two messianic figures (the Interpreter of the Law and the Prince of the Whole Congregation), whereas 19:7-13 (MS B) envisions only one (the Messiah of Aaron and Israel). Evidence from the texts, other Qumran writings, and *Testament of Levi* shows that MS A reflects an early Essene sojourn at Damascus; after the community moved to Qumran, the text was edited to produce the version in MS B. Qumran possessed a messianic belief from the beginning, and the issue of one or two Messiahs goes back to the very origins of the community.—F.D.C.-W.

416. T. Thorion-Vardi, "'t nominativi in the Qumran Literature?" *RevQum* 12 (3, '86) 423-424.

R. Polzin's claim (in *Late Biblical Hebrew* [1976]) to have found *'t nominativi* in the Qumran writings commands little or no support in the texts that he cited. 11QTemple 62:4 and 66:2 do preserve examples of *'t nominativi* or *'t* with the passive, but both involve OT quotations that are almost identical to Deut 12:22 and 22:24. Thus the problem of *'t nominativi* actually goes back to the OT.—F.D.C.-W.

417. T. Thorion-Vardi, "The Personal Pronoun as a Syntactical Glide in the Temple Scroll and in the Masoretic Text," *RevQum* 12 (3, '86) 421-422.

A syntactical glide is a personal pronoun placed after a finite verb to enable it to govern several different nouns as subjects. Examples from the OT show that while the glide often follows the verb immediately, sometimes other parts of the sentence or whole phrases may intervene; in such cases the predicate can become incongruent with its intended subject. *Temple Scroll* tends to avoid such incongruity (11QTemple 64:21; 60:11) but in one case preserves it (58:19-20).—F.D.C.-W.

418. B. Z. Wacholder, "The 'Sealed' Torah versus the 'Revealed' Torah: An Exegesis of Damascus Covenant V, 1-6 and Jeremiah 32, 10-14," *RevQum* 12 (3, '86) 351-368.

The puzzling reference in *Damascus Document* 5:1-6 to a hidden book of the Law, unknown to King David, reflects a Qumran reading of Deut 31:26-30 in the light of Jer 32:10-14. Just as Jeremiah had ordered Baruch to hide both the public copy and the original record of a sale, so Moses had ordered Eleazar to hide both the original and the public copy of the "second" (or eschatological) Torah. For the Qumran interpreter, the resulting unavailability of this text to King David indicts, not excuses, his polygamy. The eschatological Torah was to remain hidden for revelation to someone more worthy, i.e. Zadok, the founder of the community, the most righteous legislator since Moses.—F.D.C.-W.

Dead Sea Scrolls, §§ 32-49, 421.

Jewish Backgrounds

419. H. A. ALEXANDER, "David Halivni and Shamma Friedman: Conflicting Trends in Talmud Criticism," *ConservJud* 39 (3, '87) 45-57.

The Talmud criticisms of D. Halivni and S. Friedman are analyzed with particular attention to their treatments of the anonymous redactor of the Talmud. Although both approaches are clearly critical, Halivni's appears to be less scientific. Friedman, however, relies on assumptions that are not fully explicit and remain unsubstantiated. Both approaches require some modification if they are to become more rigorously scientific.—D.J.H.

420. P. S. ALEXANDER, "3 Enoch and the Talmud," *JournStudJud* 18 (1, '87) 40-68.

In order to clarify the relation between *3 Enoch* and the Babylonian Talmud, the article examines three test-cases: *3 Enoch* 45:2 and *b. Ber.* 61b; *3 Enoch* 4:6-9 and *b. Sanh.* 38b; and *3 Enoch* 16:1-5 and *b. Ḥag.* 15a. The conviction emerges that the final redaction of *3 Enoch* is post-talmudic. The relation between *3 Enoch* and the Babylonian Talmud is not in any obvious sense "midrashic," i.e. not analogous to the relation between the classic midrashim and Scripture.—D.J.H.

421. W. E. AUFRECHT, "A Bibliography of the Job Targumim," *Newsletter for Targumic & Cognate Studies* [Toronto] Supplement 3 ('87) 1-13.

Books, articles, and reviews pertaining to the targums of Job (including the Qumran material) are listed according to their years of publication from 1863 to 1986. An index of modern scholars is provided.—D.J.H.

422. A. J. AVERY-PECK, "Scripture and Mishnah: The Case of the Mishnaic Division of Agriculture," *JournJewStud* 38 (1, '87) 56-71.

Highlighting the independence of the Mishnah's Division of Agriculture from the antecedent scriptural texts shows the extent to which the Mishnah illustrates its own authors' perspectives and reveals their program of sanctification for the people of Israel in the first centuries A.D. Although the rabbis incorporated and used Scripture, Scripture did not define the content and character of rabbinic Judaism.—D.J.H.

423. T. BAARDA, "*Sytwr*': A Graecism in Midrash Echa Rabba I, 5," *JournStudJud* 18 (1, '87) 69-80.

The Aramaic word *sytwr*' in *Midrash Echa Rabba* 1:5 is a kind of transliteration of the Greek term Σάτυρος ("satyr"). Vespasian said to Yohanan ben Zakkai as the latter stood before Rabbi Zadok: "Do you stand (upon your feet) before this satyr?" Vespasian saw only the outer appearance of Rabbi Zadok, not his real essence.—D.J.H.

424. M. Broshi, “The Role of the Temple in the Herodian Economy,” *JournJewStud* 38 (1, ’87) 31-37.

Herod the Great financed his building projects through taxes on agricultural produce, exports, and transit trade. The Temple as a focus of pilgrimage and a recipient of dues and donations also played an important role. It is clear that the land of Israel experienced unprecedented prosperity under Herod and that considerable surpluses were securable. —D.J.H.

425r. J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* [*NTA* 28, p. 328; 30, p. 118; § 30-1342r].

R. Bauckham, “Review-Article: The Old Testament Pseudepigrapha,” *EvangQuart* 59 (2, ’87) 147-152.—The great merit of the Charlesworth Pseudepigrapha is that it does include nearly all the Jewish pseudepigraphal works that either certainly or probably date from the NT period; it is even open to the charge of being too inclusive. It gives easy access to some works that have never been available in English translation before, and in some cases the translation of important works have much better textual bases. Much of the scholarship is of high quality but there are disappointments, especially with regard to the inconsistency and imbalance in the amount of introductory material and degree of annotation on each text. Moreover, the present state of Pseudepigrapha studies is such that both the translations and the introductory studies in these two volumes are bound to be in many respects provisional. —C.R.M.

426. S. J. D. Cohen, “Respect for Judaism By Gentiles According to Josephus,” *HarvTheolRev* 80 (4, ’87) 409-430.

Josephus described three different kinds of Gentiles who were well disposed toward Judaism: tolerant (or righteous) monarchs and dignitaries, adherents, and converts. Throughout his works Josephus was eager to speak of foreign rulers who benefited Jews and respected Judaism. On the definition and interpretation of adherence and conversion, however, his three major works (*Jewish War, Antiquities, Against Apion*) went their separate ways. An appendix discusses how women converted to Judaism in the light of texts in Josephus’ writings.—D.J.H.

427. J.-D. Dubois, “Joseph et la vertu, dans le judaïsme hellénistique et le christianisme ancien,” *FoiVie* 86 (3, ’87) 25-33.

The OT patriarch Joseph was portrayed as a model of virtue and a type of the messiah in *Joseph and Aseneth* and *Testament of Joseph.* Origen’s approach to Joseph in *Homilies on Genesis* 15 illustrates the influence of Hellenistic-Jewish exegesis on Alexandrian-Christian biblical interpretation.—D.J.H.

428. H. Eilberg-Schwartz, “Creation and Classification in Judaism: From Priestly to Rabbinic Conceptions,” *HistRel* 26 (4, ’87) 357-381.

M. Douglas has discovered a close connection between the ancient Israelite priests’ understanding of creation and their theory of dietary classification. The tendency of the Mishnah to rely on social norms and individuals’ intentions in these matters signals an important departure from the taxonomy of the priests. In God’s commissioning Adam to complete the work of creation by categorizing the world into its constituent categories (see Gen 2:19-20), the Mishnah found ample warrant for its view that humans play a role in classifying the world and thus in shaping their own reality. The nature of status as achieved rather than ascribed in the rabbinic community was responsible for the changing conceptions of taxonomy and cosmogony in the Mishnah.—D.J.H.

429. G. Eloy Ponferrada, "Filón de Alejandría: Filosofía y Biblia," *RevistBíb* 49 (2, '87) 99-115.

This synthesis of Philo's thought shows how he achieved his primary goal of reconciling biblical revelation with Greek philosophy. After explaining Philo's concept of the literal and allegorical meanings of the Bible, the article discusses his philosophical positions about the human person, God, and the world.—D.J.H.

430. S. E. Fassberg, "Determined Forms of the Cardinal Number 'One' in Three Pentateuchal Targumim," *Sefarad* 45 (2, '85) 207-215.

The article discusses determined forms of the Aramaic cardinal number "one" in the fragments from the Cairo Genizah (*ḥth, ḥt'*), *Targum Neofiti* (*ḥth, ḥt'* and *ḥdth, ḥdt'*), and *Samaritan Targum* (*ḥdh, 'ḥdh, ḥth, 'ḥth* and *ḥdth, 'ḥdth*). It suggests that the determined suffix *-tā* on "one" is a backformation from the *-tê* suffix found on plural determined numbers. —D.J.H.

431r. J. Faur, *Golden Doves With Silver Dots* [*NTA* 31, p. 385].

H. Eilberg-Schwartz, "When the Reader Is in the Write," *Prooftexts* 7 (2, '87) 194-205.—Faur's project consists of taking up a whole range of Judaic ideas and showing their resemblance to recent themes in structuralist and poststructuralist theory. Underlying the project is an attempt to give Judaism a privileged position vis-à-vis other traditions, particularly Greek philosophy but also Christianity and Islam. But in creating this opposition, Faur is guilty of precisely the charges that he levels at the Western philosophical tradition. Moreover, Faur has not entirely seen or accepted the consequences of his own views when he interprets rabbinic texts.—D.J.H.

432. E. Feldman, "The Halakhic Midrash: A Rejoinder," *Tradition* 22 (4, '87) 65-74.

D. Halivni's claim that midrash existed in the 2nd century B.C. [§ 31-892] is based on a dubious reading of the alleged evidence. Two especially troubling aspects of his thesis are his rejection of the oral tradition as we know it, and his scholarly methods and reading of certain basic texts.—D.J.H.

433. L. H. Feldman, "How Much Hellenism in Jewish Palestine?" *HebUnCollAnn* 57 ('86) 83-111.

M. Hengel's contention that Hellenization was deep-seated in language, literature, art, and religious expression in Palestine before the Maccabees is invalid. Even after the Maccabees the degree of Hellenization was hardly profound. Far more were attracted to Judaism as proselytes than deviated from it through apostasy and intermarriage.—D.J.H.

434. P. N. Franklyn, "The Cultic and Pious Climax of Eschatology in the Psalms of Solomon," *JournStudJud* 18 (1, '87) 1-17.

The collection known as *Psalms of Solomon* was organized primarily along an ascent of eschatological hopes. It consists of five alternating blocks of national psalms (2, 7–11, 17–18a) and individual psalms (3–6, 12–16) that demonstrate a clear development toward eschatology. The collection is the liturgical deposit of a worship community, most likely a sectarian synagogue(s) of the 1st century B.C.—D.J.H.

435. I. FRÖHLICH, "Historiographie et aggada dans le Liber Antiquitatum Biblicarum du Pseudo-Philon," *Acta Antiqua Academiae Scientiarum Hungaricae* [Budapest] 28 ('80) 353-409.

The article first considers the origin of ps.-Philo's *Biblical Antiquities* and the problems related to determining its genre. Then it discusses the book's approach to the covenant and universal eschatological history as seen in the treatment of Abraham and the twelve tribes of Israel. Next it examines the work's understanding of the human and divine spheres: humankind and God, and the powers opposed to the divine sphere (idols and demons). Finally it investigates the origins of various haggadic materials in the work: the book of Daniel (6:1-18; 38:1-4), the book of Judith (31:1-9), the story of Jephthah's daughter (39:1–40:11), and the "haggadic complements."—D.J.H.

436. J. G. GIBBS AND L. H. FELDMAN, "Josephus' Vocabulary for Slavery," *JewQuartRev* 76 (4, '86) 281-310.

This lexicographic inquiry into Josephus' vocabulary for slavery first attends to word-statistics and meanings for the pertinent Greek terms (αἰχμάλωτος, δοῦλος, οἰκέτης, etc.) by comparing Josephus' use of these terms, consulting their uses by other ancient historians with whom Josephus was familiar, comparing Josephus' *Antiquities* 5–10 with the Septuagint of 1–2 Samuel and 1–2 Kings, and compiling statistical summaries of these words in various parts of Josephus' writings. Then it examines Josephus' metaphorical uses of the δοῦλος word-group as a means of understanding his attitude toward slavery.—D.J.H.

437. U. GLESSMER, "Das astronomische Henoch-Buch als Studienobjekt," *BibNotiz* 36 ('87) 69-129.

After giving reasons for studying *1 Enoch,* this introduction to the Astronomical Book (*1 Enoch* 72–82) provides information about observing the moon, time-reckoning and the beginning of the year, and the calendar in ancient Israel. Next it compares the calendar-system in the Astronomical Book with other systems and discusses the four seasons, the twelve months, the lengths of day and night, and the phases of the moon. It also provides the Aramaic text of 4QEnAstr^b and a German version on facing pages, along with S. Uhlig's German translation of the Astronomical Book.—D.J.H.

438r. D. M. GOLOMB, *A Grammar of Targum Neofiti* [*NTA* 30, p. 248].

E. M. COOK, *Maarav* 4 (1, '87) 93-100.—Although Golomb's grammar can and will be of use to those studying MS Neofiti 1 and the Aramaic dialects, the author has left undone things that he ought to have done and done things that he ought not to have done. In several respects his work is incomplete. Moreover, he denies any role to the congeners of Neofiti, namely the Cairo Geniza fragments and the Fragment-Targums. By choosing not to vocalize the texts or explicitly to discuss the phonology, Golomb has only succeeded in making his task harder, not easier. The book also fails to give any feeling of interaction with the published literature on Neofiti. The result is that Targum Neofiti still awaits a comprehensive and accurate grammatical description.—D.J.H.

439. S. **Greenberg**, "Solomon Schechter as a Theologian," *ConservJud* 39 (4, '87) 7-29.

In dealing with aspects of rabbinic theology, Schechter sought to correct misinformation, to respond to willful calumnies, and to reveal the resplendence that inheres in the rabbinic heritage. He gave particular attention to the dogmas of Judaism; God; the Law; evil; divine retribution; and forgiveness, repentance, and reconciliation.—D.J.H.

440. D. W. **Halivni**, "Epistemological Bondage," *ConservJud* 39 (4, '87) 56-61.

Committed Jewish scholars have often overrespected the scholarly attainments of their non-Jewish counterparts. As a way of redressing the balance, Jewish scholars need to integrate Talmud criticism into the study of texts in general and the Bible in particular.—D.J.H.

441r. D. W. **Halivni**, *Midrash, Mishnah, and Gemara* [*NTA* 30, p. 374].
G. H. **Hartman and** S. **Budick** (eds.), *Midrash and Literature* [*NTA* 30, p. 374].

S. D. **Fraade**, "Interpreting Midrash 2: Midrash and Its Literary Contexts," *Prooftexts* 7 (3, '87) 284-300.—If the advantage of J. Neusner's view of midrash [see § 32-455r] is its attention to particular documentary expression, the advantage of Halivni's approach is its attention to the particular shape of midrashic discourse in relation to the broader context of rabbinic literature overall. However, Halivni's contention that the midrashic form was the dominant form of Jewish legal learning and transmission in late Second Temple times is not proven. The essays contained in the collection edited by Hartman and Budick suggest that the languages of midrash and literature will both need some stretching, without reducing the diversity and difference of each, in order to engage and challenge one another.—D.J.H.

442. M. S. **Jaffee**, "Mishnaic Literary History and the History of a Mishnaic Idea: On the Formation of the Mishnah's Theory of Intention, with Special Reference to Tractate *Ma'aserot*," *AJSReview* [Cambridge, MA] 11 (2, '86) 135-155.

The dispute between the house of Shammai and the house of Hillel about intention and the taking of tithes in *m. Ma'aś.* 4:2 (see *m. 'Ed.* 4:10) is not an ancient "tradition" from the late Pharisaic or early post-destruction periods (ca. A.D. 20-90) but rather was created specifically for use in tractate *Ma'aśerot* at the very end of the 2nd-century A.D., when *Ma'aśerot* was—with the Mishnah as a whole—coming to final literary completion. The ideas elaborated in the dispute are the first fruits of rabbinic attempts to reflect systematically on tractate *Ma'aśerot* as a literary whole exhibiting a coherent pattern of ideas. Pseudepigraphy marked the turn from the creation of texts to their systematic analysis, from the preservation of ideas to their interpretation and application.—D.J.H.

443. R. **Kasher**, "Kply-trgwm bk"y ny'wpyty 1 (Targumic Conflations in the Ms Neofiti 1)," *HebUnCollAnn* 57 ('86) '-yṭ.

Examination of MS Neofiti 1, especially its nonhalakic portions, reveals about forty scribal conflations that contain two different versions of the same verse. In four cases (Gen 44:18; Exod 20:2-3; 23:2; Lev 19:16) the conflations cover the entire verse. In some cases (Gen 27:34; 40:5; Exod 20:2-3; Lev 19:16; Num 20:11) the conflations include unparalleled traditions. Comparing the conflations to the other known targumic traditions shows that only in three cases (Gen 3:24; 30:31; Deut 11:12) can it be shown definitely that the conflations were influenced by *Targum Onqelos*. This fact proves that, in spite of many errors and defects in Neofiti, the transmitters and copyists basically used Palestinian material.—D.J.H.

444. B. KERN, "Gattungstheorie und rabbinische Literatur," *LingBib* 59 ('87) 106-122.

After outlining problems related to the theory of literary forms, the article proposes a functional model framed by an "embedding grammar" as most appropriate for studying rabbinic literature. Then it analyzes the literary forms of several talmudic texts against the background of modern text-grammar.—D.J.H.

445. J. LOURENÇO, "Os Samaritanos: um enigma na História Bíblica," *Didaskalia* 15 (1, '85) 49-72.

After considering 2 Kgs 17:24-41 with regard to the origin and identity of the Samaritans and the theological perspective of the text, the article discusses the contribution of Ezra and Nehemiah, archaeological evidence, the Temple on Mount Gerizim, Samaritan self-testimony, Samaritan origins according to rabbinic literature, and Samaritans and the NT. It concludes that 2 Kgs 17:24-41 has little to say about the origin and history of the Samaritans. —C.R.M.

446. H. MCARTHUR, "Celibacy in Judaism at the Time of Christian Beginnings," *AndUniv SemStud* 25 (2, '87) 163-181.

The article first summarizes the attitudes of rabbinic Judaism regarding marriage: (1) Every Jewish male was under a religious obligation to marry. (2) Within marriage every Jewish husband had an obligation to fulfill the marital relation in order to propagate the race and to restrain immorality. (3) Early marriage (in the late teens or early twenties) was recommended. Then it raises certain questions about the universality of this pattern during the 1st century A.D.: (1) How numerous were the unmarried among the rabbis? (2) What was the significance of abstinence from sexual relations under special circumstances? (3) Was the concern for marriage and the propagation of the race as intense before A.D. 70 or 135 as it was subsequently? (4) Was marriage as universal outside "establishment" circles as it was in those circles? (5) What is the evidence for men who married only after the age of twenty-five?—D.J.H.

447. M. MCNAMARA, "Some Issues and Recent Writings on Judaism and the New Testament," *IrBibStud* 9 (3, '87) 131-150.

Recent decades have witnessed a noticeable revival of interest in Jewish studies and their bearing on the NT. Trends and books are considered under the following headings: Paul and Judaism, Judaism and Jesus research, H. Guevara's *La resistencia judía contra Roma en la epoca de Jesús* (1981), the current impasse in the understanding of midrash, J. Neusner's *Midrash in Context* (1983), and E. Franck's *Revelation Taught* (1985).—C.R.M.

448. A. J. MCNICOL, "The Heavenly Sanctuary in Judaism: A Model for Tracing the Origin of an Apocalypse," *JournRelStud* 13 (2, ['87]) 66-94.

After a brief overview of pre-exilic prophetic material on the heavenly sanctuary or court (1 Kgs 22:19-22; Isa 6:1-8; Ezek 1:1–3:15), the article examines later prophetic texts pertaining to the heavenly sanctuary (Ezekiel 40–48; Zech 3:1-10). Then it analyzes the role of the heavenly sanctuary in *1 Enoch* 14–19, part of the esoteric Book of Watchers from the 3rd-2nd century B.C. The literary form of apocalypse arose in Judaism in the turbulent time at the end of the Zadokite period of dominance with the appearance of the Enoch apocalypse. —D.J.H.

449. N. Mendecki, "Diaspora babilońska—Amoraici i Saboryci (Die babylonische Diaspora—die Amoräer und die Saboräer)," *AnalCracov* 18 ('86) 245-250.

The Jews who remained in Babylon after the exile (538 B.C.) and those who fled there after Bar Kochba's abortive uprising (A.D. 135) developed their traditions in the midst of ever-changing political rhythms under various leaders. The Amoraim sought to apply the Mishnah to their Babylonian conditions and hastened the process of editing the Talmud shortly after the persecution under Kavada I (488-531). When peace returned, the Saboraim continued the process until the Arab conquest when a new era began for the Jews in the Diaspora.—J.P.

450. V. Monsarrat, "L'histoire de Joseph dans le Targum palestinien," *FoiVie* 86 (3, '87) 17-23.

The Palestinian Targum as seen in *Targum ps.-Jonathan* and *Targum Neofiti* links the OT story of Joseph to what came before and after it in Israel's history. The targumic portrayal of Joseph appears to have been inspired by questions facing Jews in a non-Jewish society. —D.J.H.

451. T. Muraoka, "A Study in Palestinian Jewish Aramaic," *Sefarad* 45 (1, '85) 3-21.

The Aramaic of the Palestinian Targum fragments from the Cairo Geniza clearly represents a Western idiom of late Aramaic that developed in the middle of the first millennium A.D., though it has also preserved some archaic features. The idiom of these fragments represents a form of living and spoken Aramaic.—D.J.H.

452. F. J. Murphy, "Sapiential Elements in the Syriac Apocalypse of Baruch," *JewQuart Rev* 76 (4, '86) 311-327.

The thesis that *2 Baruch* is an apocalypse related to mainstream wisdom is demonstrated under four headings: terminology ("wisdom," "know," "think," "truth"), themes (humans cannot know God's ways, the teaching of the wise brings life, etc.), Baruch's function (as a teacher who must learn from God), and sapiential thinking. *2 Baruch* should be associated with a sapiential milieu and so presents an interesting case of the relation between apocalypticism and wisdom.—D.J.H.

453. J. Neusner, "From Moore to Urbach and Sanders: Fifty Years of 'Judaism.' The End of the Line for a Depleted Category," *RelStudTheol* 6 (3, '86) 7-26.

E. E. Urbach's *The Sages* (1975) and E. P. Sanders's *Paul and Palestinian Judaism* (1977) rest on premises that today no longer serve. They took for granted the fundamentalist belief that if a text in a holy canon says someone said something, he really said it, and if the text says someone did something, the story took place precisely as the text says. They also shared the presupposition that talmudic literature might by itself yield a whole and accurate view of Judaism in the early centuries of the common era. These two premises have characterized all pictures of "Judaism" from S. Schechter and G. F. Moore through Sanders and Urbach. Neither stands. Critics of the old approaches could not have provided a better satire of the intellectual bankruptcy of the preceding age than Urbach himself did. Sanders's book is so profoundly flawed as to be hopeless and useless in accomplishing its stated goals of systemic description and comparison.—D.J.H.

454. J. Neusner, "Genesis and Judaism: The Perspective of Genesis Rabbah," *Tradition* 22 (4, '87) 88-101.

The dominant method of scriptural understanding revealed by the sages of *Genesis Rabbah* is the power to hear Scripture's harmonic music, to perceive each of its distinct melodic lines, all at once, all together, and all in deep union of ultimate meaning. The sages' approach to Genesis is illustrated with reference to texts in *Genesis Rabbah* 85, 95, and 98.—D.J.H.

455r. J. Neusner, *Judaism and Scripture. The Evidence of Leviticus Rabbah* [*NTA* 31, p. 125].

S. D. Fraade, "Interpreting Midrash 1: Midrash and the History of Judaism," *Prooftexts* 7 (2, '87) 179-194.—To Neusner's great credit, he has set forth a coherent literary-historical method for studying midrashic documents, applied it systematically to *Leviticus Rabbah,* and drawn general conclusions regarding the place of Scripture and its interpretation within rabbinic Judaism as represented by that document. But Neusner's underlying method of canonical-historical study has, because of its presuppositions about the nature of rabbinic "books" and "canon," predisposed him to underestimate and flatten the role of exegesis in midrashic discourse, thereby undercutting the "irrefutable facts" of his taxonomy of the whole, built as it is on an assessment of the relation of the midrashic paragraph of thought to its scriptural lemma.—D.J.H.

456. R. Pummer, "*Argarizin:* A Criterion for Samaritan Provenance?" *JournStudJud* 18 (1, '87) 18-25.

In view of the recent age of Samaritan manuscripts and the fact that Hebrew *har* ("mountain") and the proper name following it were transliterated and contracted in the Septuagint and other Greek translations without any conceivable sectarian basis, it is at least doubtful that the reading *Argarizin* ("Mount Gerizim") can at all times and in all writings where it is found be used as proof for Samaritan provenance or an underlying Samaritan tradition. —D.J.H.

457. S. E. Robinson, "The Apocryphal Story of Melchizedek," *JournStudJud* 18 (1, '87) 26-39.

The apocryphal story of Melchizedek incorrectly attributed to Athanasius consists of two originally separate episodes. The first episode retells midrashic legends about Abraham as incidents from the life of Melchizedek and was perhaps redacted in the 2nd or 3rd century A.D. when Christians in debate with Jews were emphasizing the superiority of Melchizedek and minimizing the importance of Abraham. The second episode, which also shows signs of dependence on Jewish traditions, was likely produced in the 4th or 5th century A.D. when it was also joined with the first episode to combat the claims of the Melchizedekians. The wide geographical distribution of this Melchizedek story is indicated by the existence of Greek, Coptic, Syriac, and Arabic versions. The longevity of the story is evidenced by reports of Palestinian pilgrims who were still being told the story as late as the 12th century.—D.J.H.

458. R. A. Rosenberg, "The Slain Messiah in the Old Testament," *ZeitAltWiss* 99 (2, '87) 259-261.

The image of the slain messiah appears in Dan 9:26, and a ritualistic mourning for a slain messiah is referred to in Zech 12:10-11. From a comparison of Zech 3:8 and Jer 23:5 with

Isaiah 53, one could conclude that the Davidic messiah's destiny was death. This was the exegesis of some Jewish sectarians who thus eliminated the Davidic messiah and preserved the priestly messiah as the sole ruler in the age to come.—D.J.H.

459. D. T. Runia, "Further Observations on the Structure of Philo's Allegorical Treatises," *VigChrist* 41 (2, '87) 105-138.

Results of research carried out thus far on the formal and thematic structure of Philo's allegorical treatises justifies the conclusion that, although there are undoubted points of consensus, areas of disagreement have the upper hand. A comparison of Philo's structures with other types of exegesis suggests that Philo was a writer *sui generis,* who developed a style and method not directly taken over from other exegetes and exegetical traditions. After observations focusing in particular on the double-treatise *De gigantibus–Quod Deus immutabilis sit,* the article concludes that it is permissible to examine or utilize a Philonic passage in isolation from the thematics of the treatise in which it is located.—C.R.M.

460. E. J. Schnabel, "Law and Wisdom: In the Mishnaic System," *BibTheolBull* 17 (3, '87) 104-111.

There is a remarkable correspondence between the sapiential tradition and the discourse, historical-social basis, world-view, and ethic of the Mishnah. For the framers of the Mishnah, Torah and wisdom were synonymous, as were halakah and wisdom.—C.R.M.

461. Z. Soušek, "Über die Apokalyptik," *CommViat* 29 (4, '86) 245-252.

The article discusses the nature of apocalyptic, its major characteristics, conditions for the origin and development of the apocalyptic literary genre, the relation of prophecy and apocalyptic, the functions and dangers of the apocalyptic literary genre, apocalyptic books in the canon, and the significance of apocalyptic for the NT.—D.J.H.

462. G. Vermes, "The Jesus Notice of Josephus Re-Examined," *JournJewStud* 38 (1, '87) 1-10.

The descriptions of Jesus as a "wise man" and a "performer of astonishing deeds" (*Ant.* 18:63) are consonant with the style of Josephus and are unlikely to be Christian fabrications. In fact, the second epithet echoes a primitive popular representation of Jesus that is attested with contradictory doctrinal emphases in both the NT and rabbinic literature.—D.J.H.

Greco-Roman Backgrounds

463. L. Cracco Ruggini, "Intolerance: Equal and Less Equal in the Roman World," *ClassPhilol* 82 (3, '87) 187-205.

A brief survey of certain aspects of the discrimination against women in antiquity illustrates the gap that sometimes existed between the official system of values and daily practice; though there was occasional conflict, situations of real intolerance never occurred. In contrast, the manifestations of intolerance that were most significant, most deeply motivated, and most debated even at a theoretical level concerned ethnological, cultural, and religious differences. The discussion focuses particularly on Roman attitudes toward barbarians with respect to race and culture, and the variable relations among the great religions of late imperial society, especially Christians and Jews.—C.R.M.

464. W. Fauth, "Pythagoras, Jesus von Nazareth und der Helios-Apollon des Julianus Apostata. Zu einigen Eigentümlichkeiten der spätantiken Pythagoras-Aretalogie im Vergleich mit der thaumasiologischen Tradition der Evangelien," *ZeitNTWiss* 78 (1-2, '87) 26-48.

There are many similarities and correspondences between the Pythagoras legends from late antiquity and the Gospels' portrayals of Jesus. But the presuppositions arising from the pagan foundation of the Pythagoras legends on several matters (divine sonship, the character of the teaching, relation to the grave and the underworld, healing activities, various pre- and post-incarnations) are not commensurate and therefore not capable of comparison with the Christian Gospels. The Helios-worship of Julian the Apostate was a pantheistically sublimated astral religion influenced by Pythagorean ideas.—D.J.H.

465. T. Hosaka, "Die Christenpolitik des jüngeren Plinius," *AnnJapanBibInst* 12 ('86) 87-125.

Focusing on the Latin text of Pliny the Younger's *Letter to Trajan,* the article first explains the problem of interpreting the statement *nomen ipsum, si flagitiis careat, an flagitia cohaerentia nomini puniantur* (10.96.2). Then it discusses the basic content of the phrase *nomen ipsum punitur,* outlines the legal procedure against the Christians, and examines whether this criminal process was a general policy or an innovation.—D.J.H.

466. R. A. Kearsley, "Asiarchs, *Archiereis,* and the *Archiereiai* of Asia," *GkRomByzStud* 27 (2, '86) 183-192.

Although many ἀρχιέρειαι were wives of either an asiarch or ἀρχιερεύς of Asia, epigraphical evidence, mainly from Ephesus, indicates that they were not dependent on their husbands for their title, because they could and did serve as ἀρχιέρειαι of Asia in their own right. This evidence not only throws light on the activity of prominent and wealthy women in the religious life of the province, but also demonstrates that the titles asiarch and ἀρχιερεύς were not synonymous, since a functional ἀρχιέρεια of Asia excluded the possibility that an asiarch occupied the position of ἀρχιερεύς of Asia simultaneously.—C.R.M.

467. F. Pastor-Ramos, "La muerte por otros en el mundo greco-romano," *MiscCom* 45 (86, '87) 145-153.

This dossier of Greek and Latin texts about dying for others appears under the following headings: dying for something or someone, dying in place of another, expiatory and propitiatory death, and suggestions for further reflection.—D.J.H.

468. R. J. Starr, "The Circulation of Literary Texts in the Roman World," *ClassQuart* 37 (1, '87) 213-223.

Romans circulated literary texts in a series of widening concentric circles determined primarily by friendship, which might of course be influenced by literary interests, and by the forces of social status that regulated friendship. Non-current works, ranging from the very old to the relatively recent, also circulated privately, without the substantial intervention of a commercial system of distribution. Bookstores and "public" libraries, which made a text available to individuals personally unknown to the author and his friends, were comparatively late developments.—D.J.H.

469. G. Alves de Sousa, "A conversão em Clemente de Roma. *Metanoia,* uma palavra chave," *Augustinianum* 27 (1-2, '87) 33-44.

The idea of μετάνοια in *1 Clement* is examined according to the following outline: the conversion of the "converted," the nature of μετάνοια, the explanation of human cooperation, and the efficacy of God's saving action through Christ.—D.J.H.

470. R. E. Brown, "The *Gospel of Peter* and Canonical Gospel Priority," *NTStud* 33 (3, '87) 321-343.

After summarizing the current challenge to the canonical writings, the article considers the methodology of scholars (particularly J. D. Crossan) who contend that some of *Gospel of Peter* was used by the canonical Gospels rather than vice versa and discusses three arguments that they use: scriptural memory, redaction, and better-flowing narrative. Then it presents an alternative picture of the relation between *Gospel of Peter* and the canonical Gospels, of the kind of work it is, and of the date and background of its provenance. Although *Gospel of Peter* does not constitute or give the earliest Christian account or thoughts about the passion, it is another window into popular Christianity of the first half of the 2nd century where the canonical Gospels had been blended into a confused but vivacious story made all the more vivid by the inclusion of imaginative details and popular traditions.—C.R.M.

471. J. D. Crossan, "The Cross that Spoke. The Earliest Narrative of the Passion and Resurrection," *Forum* 3 (2, '87) 3-22.

Observations on the text, genre, and theology of *Gospel of Peter* summarize the fuller argumentation of a forthcoming book detailing the evidence for the thesis, sketched out in *Four Other Gospels* (1985), that the original layer of *Gospel of Peter,* the "Cross Gospel," is the earliest narrative of the passion and resurrection of Jesus and was known and used by all four canonical Gospels. The narrative of the Cross Gospel took its generic model from pre-Christian persecution and vindication stories in biblical, apocryphal, and pseudepigraphical sources. In the Cross Gospel the passion is not exclusive, personal, and individual with Jesus but inclusive, communal, and collective for both Jesus and the holy ones of Israel who are represented by the following and speaking cross (see *Gospel of Peter* 10:39-42).—C.R.M.

472. D. Lührmann, "Das Bruchstück aus dem Hebräerevangelium bei Didymos von Alexandrien," *NovTest* 29 (3, '87) 265-279.

In his commentary on Ps 34:1 (33:1 LXX) Didymus of Alexandria adduced *Gospel of the Hebrews* as proof for identifying Levi and Matthias (see Mk 2:14 parr.). Using this reference as a starting point [see § 16-690], the article first discusses the various witnesses to *Gospel of the Hebrews,* their relations, and power to illumine the nature of the work. Then it reflects on Didymus' understanding of "canonical" texts and their relation to works such as *Gospel of the Hebrews.*—D.J.H.

473. J. McCue, "Bauer's Rechtgläubigkeit und Ketzerei," *Concilium* 192 ('87) 28-35.

Fifty years after the first appearance of W. Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) there is still no consensus concerning its value. It may well be that Bauer's positive reconstruction of the history of earliest Christianity collapses under the weight of its own implausibility and ad hoc hypotheses, but the destructive part of his argument remains compelling. Bauer does not know how earliest Christianity developed, but when he is finished neither do we. By posing the question of the relation of orthodoxy and heresy to the origins of Christianity, Bauer provided a perspective that enabled NT scholars to inquire in a new and fruitful way into the question of plurality in the NT and the relationship of NT writers to their opponents.—C.R.M.

474. A. Moda, "Atti apocrifi degli apostoli. Su alcuni studi recenti," *StudPat* 34 (1, '87) 153-159.

The article describes and evaluates three recent publications: E. Junod and J.-D. Kaestli (eds.), *Acta Iohannis* (1983); Junod and Kaestli, *L'histoire des Actes apocryphes des apôtres du IIIe au IXe siècle: le cas des Actes de Jean* (1982); and F. Bovon (ed.), *Les Actes apocryphes des apôtres* (1981). Particular attention is given to the methodological principles on which these studies are based. Mention is also made of other publications relevant to the topic.—D.J.H.

475. W. R. Schoedel, "Polycarp's Witness to Ignatius of Antioch," *VigChrist* 41 (1, '87) 1-10.

The alleged grammatical inconsistency created by the participles and the καὶ ὅτι clause in Polycarp's *Letter to the Philippians* 1:1-2 can be resolved by eliminating the καί before ὅτι at the beginning of 1:2. This emendation is based on exegetical and form-critical arguments. —D.J.H.

476. B. B. Scott, "The Empty Jar," *Forum* 3 (2, '87) 77-80.

The parable of the empty jar (*Gospel of Thomas* 97) makes sense within a Jewish context since it echoes in reverse the OT story of the woman of Zarephath (1 Kgs 17:8-16). It also coheres with the parables of the leaven (Mt 13:33 parr.) and the man casting seed (Mk 4:26-29).—D.J.H.

Gnosticism

477. N. Brox, "'Was befreit, ist die Gnosis.' Die Reaktion der frühen Kirche auf eine esoterische Religion," *Diakonia* 18 (4, '87) 235-241.

Gnosis was an autonomous religion of redemption in late antiquity, even a world religion, and not a Christian heresy. It was contemporary with Christianity, yet it originated independently from it. The article reviews various facets of the gnostic movement and consciousness, considers parallels between gnosis and current esoteric religion, and reviews the reaction of the early church to gnosis.—C.R.M.

478. I. S. Gilhus, "The Tree of Life and the Tree of Death: A Study of Gnostic Symbols," *Religion* 17 (4, '87) 337-353.

In gnostic religion the symbol of the tree draws together different levels of existence, structures the gnostic conceptual universe, and formulates the gnostic worldview. The most striking characteristic of the symbol is that its qualities and functions are determined more by anthropology than by botany. The article first concentrates upon gnostic elaborations of the trees of Genesis (the tree of spiritual life, the tree of death) and then considers the tree as a universal symbol in connection with the theories of M. Eliade and V. Turner.—C.R.M.

479. W. Myszor, "Die Taufe als Schweigen. Zur Theologie der Taufe im 'Tractatus Tripartitus,'" *CollTheol* 56 special issue ('86) 89-92.

The German version of a study of the theology of baptism as silence in *Tripartite Tractate* that appeared in Polish in *CollTheol* [§ 31-477].—D.J.H.

480. R. A. Segal, "Jung and Gnosticism," *Religion* 17 (4, '87) 301-336.

After explaining the place of gnosticism in Jung's thought, the article interprets a representative gnostic myth, the Poimandres, in Jungian terms. Jung misconstrued gnosticism primarily because he paralleled it to alchemy, which does fit the Jungian ideal. The gnostic's uncompromising rejection of the body and the whole material world symbolizes not the Jungian ideal of wholeness but rather the Jungian nemesis of inflation, the severest form of which is outright psychosis.—D.J.H.

Gnosticism, §§ 32-187, 209.

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Clergy Review (London) to *Priests & People* (48 Great Peter Street, London SW1P 2HB) vol. 1, no. 1 (1987).

East Asia Journal of Theology (Singapore) to *Asia Journal of Theology* (324 Onan Road, Singapore 1542, Republic of Singapore) vol. 1, no. 1 (1987).

Merged

Schweizerischer Evangelischer Pressedienst, Kirchenblatt für die reformierte Schweiz, and *Der Protestant* to become *Reformiertes Forum* (Rosengartenstrasse 1a, Postfach 8037, Zurich) vol. 1, no. 1 (1987).

Recently Inaugurated

China Graduate School of Theology Journal (China Graduate School of Theology, 5 Devon Road, Kowloon Tong, Hong Kong) vol. 1, no. 1 (1986).

Landas. Journal of Loyola School of Theology (Loyola School of Theology, P.O. Box 4082, Manila 2801, Philippines) vol. 1, no. 1 (1987).

Literature & Theology (Oxford University Press, Walton Street, Oxford OX2 6DP, UK) vol. 1, no. 1 (1987).

OPTAT: Occasional Papers in Translation and Textlinguistics (Bookstore, Summer Institute of Linguistics, 7500 W. Camp Wisdom Road, Dallas, TX 75236) no. 1 (1987).

Scandinavian Journal of the Old Testament (Aarhus University Press, University of Aarhus, Norrebrogade, DK-8000 Aarhus, Denmark) vol. 1, no. 1 (1987).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. Alter and F. Kermode (eds.), *The Literary Guide to the Bible* (Cambridge, MA: Harvard University Press, Belknap Press, 1987, $29.95) vi and 678 pp. Bibliographies. Indexed. LCN: 86-32172. ISBN: 0-674-87530-3.

Two distinguished literary critics have assembled an international and interconfessional team of biblical and literary scholars to provide an overview of the literary dimensions of the Bible. The articles appear under three headings: the OT (twenty-three articles), the NT (nine), and general essays (seven). The section on the OT includes contributions by L. Alonso Schökel on Isaiah, Alter on Psalms, M. Greenberg on Job, and S. Talmon on Daniel. After Kermode's essay on the NT as literature, the volume presents articles by Kermode on Mt, J. Drury on Mk, Drury on Lk, Kermode on Jn, J. M. Robinson on Acts, M. Goulder on the Pauline epistles, G. Josipovici on the epistle to the Hebrews and the catholic epistles, and B. McGinn on Revelation. Also included are general essays by H. Elson on the NT and Greco-Roman writing, E. Leach on fishing for men on the edge of the wilderness, Kermode on the canon, G. L. Bruns on midrash and allegory, and G. Hammond on English translations of the Bible. A five-page glossary of biblical and literary terms is provided.

Anfänge der Theologie. CHARISTEION Johannes B. Bauer zum Jänner 1987, ed. N. Brox, A. Felber, W. L. Gombocz, and M. Kertsch (Graz–Vienna–Cologne: Styria, 1987, öS 480 or DM 69) xviii and 449 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-222-11736-5.

Of the twenty-four articles presented to Professor Bauer on his 60th birthday, those most pertinent to the NT field are by B. Schwank on Mk 12:16-17 parr. as a Greek saying of Jesus, J. Blank on the proem of 1 John, F. Zeilinger on the reception of 1 Cor 15:3-5 in 1 Pet 3:18-22, P. Hofrichter on debates about structures in an apostle's name (Pastorals and 1 Peter), P. Trummer on the "meek" Jesus and the "angry" God, K. M. Woschitz on "discovering the beginning" in *Gospel of Thomas* 18, J. Heuberger on the patristic interpretation of Mt 13:23 parr., Brox on the "unashamed" questions of Hermas, and F. Mali on the interpretation of Mt 19:3-11 in Origen's *Commentary on Matthew* and *Opus imperfectum in Matthaeum.* Also included are a photograph of the honoree, a *tabula gratulatoria,* a foreword, and a bibliography of Bauer's publications.

K. Berger, *Exegese und Philosophie,* Stuttgarter Bibelstudien 123/124 (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 34.80) 194 pp. Bibliographies. ISBN: 3-460-04231-1.

After a historical introduction to the relation between biblical exegesis and philosophy, this volume focuses on five exegetes and the philosophers with whom they were in close contact: F. C. Baur with F. W. J. von Schelling and G. W. F. Hegel, D. F. Strauss with Hegel, F. Overbeck with F. Nietzsche, W. Bousset with T. Carlyle and J. F. Fries, and R. Bultmann with M. Heidegger. The final chapter treats the functions of philosophy for exegesis, methodological bases for a substantive advancement of exegesis through philosophy, the dangers of a philosophically oriented exegesis, etc. Berger, professor of NT theology at the University of Heidelberg, is the author of *Exegese des Neuen Testaments* (1977; 2nd ed., 1984) and *Formgeschichte des Neuen Testaments* (1984).

F. H. Borsch (ed.), *Anglicanism and the Bible,* Anglican Studies Series (Wilton, CT: Morehouse Barlow, 1984, paper $9.95) 261 pp., fig. ISBN: 0-8192-1337-3.

After an introduction by the editor, this volume presents essays by W. P. Haugaard on the Bible in the Anglican Reformation, M. J. Hatchett on the Bible in worship, J. Booty on the Bible in the 18th and early 19th centuries, R. H. Fuller on historical criticism and the Bible,

W. T. Stevenson on science and the Bible, and Borsch on the present place of the Bible in Anglican faith and practice.

D. R. Bowne, *Paradigms and Principal Parts for the Greek New Testament* (Lanham, MD–New York–London: University Press of America, 1987, paper $7.25) vi and 54 pp. Indexed. LCN: 86-33989. ISBN: 0-8191-6099-7.

Intended for those already involved in the study of NT Greek, this booklet first provides paradigms for the definite article, nouns, adjectives, pronouns, participles, verbs, and numerals. Then it lists the principal parts of all verbs with more than ten occurrences in the Greek NT. Bowne teaches in the department of philosophy and religion at Grove City College in Pennsylvania.

R. Bultmann, *Faith and Understanding,* ed. R. W. Funk, trans. L. P. Smith, Fortress Texts in Modern Theology (Philadelphia: Fortress, 1987, paper $12.95) 348 pp. Indexed. LCN: 86-45901. ISBN: 0-8006-3202-8.

Translated from *Glauben und Verstehen I* (1933; 6th ed., 1966) and published in an English edition in 1969, this collection of thirteen essays deals with liberal theology and the latest theological movement, what it means to speak of God, K. Barth's *Resurrection of the Dead,* historical and suprahistorical religion in Christianity, the question of Christology, the significance of "dialectical theology" for the scientific study of the NT, the eschatology of the Fourth Gospel, church and teaching in the NT, the significance of the historical Jesus for Paul's theology, the question of wonder, the Christology of the NT, the concept of the word of God in the NT, and the problem of "natural theology." Also included is Funk's nineteen-page introduction.

W. H. Burr, *Self-Contradictions of the Bible,* Classics of Biblical Criticism (Buffalo, NY: Prometheus Books, 1987, $13.95) 96 pp. LCN: 87-61529. ISBN: 0-87975-416-8.

Reproducing the 1860 edition of a work devoted to pointing out contradictions between biblical texts, the volume lists 144 such cases under four headings: theological doctrines, moral precepts, historical facts, and speculative doctrines. For example, it places side-by-side two texts sanctioning the wearing of long hair by men (Judg 13:5; Num 6:5) and one condemning that practice (1 Cor 11:14). R. J. Hoffmann has provided a four-page introduction.

J. Cochlovius and P. Zimmerling (eds.), *Evangelische Schriftauslegung. Ein Quellen- und Arbeitsbuch für Studium und Gemeinde,* TVG Monographien und Studienbücher 329 (Wuppertal: Brockhaus, 1987, paper DM 37.50) 518 pp. ISBN: 3-417-29329-4.

This anthology of articles and excerpts from books is divided into seven sections: the history of biblical interpretation in German Protestantism; the discussion about historical-critical biblical interpretation; philosophy and hermeneutics; contributions from the study of classical antiquity, literary criticism, and linguistics; ways toward Evangelical biblical interpretation; helps for work in exegetical proseminars; and biblical interpretation in the service of the church. The authors of the selections include Luther, J. A. Bengel, J. P. Gabler, A. Schlatter, R. Bultmann, K. Barth, M. Hengel, F. Hahn, G. Maier, T. S. Kuhn, O. Michel, and R. Riesner.

J. S. Croatto, *Biblical Hermeneutics. Toward a Theory of Reading as the Production of Meaning,* trans. R. R. Barr (Maryknoll, NY: Orbis, 1987, cloth $19.95, paper $9.95) x and 94 pp. Indexed. LCN: 87-12314. ISBN: 0-88344-583-2 (cloth), -582-4 (paper).

Originally published as *Hermenéutica bíblica: Para una teoría de la lectura como producción sentido* (1984), this volume first describes three major phases in philosophical hermeneutics and five approaches to the Bible. The three major chapters concern semiotics and hermeneutics, praxis and interpretation, and exegesis and eisegesis. Croatto, author of

Exodus: A Hermeneutics of Freedom (1981), concludes that in the Bible we have a sequential rotation in which the word generates the text and the text generates the word.

Early Jewish and Christian Exegesis. Studies in Memory of William Hugh Brownlee, ed. C. A. Evans and W. F. Stinespring, Scholars Press Homage Series 10 (Atlanta: Scholars Press, 1987, $41.95) xxiii and 281 pp., plate. Bibliography. Indexed. LCN: 86-31394. ISBN: 1-55540-108-2.

The sixteen articles in this volume honoring the late Professor Brownlee (1917-83) concern the function of Scripture in the OT (six items), intertestamental literature (four), and the NT (six). The articles most pertinent to NT study are by G. J. Brooke on the question of variants in the biblical quotations in the Qumran commentaries, J. C. Trever on the Qumran Teacher and the book of Daniel, W. S. LaSor on interpretation and infallibility (lessons from the Dead Sea scrolls), J. H. Charlesworth on the OT Pseudepigrapha as biblical exegesis, W. Klassen on Jesus and the messianic war, J. A. Sanders on Psalm 118 in the NT narratives of Jesus' royal entrance into Jerusalem, J. T. Sanders on the prophetic use of the Scriptures in Lk-Acts, J. R. Butts on the voyage of discipleship (narrative, chreia, and call story), Evans on obduracy and the Lord's Servant according to the Fourth Gospel, and E. E. Ellis on traditions in the Pastorals. Also included are a foreword by J. M. Robinson, a preface by Evans, a memorial note by Stinespring, a photograph of Brownlee, and a bibliography of his writings (compiled by Brooke).

The Eerdmans Bible Dictionary, ed. A. C. Myers (Grand Rapids: Eerdmans, 1987, $29.95) x and 1094 pp. Illustrated. Bibliographies. LCN: 87-13239. ISBN: 0-8028-2402-1.

Based on the Dutch *Bijbelse Encyclopedie* edited by W. H. Gispen (2nd ed., 1975), this volume identifies all persons and places named in the Bible, as well as animals, plants, and objects. Major articles among the nearly 5,000 entries include each book of the Bible, literary genres, geographical regions, and pertinent ancient Mediterranean and Near Eastern civilizations. Others treat biblical theology, text and transmission, anthropology, the early church, and extrabiblical writings. For the English edition major articles have been revised and expanded, and bibliographies reflecting various viewpoints have been added. Myers was assisted by four associate editors: J. W. Simpson, P. A. Frank, T. P. Jenney, and R. W. Vunderink.

W. EGGER, *Methodenlehre zum Neuen Testament. Einführung in linguistische und historisch-kritische Methoden* (Freiburg—Basel—Vienna: Herder, 1987, paper DM 22) 234 pp., 29 figs. Bibliography. Indexed. ISBN: 3-451-21024-X.

This introduction to the methodology of NT exegesis explains the procedures of historical criticism as well as the methods derived from modern linguistics. After a brief introduction, it deals with text theory, preparatory steps in analyzing a text, readings from a synchronic perspective (linguistic-syntactic, semantic, narrative, pragmatic, and form-genre analysis), readings from a diachronic perspective (literary, tradition, and redaction criticisms), readings from a historical perspective, and readings from a hermeneutical perspective. Egger, professor of NT at the Philosophisch-Theologische Hochschule in Brixen, is also the author of *Kleine Bibelkunde zum Neuen Testament* (3rd ed., 1984).

Einwürfe 2. Zur Bibel. Lektüre und Interesse (Munich: Kaiser, 1985, paper DM 16.80) 147 pp.

The five essays in this fascicle are by J. Ebach on the origin of apocalypse as a state of mind (with particular attention to the book of Revelation), B. J. Brooten on early Christian women and their cultural context, L. Schottroff on the extent to which the feminist critique of Paul is justified, D. Schellong on the meaning of "new wine in old skins" (Mk 2:21-22 parr.), and M. Weinrich on privatized Christianity.

J. M. Ford, *Bonded with the Immortal. A Pastoral Introduction to the New Testament* (Wilmington, DE: Glazier, 1987, paper $12.95) 363 pp., map. Illustrated. Bibliographies. Indexed. LCN: 86-45324. ISBN: 0-89453-593-5.

Using the motif of covenant as a unifying principle, this introduction to the NT first discusses the covenant in the Hebrew Scriptures and then treats this theme in the NT writings: a new and better covenant (Hebrews), novel covenant commitment (Acts), covenant apostle (Paul's letters), covenant discipleship (Mk), Jewish-Christian covenant (Mt, parables), covenant table-fellowship (Lk), and covenant monarchy (Fourth Gospel, Revelation). An eight-page glossary of technical terms is included. Ford, who teaches in the theology department at the University of Notre Dame, is also the author of *Revelation* (1975) and *My Enemy is My Guest* (1984).

J.-C. Giroud and L. Panier, *Sémiotique. Une pratique de lecture et d'analyse des textes bibliques,* Cahiers Evangile 59 (Paris: Cerf, 1987, paper 23 F) 68 pp. Bibliography. Indexed. ISSN: 0222-9714.

After explaining the application of semiotic analysis to biblical texts, this fascicle illustrates the method with reference to three NT texts: the parable of the workers in the vineyard (Mt 20:1-16), the parable of the murderous vinedressers (Mk 12:1-11), and the hymn to charity (1 Cor 13:1-13). A discussion of semiotics as a theory for analyzing a discourse, practical advice for using the method, and bibliographic and other information are included. The authors are associated with the Centre pour l'Analyse du Discours Religieux (CADIR) at the Institut Catholique de Lyon.

J. C. Hurd, *Journal of Biblical Literature. Index. Volumes 61-100 (1942-1981)* (Atlanta: Scholars Press, 1987, paper) v and 455 pp. ISSN: 0021-9231.

The index of names (pp. 1-360) covers the entire spectrum of a scholar's activity as known through *Journal of Biblical Literature* 61-100 (1942-81), whether as the author of articles, notes, books, or book reviews, whether as an editor, translator, or contributor to the work of others, whether as the recipient of a *Festschrift* or the subject of the deliberations of others. The title index (pp. 361-455) contains the titles of all articles and notes in their original form. Most titles, however, appear again one or more times, each time with an important key word rotated to first position. Hurd is professor of NT at Trinity College in Toronto.

A. Kenny, *A Stylometric Study of the New Testament* (Oxford—New York: Oxford University Press, Clarendon Press, 1986, $38) xiii and 127 pp., 3 figs., 80 tables. Bibliography. Indexed. LCN: 86-8436. ISBN: 0-19-826178-0.

Kenny, master of Balliol College, Oxford, defines stylometry as "the study of quantifiable features of style of a written or spoken text." After explaining the basic concepts of stylometry, he focuses on the usefulness of this approach in dealing with problems of authorship attribution within the NT. Thus he deals with the distribution of words and parts of speech, the commonest words, conjunctions and particles, prepositions, the article, nouns and pronouns, adjectives and adverbs, and the verb. He concludes that Acts was written by the same author as Lk, and that John was not the author of Revelation. He sees no reason to reject the hypothesis that twelve of the Pauline epistles (all except Titus) were the work of a single, unusually versatile author. Chapters on sentence-length and positional stylometry and on constraints and prospects are included.

D. E. Klemm, *Hermeneutical Inquiry.* Vol. 1, *The Interpretation of Texts;* vol. 2, *The Interpretation of Existence,* AAR Studies in Religion 43-44 (Atlanta: Scholars Press, 1986, cloth $22.95, paper $16.95, cloth $26.95, paper $19.95) xiii and 285 pp., viii and 323 pp. Bibliography. LCN: 86-13927. ISBN: 1-55540-032-9 (cloth), -033-7 (paper); -034-5 (cloth), -035-3 (paper).

After a 53-page general introduction to hermeneutical inquiry in relation to religious studies, the first volume provides introductions to and English versions of essays by F.

Schleiermacher, W. Dilthey, R. Bultmann, M. Heidegger, P. Tillich, H.-G. Gadamer, G. Ebeling, P. Ricoeur, N. Perrin, and R. P. Scharlemann. The second volume contains introductions to and essays by Schleiermacher, Dilthey, E. Husserl, Heidegger, Bultmann, Tillich, Ricoeur, J. Habermas, Gadamer, and Scharlemann. A 51-page bibliography is included.

J. R. KOHLENBERGER, *Words About the Word. A Guide to Choosing and Using Your Bible* (Grand Rapids: Zondervan, 1987, paper $9.95) 218 pp., 8 charts. Bibliographies. Indexed. LCN: 86-26663. ISBN: 0-310-39361-2.

This volume deals with the major issues related to choosing and using a Bible version, from deciding on how inclusive its contents should be to settling on its size, shape, and color. Its chapters concern the biblical canon, the biblical text, what makes a translation good, the background and characteristics of available English versions, study Bibles, Bible formats and bindings, and basic tools for better Bible reading and study. Eight charts, two appendixes, and four indexes are included. Kohlenberger was co-editor (with E. W. Goodrick) of *The NIV Complete Concordance* (1981).

W. LANGER (ED.), *Handbuch der Bibelarbeit* (Munich: Kösel, 1987, cloth DM 65, paper DM 39.80) 350 pp. Bibliographies. Indexed. ISBN: 3-466-36286-5 (cloth), -36285-7 (paper).

This handbook explains the problems and possibilities of biblical study under five major headings: the foundations of biblical scholarship, forms of biblical speech, ways of approach, places of encounter, and ways of working with the Bible. The interconfessional team of forty-three contributors includes J. Kremer, M.-T. Wacker, R. Kühschelm, S. Heine, F. Dexinger, M. Riebl, O. Betz, and G. Baudler.

G. LÜDEMANN AND M. SCHRÖDER (EDS.), *Die Religionsgeschichtliche Schule in Göttingen. Eine Dokumentation* (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 19.80) 148 pp. Illustrated. ISBN: 3-525-53582-1.

Prepared for the occasion of the meeting of the Studiorum Novi Testamenti Societas held at Göttingen in 1987, this book provides background information, academic history, biographical data, photographs, copies of documents, and other material pertaining to the "history of religions school" that flourished in Göttingen in the late 19th and early 20th centuries. The major figures were W. Bornemann, W. Bousset, A. Eichhorn, H. Gunkel, H. Hackmann, W. Heitmüller, R. Otto, A. Rahlfs, E. Troeltsch, J. Weiss, and W. Wrede.

R. A. ODEN, *The Bible Without Theology. The Theological Tradition and Alternatives to It*, New Voices in Biblical Studies (San Francisco: Harper & Row, 1987, $18.95) ix and 198 pp. Indexed. LCN: 86-45823. ISBN: 0-06-254617-1.

Oden, professor of religion at Dartmouth College in Hanover, NH, contends that the theological tradition carries with it clear limitations that threaten to restrict the range of questions considered appropriate to raise concerning biblical texts and themes. The five chapters in this volume concern historical understanding and understanding the religion of Israel, interpreting biblical myths, Yahweh's clothing the first humans (grace or status?), the patriarchal narratives as myth (the case of Jacob), and the sacred prostitution accusation. The epilogue reflects on the persistence of theology in biblical study.

Perspectives on Language and Text. Essays and Poems in Honor of Francis I. Andersen's Sixtieth Birthday, July 28, 1985, ed. E. W. Conrad and E. G. Newing (Winona Lake, IN: Eisenbrauns, 1987, $32.50) xxviii and 443 pp., 2 plates, 33 figs., 21 tables. LCN: 86-24349. ISBN: 0-931464-26-9.

The articles and poems in this volume honoring Professor Andersen appear under five general headings: Semitics (five articles, one poem), statistics and linguistics (six articles, two poems), the Hebrew Bible (nine articles, two poems), the Greek Bible (six articles, one poem), and religion (five articles, two poems). The articles most pertinent to the NT field are by J. Wright on the interplay of the "spirit" and "wilderness" motifs in the Hebrew Bible as a background to Mk 1:2-13, R. Banks on the origins of the Pauline usage of "walking" as a metaphor for Christian life, M. Franzmann on "the poet" in *Odes of Solomon,* S. E. Johnson on the parallels between the letters of Ignatius and the Johannine epistles, E. A. Judge on the magical use of Scripture in the papyri, M. Lattke on holiness and sanctification in the NT, and P. Marshall on invective in the interchange between Paul and his Corinthian enemies. Also included are photographs of the honoree, personal appreciations of him by S. B. Babbage and D. N. Freedman, six poems by him, and a *curriculum vitae.*

J. L. Price, *The New Testament. Its History and Theology* (New York–London: Macmillan, 1987) xv and 489 pp., 3 maps, 10 charts. Illustrated. Bibliography. Indexed. LCN: 86-5381. ISBN: 0-02-396610-6.

Although it retains some materials published in the first and second editions of *Interpreting the New Testament* [*NTA* 6, p. 137; 16, p. 366], the revisions have been sufficiently extensive to justify giving the text a new name. After introductory chapters on interpreting the NT and NT chronology, the volume is divided into three major parts: the recovery of Christian origins, early expansion of Christianity and the career of Paul, and conflict and consolidation in the postapostolic age. Each NT writing is examined as a literary whole, and an exposition of its text is the main objective. Price teaches at Duke University in Durham, NC.

S. Prickett, *Words and* The Word. *Language, poetics and biblical interpretation* (Cambridge–London–New York: Cambridge University Press, 1986) xii and 305 pp., frontispiece. Bibliography. Indexed. LCN: 86-8269. ISBN: 0-521-32248-0.

Prickett, professor of English at the Australian National University, examines some of the causes of the split between biblical hermeneutics and literary criticism since the end of the 18th century, and explores certain problems of 20th-century biblical translation and literary theory that have resulted from it. He addresses five major issues: ways of reading the Bible (the problem of the transparent text), "the peculiar language of heaven" (the religious and the poetic, "primal consciousness" and linguistic change), poetry and prophecy (the language of the "great code," the book of nature), the paradoxes of disconfirmation (Elijah and Dante, convention and realism), and metaphor and reality.

A South African Perspective on the New Testament. Essays by South African New Testament Scholars presented to Bruce Manning Metzger during his Visit to South Africa in 1985, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986, 92 gld. or $41.75) xii and 271 pp., frontispiece. Bibliographies. ISBN: 90-04-07720-0.

Twenty articles honoring Professor Metzger appear under three headings: NT methodology (two), the Gospels (ten), and the Letters (eight). They are by H. J. B. Combrink on the changing scene of biblical interpretation, Petzer on the papyri and NT textual criticism, W. S. Vorster on the annunciation of Jesus' birth in *Protevangelium of James,* J. N. Suggit on the perils of biblical translation (with reference to the Latin versions of the words of eucharistic institution), A. G. van Aarde on plot as mediated through point of view (with reference to Mt 22:1-14), P. J. Maartens on the Son of Man as compound metaphor in Mk 14:62, G. J. C. Jordan on variation in word order between Greek and Latin texts in Codex Bezae, I. J. du Plessis on contextual aid for an identity crisis (see Lk 7:35), J. P. Louw on macro-levels of meaning in Lk 7:36-50, P. J. du Plessis on the Lamb of God in the Fourth Gospel, J. A. du Rand on plot and point of view in Jn, J. C. Coetzee on Jesus' revelation in the ἐγώ εἰμι sayings in Jn 8–9, A. B. du Toit on hyperbolic contrasts as a neglected aspect of Paul's style, J. H. Roberts on transitional techniques to the letter body in the Pauline corpus, A. H. Snyman on the stylistic parallelisms in 1 Corinthians 13, J. van W. Cronjé on defamiliarization in Galatians, Hartin on ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ (Eph 1:10), J. Botha on a stylistic analysis of the Christ hymn in Col 1:15-20, J. J. J. van Rensburg on an argument for reading νήπιοι in 1 Thes 2:7, and J. H. L. Dijkman on ὅτι as an introductory formula to catechetical references in 1 Peter. Also included are a photograph of the honoree, his *curriculum vitae,* and a list of his publications between 1979 and 1984 [for earlier publications, see *NTA* 27, pp. 88-89].

P. M. J. STRAVINSKAS, *The Catholic Church & the Bible* (Huntington, IN: Our Sunday Visitor, 1987, paper $4.95) 120 pp. Bibliography. LCN: 87-60217. ISBN: 0-87973-515-5.

This scriptural study-guide written from a Catholic perspective deals with the Catholic approach to the Bible, the church's Scriptures, a biblical theology of the Mass, the Mass prayers as biblical prayers, and questions and answers on biblical and related topics. The appendixes (1) list Catholic biblical resources and (2) discuss seven principles essential to fundamentalism.

C. THOMA AND M. WYSCHOGROD (EDS.), *Understanding Scripture. Explorations of Jewish and Christian Traditions of Interpretation,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 1987, paper $7.95) viii and 167 pp. Indexed. LCN: 86-30630. ISBN: 0-8091-2873-X.

The ten papers in this volume were prepared for a conference held in 1984 at Lucerne, Switzerland. They are by N. M. Sarna on the authority and interpretation of Scripture in Jewish tradition, J. Mejia on the role of tradition in the reading of Scripture, W. Kirchschläger on Scripture and inspiration, D. Berger on the morality of the patriarchs in Jewish polemic and exegesis, M. Gilbert on Catholic exegesis and Jewish-Christian dialogue at the Pontifical Biblical Institute, F. Talmage on the Bible in medieval Jewish scholarship and spirituality, E. A. Synan on some medieval perceptions of the controversy on Jewish Law, Wyschogrod on a Jewish reading of Thomas Aquinas on the old Law, Thoma on appreciating the beauty of the Bible, and S. Lauer on humanistic understanding of Scripture.

P. TRUMMER, *Aufsätze zum Neuen Testament,* Grazer Theologische Studien 12 (Graz: Institut für ökumenische Theologie und Patrologie, 1987, paper öS 240) 224 pp.

The seven essays in this collection concern the meaning of "poverty for the sake of the gospel," the gentleness of Jesus and the wrath of God, why "by the works of the Law no one shall be justified" (Gal 2:16) and its consequences for us, "faithful men" (2 Tim 2:2)—criteria for church office then and now, a merciful high priest—the Christology of Hebrews, revelation in images—the imaginative language of the Apocalypse, and the Nabateans. Trummer is the author of *Die Paulustradition der Pastoralbriefe* (1978).

C. TUCKETT, *Reading the New Testament. Methods of Interpretation* (London: SPCK, 1987, paper £6.95 or $9.95) v and 200 pp. Bibliography. Indexed. ISBN: 0-281-04259-4.

Intended as an introductory book for students starting academic study of the Bible, this volume discusses the many ways in which the NT can be interpreted. After considering the NT as canonical Scripture, it treats textual criticism, problems of introduction (two chapters), genre, source criticism, form criticism, redaction criticism, sociology, structuralism, and other approaches. The story of Jesus healing the man with the withered hand (Mk 3:1-6 parr.) is used as a test-case throughout the presentation. Tuckett, lecturer in NT studies at Manchester University, is also the author of *The Revival of the Griesbach Hypothesis* (1983) and *Nag Hammadi and The Gospel Tradition* (1986). The volume is distributed by Fortress Press in the U.S.A.

H. WEDER, *Neutestamentliche Hermeneutik,* Zürcher Grundrisse zur Bibel (Zurich: Theologischer Verlag, 1986, cloth 68 SFr or DM 82, paper 36 SFr or DM 43) 452 pp. Bibliography. Indexed. ISBN: 3-290-11631-X (cloth), -11632-8 (paper).

Weder, professor of NT at the University of Zurich and author of *Die Gleichnisse Jesu als Metaphern* (3rd ed., 1984) and *Die "Rede der Reden"* (1985), first considers the concept of NT hermeneutics and the framework of the hermeneutical undertaking. Then he focuses on three aspects of NT hermeneutics: metaphorical language, hermeneutical sidelights, and historical narration. The topics include Jesus' parables as metaphorical speech, experiences of the world and of God, Jesus' word and God's word, prayer, discovery of God's will, Gospel and Epistle, fiction and history, demythologization, and metaphorical speech and historical narrative.

"Wie gut sind deine Zelte, Jaakow . . ." Festschrift zum 60. Geburtstag von Reinhold Mayer, ed. E. L. Ehrlich and B. Klappert with U. Ast (Gerlingen: Bleicher Verlag, 1986, DM 34) 278 pp., frontispiece, 8 figs. Bibliographies. Indexed. ISBN: 3-88350-605-2.

The twenty-one articles contained in this *Festschrift* for Professor Mayer appear under three headings: history (eight), exegesis (five), and systematics (eight). The articles most pertinent to NT studies are by M. Krupp on the coins of Jonathan Hyrcanus II; A. Finkel on the departures of the Essenes, Christians, and Yohanan ben Zakkai from Jerusalem; H. Cancik on oriental and Hellenic historiography as seen in book one of Josephus' *Against Apion;* D. Flusser on the sin against the Holy Spirit; H. Leroy on Jesus and the adulterous woman according to Jn 7:53–8:11; M. Widmann on Paul the Israelite and his anti-Jewish redactor; and H. Kremers on the contribution of the NT to a non-anti-Jewish Christology. Also included are a preface by the editors, three greetings (from R. J. Z. Werblowsky, Y. Shiloh, and G. Luckner), a biography of the honoree, and a bibliography of his writings.

G. V. WIGRAM AND J. P. GREEN, *The New Englishman's Greek Concordance and Lexicon* (Peabody, MA: Hendrickson Publishers, 1987, $34.95) xx and 940 pp. ISBN: 0-913573-23-X.

This improved and revised edition of a standard reference work first published in 1840 as *The Englishman's Greek Concordance* features for individual Greek words references to four other reference works: Strong's *Exhaustive Concordance,* Arndt-Gingrich's *Greek-English Lexicon,* Kittel's *Theological Dictionary,* and Thayer's *Greek-English Lexicon.* It also gives a grammatical analysis, the meaning in English, references to some key NT texts, and cross-references to other entries in Strong's *Exhaustive Concordance.*

GOSPELS–ACTS

G. R. BEASLEY-MURRAY, *John,* Word Biblical Commentary 36 (Waco, TX: Word, 1987, $24.95) xcii and 441 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0235-5.

In his 61-page introduction to the Fourth Gospel, Beasley-Murray discusses its enigma, origin, authorship, date and place of writing, theology, purpose, and structure. His comments on the text are divided into four major parts: the Prologue (1:1-18), the public ministry of Jesus (1:19–12:50), the passion and resurrection of Jesus (13:1–20:31), and epilogue (21:1-25). For individual pericopes he provides a bibliography, a translation, grammatical and textual notes, observations on form/structure/setting, commentary, and explanation. Beasley-Murray is former principal of Spurgeon's College in London and recently served as professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY.

O. BETZ, *Jesus. Der Messias Israels. Aufsätze zur biblischen Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 42 (Tübingen: Mohr-Siebeck, 1987, DM 178) ix and 482 pp. Indexed. ISBN: 3-16-145163-5.

The twenty-two articles in this collection appear under four headings: Judaism (five), Jesus (eight), Synoptics (six), and John (three). They concern the birth of the community through the Teacher of Righteousness [§ 2-446], the "people of his might" according to 1QH 3:1-18 [§ 3-747], state and counterstate in Zealot theology (1978), justification at Qumran (1976), the death of Honi/Onias in the light of *Temple Scroll* (1980-81), Jesus' holy war [§ 3-353], "rock man" and "rock community" in Mt 16:17-19 and the Qumran psalms [§ 2-445], A. Schweitzer's interpretation of Jesus in light of the Qumran texts (1962), the quest for Jesus' messianic consciousness [§ 8-902], the dichotomized servant and the end of Judas Iscariot [§ 9-925], Psalm 103 as Jesus' favorite psalm [§ 29-893], Psalm 104 as Jesus' table blessing, Jesus' gospel of God's kingdom (1983), the kerygma of Luke [§ 12-892], the concept of the so-called divine man in Mark's Christology (1972), old and new in God's historical action according to Mt 13:51-52 (1973), Jesus in Nazareth according to Mk 6:1-6 (1978), the significance of the Qumran writings for the NT Gospels [§ 30-376], the Sermon on the Mount and the Sinai tradition, whether anything good can come out of Nazareth (1973), the problem of miracles according to Josephus in comparison with Qumran and the Fourth Gospel (1974), and "to worship God in spirit and truth" according to Jn 4:20-26 (1981). M. Hengel has provided a three-page foreword.

G. BIGUZZI, *"Io distruggerò questo tempio." Il tempio e il giudaismo nel vangelo di Marco* (Rome: Pontificia Università Urbaniana, 1987, paper 20,000 L) 195 pp. Bibliography.

After discussing Jesus' journey up to Jerusalem according to Mk, this volume considers Mark's presentation of Jesus' activities in the sacred precincts of Jerusalem (the ἱερόν) according to chapters 11–13. Then it focuses on Jesus and the Temple (the ναός) according to chapters 14–15 (especially Mk 14:58; 15:29, 38). The epilogue concerns Jesus, the disciple, and the Temple in Mk. Biguzzi argues that through the symbol of the Temple Mark expressed his understanding of the separation of Christianity from Judaism.

W. J. BITTNER, *Jesu Zeichen im Johannesevangelium. Die Messias-Erkenntnis im Johannesevangelium vor ihrem jüdischen Hintergrund,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 26 (Tübingen: Mohr-Siebeck, 1987, paper DM 78) xi and 334 pp. Bibliography. Indexed. ISBN: 3-16-145186-4.

Prepared as a doctoral dissertation under the direction of M. Barth and accepted in 1986 by the theological faculty at Basel, this study investigates the meanings of the Greek word σημεῖον and why it became a central theological concept for John. It first examines the uses of σημεῖον in the OT, Jewish writings, and the NT (apart from the Fourth Gospel), and discusses the Jewish "sign prophets" according to Josephus. Then it focuses on the Johannine instances of σημεῖον in relation to the beginning of Jesus' activity, the themes of sending and faith, the demand for signs, etc. Two excursuses concern (1) Messiah and miracle and (2) the significance of Isaiah 11 for understanding Jesus. Bittner concludes that, according to John, signs and faith cannot be separated.

C. J. BJERKELUND, *Tauta Egeneto. Die Präzisierungssätze im Johannesevangelium,* Wissenschaftliche Untersuchungen zum Neuen Testament 40 (Tübingen: Mohr-Siebeck, 1987, DM 88) xi and 162 pp. Bibliography. Indexed. ISBN: 3-16-145117-1.

Taking its title from Jn 1:28 (ταῦτα ἐν Βηθανίᾳ ἐγένετο), this volume investigates the parenthetical comments in the Fourth Gospel that make matters more precise. After isolating such sentences (Jn 1:28; 2:11, 21-22; 4:54; 6:59; 7:39; 8:20; 10:6; 11:51; 12:16, 33, 41), it discusses this phenomenon in non-NT writings (Josephus, Samaritan literature, Philo), the precision-sentences as a problem in the Fourth Gospel, the pericopes in which they appear, the results drawn from working through the pertinent texts, and the relation of the precision-sentences to the fulfillment quotations. Bjerkelund, author of *PARAKALÔ* (1967), concludes that the precision-sentences belong to one and the same level of tradition.

C. L. BLOMBERG, *The Historical Reliability of the Gospels* (Downers Grove, IL: InterVarsity, 1987, paper $11.95; Leicester, UK: Inter-Varsity) xx and 268 pp. Indexed. LCN: 87-2946. ISBN: 0-87784-992-7 (USA), 0-85110-774-5 (UK).

Blomberg, assistant professor of NT at Denver Seminary, contends that much scepticism about the Gospels' reliability rests on faulty methods and presuppositions, and that the hard data in the Gospels actually yield very positive results. The seven chapters in the volume concern traditional approaches to the reliability of the Gospels, new methods in Gospel study, miracles, alleged contradictions among the Synoptic Gospels, problems in the Fourth Gospel, the Jesus tradition outside the Gospels, and final questions on historical method. The volume is intended as a means of disseminating the results of the Gospel Perspectives project [*NTA* 25, p. 85; 26, p. 83; 28, p. 83; 29, p. 329; 30, p. 103; 31, pp. 104-105].

D. L. Bock, *Proclamation from Prophecy and Pattern. Lucan Old Testament Christology*, JSNT Supplement Series 12 (Sheffield, UK: JSOT Press, 1987, cloth £25 or $37.50, paper £10.50 or $15.95) 413 pp. Bibliography. Indexed. ISBN: 1-85075-000-9 (cloth), -001-7 (paper).

The revised and updated form of a doctoral dissertation directed by I. H. Marshall and accepted by the University of Aberdeen in 1982, this investigation of Luke's use of the OT for Christology first summarizes research on Luke's OT text, sources, purpose and use of the "proof from prophecy," and hermeneutic. Then it examines Luke's OT Christology in various parts of his two-volume work: the infancy narrative, Lk 3–24, Acts 2–5, and Acts 7–13. Bock, assistant professor of NT literature and exegesis at Dallas Theological Seminary, concludes that Luke's OT Christology is best described as "proclamation from prophecy and pattern" and that Luke takes the reader from seeing Jesus as the regal Messiah-Servant to seeing him as Lord of all.

F. Bovon, *Luke the Theologian. Thirty-Three Years of Research (1950-1983)*, trans. K. McKinney, Princeton Theological Monograph Series 12 (Allison Park, PA: Pickwick Publications, 1987, paper $35) xvi and 510 pp. Bibliography. Indexed. LCN: 87-7969. ISBN: 0-915138-93-X.

The English version of a work published in French as *Luc le théologien* [*NTA* 23, p. 345], this review of research on Lk-Acts contains seven chapters: the plan of God, salvation history, and eschatology; the interpretation of the OT; Christology; the Holy Spirit; salvation; the reception of salvation; and the church. Also included is the English version of an article published in *Revue de Théologie et de Philosophie* [§ 28-123].

F. Bovon, *L'oeuvre de Luc. Études d'exégèse et de théologie*, Lectio Divina 130 (Paris: Cerf, 1987, paper 145 F) 276 pp. Bibliographies. Indexed. ISBN: 2-204-02663-8.

The thirteen articles in this collection concern the portrait and project of Luke [§ 26-510]; the parable of the prodigal son in Lk 15:11-32 (two studies, 1975); the figure of Moses in Luke's work (1978); tradition and redaction in Acts 10:1–11:18 [§ 17-586]; the Holy Spirit, the church, and human relations according to Acts 20:36–21:16 (1979); Acts 28:25 [§ 30-207]; the origin of the accounts concerning the apostles [§ 12-603]; salvation in Lk-Acts [§ 18-500]; the importance of mediations in Luke's theological project [§ 19-568]; evangelization and church unity in Lukan perspective (1980); God according to Luke [§ 26-127]; and Israel, the church, and the nations in Lk-Acts [§ 28-124]. German versions of several of these articles appeared in Bovon's *Lukas in neuer Sicht* [*NTA* 30, p. 350].

F. D. Bruner, *The Christbook. A Historical/Theological Commentary. Matthew 1-12* (Waco, TX: Word, 1987, $24.95) xxx and 475 pp. LCN: 87-6270. ISBN: 0-8499-0526-5.

This historical-theological commentary on Mt 1–12 builds on the work of historical criticism but also tries to express today the *theou logos* that crackled inside the human words of the Evangelist yesterday. The following outline is adopted: introduction to the doctrine of God (Mt 1:1-25), introduction to the doctrine of human nature (2:1-23), the law of repentance and the gospel of baptism—the doctrine of initiation (3:1-17), the doctrine of ministry (4:1-25), the call of mercy (5:1-48), the call to faith (6:1-34), the call to justice (7:1-27), the five miracles of grace—the doctrine of grace (8:1-34), the five miracles of freedom—the doctrine of freedom (9:1-34), the sermon on mission—the doctrine of evangelism (9:35–11:1), the fish Christ—the doctrine of Christ the Savior (11:2-30), and the fire Christ—the doctrine of Christ the judge (12:1-50). Bruner, author of *A Theology of the Holy Spirit* (1970), is professor of religious studies at Whitworth College in Spokane, WA.

G. M. Burge, *The Anointed Community. The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987, paper $19.95) xviii and 269 pp., 8 figs. Bibliography. Indexed. LCN: 86-29226. ISBN: 0-8028-0193-5.

Based on a doctoral dissertation directed by I. H. Marshall and presented to King's College, Aberdeen University, Scotland, this investigation of the Johannine community's view of the role of the Holy Spirit contends that the foremost feature of Johannine pneumatology was its christocentric basis. After surveying research on Johannine pneumatology and considering John's enigmatic title for the Spirit ("Paraclete"), the volume discusses the Holy Spirit in the Fourth Gospel and other Johannine writings under four headings: Spirit and Christology; Spirit and eschatology (Jn 20:22); the Spirit and the sacraments; and Spirit, mission, and anamnesis. An excursus treats the Spirit and Jesus' origins (virgin birth or preexistent Logos?).

J. Carmignac, *The Birth of the Synoptic Gospels*, trans. M. J. Wrenn (Chicago: Franciscan Herald Press, 1987, paper $5.95) x and 109 pp., frontispiece. Indexed. LCN: 86-4723. ISBN: 0-8199-0887-8.

The English version of *La naissance des Évangiles Synoptiques* [*NTA* 29, p. 87], this volume defends the hypothesis that Mk, Mt, and the documents used by Luke were redacted in a Semitic language, more likely Hebrew than Aramaic.

D. L. Carmody and J. T. Carmody, *Jesus. An Introduction* (Belmont, CA: Wadsworth Publishing Company, 1987, paper $16.25) x and 178 pp. Bibliography. Indexed. LCN: 87-6103. ISBN: 0-534-08016-2.

Intended as a comprehensive introduction to Jesus suitable for use in college courses, this volume gathers information on the different understandings of Jesus available in the NT, the historical evolution of Christian doctrine regarding Jesus, leading issues of present-day Christology, and how Jesus compares with other great religious figures such as Buddha and Confucius. Also included are an introduction to methodological problems attending the study of Jesus, a general conclusion, study questions for each chapter, an appendix on the NT Apocrypha, a glossary, and an annotated bibliography. The authors teach at the University of Tulsa.

B. Chilton, *Targumic Approaches to the Gospels. Essays in the Mutual Definition of Judaism and Christianity*, Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1986, cloth $24.75, paper $12.25) xii and 188 pp. Bibliography. Indexed. ISBN: 0-8191-5732-5 (cloth), -5731-7 (paper).

After an introduction to the practice and prospect of targumic approaches to the Gospels, this volume presents essays on approaching "Amen" through the Syriac Gospels [§ 23-765]; Isaac and the second night [§ 24-1013]; recent discussion of the Aqedah; the Temple in *Targum of Isaiah;* Shebna, Eliakim, and the promise to Peter; Jn 12:34 and *Targum of Isaiah* 52:13 [§ 24-844]; God's reign as the experience of God; "kingdom of God" as a reference to God [§ 23-57]; G. W. Buchanan's *Jesus, the King and His Kingdom;* targumic transmission and dominical tradition (1980); and the dispute between Cain and Abel according to the Palestinian Targums and the Beelzebul controversy in the Gospels [§ 27-921]. The two appendixes provide (1) a bibliographic supplement to M. Black's *Muttersprache Jesu* (1982) and (2) an examination of the targums of Isa 10:32-33 and their portrayals of Sennacherib. Chilton is associate professor of NT at Yale Divinity School.

H. Conzelmann, *Acts of the Apostles. A Commentary on the Acts of the Apostles*, ed. E. J. Epp with C. R. Matthews, trans. J. Limburg, A. T. Kraabel, and D. H. Juel, Hermeneia–A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1987, $37.95) xlviii and 287 pp. Bibliography. Indexed. LCN: 86-45203. ISBN: 0-8006-6018-8.

The English version of a work originally published in German in 1963 [*NTA* 8, p. 286] and corrected and expanded in 1972 [*NTA* 18, p. 107], this volume first presents a 22-page general introduction to Acts: external testimony, date of composition, text, language, sources, author, major themes and view of history, and chronology. Then it provides for each pericope an English translation and a verse-by-verse exposition with particular attention to ancient parallels: dedication-proem (1:1-2), Jesus' farewell speech and the ascension (1:3-11), the earliest congregation (1:12-14), etc. Also included are several excursuses (on proems, the legend about Judas' death, the list of nations, the Pentecost narrative, etc.), eleven appendixes (texts and translations), an updated bibliography, and extensive indexes.

M. L. Cook, *The Historical Jesus,* Guidelines for Contemporary Catholics (Chicago: Thomas More, 1986, paper $7.95) 117 pp. Bibliography. ISBN: 0-88347-188-4.

Cook, professor of systematic theology at the Jesuit School of Theology at Berkeley, CA, and author of *The Jesus of Faith* (1981), here addresses the legitimacy of the quest for the historical Jesus. He first traces the history of the quest from 1778 to 1962: the old quest (1778-1906), critical revision after World War I (1918-53), and the new quest (1953-62). Then he discusses current Catholic teaching regarding the quest as seen in *Divino Afflante Spiritu* (1943), *Sancta Mater Ecclesia* (1964), and *Dei Verbum* (1965). Next he considers contemporary thinking and debate: the importance of historical knowledge for faith, following the historical Jesus to liberation, and Jesus as the root-metaphor of Christian faith. Twenty discussion questions are provided.

L. W. Countryman, *The Mystical Way in the Fourth Gospel. Crossing Over into God* (Philadelphia: Fortress, 1987, paper $9.95) ix and 148 pp. Indexed. LCN: 86-45913. ISBN: 0-8006-1949-8.

This volume offers a new reading of the Fourth Gospel as a sustained literary whole—a reading that sees the Gospel as focused on progress toward mystical union in the person of Jesus. After considering the theological postulates expressed in the Prologue (Jn 1:1-34), it discusses conversion (1:35–2:25), baptism (3:1–5:47), Eucharist (6:1–7:52), enlightenment (8:12–9:41), and new life (10:1–12:19). Then it treats the theme of union according to the following outline: looking back over the way we have come (12:20–13:30), first discourse (13:31–14:31), second discourse and prayer (15:1–17:26), and the crossing over of Jesus (18:1–20:29). It also deals with the epilogue (20:30-31) and the secondary passages (7:53–8:11; 21:1-25). Countryman, associate professor of NT at the Church Divinity School of the Pacific in Berkeley, CA, is also the author of *Biblical Authority or Biblical Tyranny?* (1981).

F. W. Danker, *Luke,* Proclamation Commentaries (2nd rev. ed.; Philadelphia: Fortress, 1987, paper $7.95) vii and 135 pp. Bibliography. Indexed. LCN: 86-45905. ISBN: 0-8006-0598-5.

This revised and enlarged version of a work described in *NTA* 21, p. 85 features further information about the Greco-Roman cultural environment in which Luke's works took shape. The following outline is adopted: "orderly recital" (thought and structure, toward thematic unity), "light to the Gentiles" (exceptional merit and beneficence, reversal of fortunes), "no other name" (Jesus—Christ and Lord, salvation and repentance, Jesus—the person), and "follow me" (ethics and the gospel). Danker is Seminex professor of NT at the Lutheran School of Theology in Chicago.

J. d'Arc, *Évangile selon Matthieu. Présentation du texte Grec, traduction et notes,* Nouvelle Collection de Textes et Documents (Paris: Desclée de Brouwer, 1987, paper 299 F; Les Belles Lettres) xiii and 199 pp. and 25 pp., table. ISBN: 2-220-02585-3 (DDB), 2-251-32022-9 (BL).

The volumes on Mk and Lk in this project were described in *NTA* 31, pp. 99 and 228-229, respectively. After a two-page preface and a seven-page introduction to Mt, this volume presents on facing pages the Greek text of Mt and a new French translation (both arranged according to stichs), with short notes below. Also included are a list of text-critical notes, an index of notes, an index of some Greek words, a synoptic table of the four Gospels, and a booklet analyzing Greek verbs and other difficult words in Mt.

P. F. Esler, *Community and gospel in Luke-Acts. The social and political motivations of Lucan theology,* Society for New Testament Studies, Monograph Series 57 (Cambridge, UK–New York: Cambridge University Press, 1987, $34.50) xv and 270 pp. Indexed. LCN: 86-28415. ISBN: 0-521-32965-5.

The edited version of a doctoral dissertation directed by R. Morgan and presented to the University of Oxford, this volume argues that social and political factors were highly significant in motivating Lukan theology. After a description of "socio-redaction" criticism, the book applies that method to Lk-Acts with regard to the community, sectarian strategies, table-fellowship, the Law, the Temple, the poor and the rich, and Rome and the ancestral theme. Esler concludes that Luke's stimulus to write his Gospel and Acts stemmed from his passionate concern with the troubled situation of his fellow Christians, not from any interest in theologizing for its own sake.

E. Floris, *Sous le Christ, Jésus. Méthode d'analyse référentielle appliquée aux Évangiles* (Paris: Flammarion, 1987, paper 120 F) 321 pp. Bibliography. Indexed. ISBN: 2-08-064865-9.

After discussing historical research on Jesus and the need for a "referential" approach to the Gospels, Floris explains the referential method of analysis with regard to Paul's epistles and the Gospels. Then he gives examples of referential analysis as applied to specific Gospel texts (Mt 1:18-25; Mk 1:9-11; 1:21-28; 1:40-45; 2:23-28; 11:1-19; 14:3-9; 14:32-46; 15:33-39) and sketches the profile of Jesus emerging from the analysis. Next he reflects on problems of language underlying the method of referential analysis: signification, meaning, and reference in the account; the mythic account; from history to account and from account to history; and the linguistic status of the word of God.

L. Foster, *Four for the Gospel Makers* (London: SCM, 1986, paper $5.95) xi and 127 pp. Bibliography. ISBN: 0-334-02005-0.

This introduction to the critical study of the Gospels contains chapters on Jesus' death ("to make an end is to make a beginning"), stories of Jesus, Gospel makers, the Fourth Gospel ("these are written that you may believe"), and the historical Jesus. Also included are an introduction, a conclusion, and an appendix on scholarly study of the Gospels. C. Evans has provided a two-page preface. Foster is a director of SCM Press. Her book is distributed in the USA by Fortress Press of Philadelphia.

G. Galli (ed.), *Interpretazione e invenzione. La parabola del Figliol Prodigo tra interpretazioni scientifiche e invenzioni artistiche,* Università degli Studi di Macerata 37, Atti di Convegni 3 (Genoa: Marietti, 1987, paper 30,000 L) 285 pp., 16 plates. ISBN: 88-211-8592-3.

Prepared for a colloquium on interpretation held at Macerata in 1986, this volume presents seven articles on the parable of the prodigal son (Lk 15:11-32) from various perspectives: religious studies (V. Fusco, E. Cattaneo), linguistic science (G. Mastrangelo, J. S. Petöfi), psychoanalysis (P. Lavanchy, E. Rüf), and art history (C. Diekamp Moiso). Also included are a six-page introduction by the editor and a forty-page synthesis of the discussions inspired by the papers.

J. A. Grassi, *Rediscovering the Impact of Jesus' Death. Clues From the Gospel Audiences* (Kansas City, MO: Sheed & Ward, 1987, paper $6.95) ii and 123 pp. Bibliography. LCN: 87-60873. ISBN: 1-55612-065-6.

Grassi, professor in the department of religious studies at Santa Clara University in California, invites readers to become part of the implicit Gospel audience and to find out how each Evangelist intended Jesus' death to be understood and participated in. He treats Mark ("the blood of martyrs is the seed of saints"), Matthew ("the voice from the fiery mountain, the divine teacher, and Jesus' continued presence"), Luke ("the cosmic struggle and the kingdom as now"), and John ("Jesus' death and the mystery of the seven signs").

A. GUEURET, *La mise en discours. Recherches sémiotiques à propos de l'Évangile de Luc,* Thèses (Paris: Cerf, 1987, paper 139 F) 335 pp. Bibliography. Indexed. ISBN: 2-204-02733-2.

A thesis of the third cycle prepared under the direction of P. Geoltrain and submitted to the Université Paris X-Nanterre, this semiotic analysis of Lk first formulates a research hypothesis with reference to the episode of Jesus' temptations in the desert (Lk 4:1-13). Then it presents analyses of texts under four headings: *acteurs spatialisés et temporalisés* (chaps. 3, 4, and 24), *parcours cognitifs et isotopies somatique et spatio-temporelle* (8:1-21), *temps actorialisés et spatialisés* (chaps. 5, 13, 18, and 24), and *lieux actorialisés et temporalisés* (19:28–23:49). The final part makes general observations on Lk and on semiotics in the light of the analyses. Gueuret is also the author of *L'engendrement d'un récit* (1983).

R. A. HORSLEY, *Jesus and the Spiral of Violence. Popular Jewish Resistance in Roman Palestine* (San Francisco: Harper & Row, 1987, $27.95) xi and 355 pp. Indexed. LCN: 86-45811. ISBN: 0-06-254448-9.

Horsley, professor of religious studies at the University of Massachusetts in Boston and co-author of *Bandits, Prophets, and Messiahs* (1985), argues that Jesus was neither a violent political revolutionary nor a pacifist but rather a social revolutionary who actively opposed violence, particularly institutionalized oppressive and repressive violence and its effects on a subject people. The book first examines the situation of Palestinian Jewish society within the Roman empire and discusses the politics of violence. Then it considers forms of popular Jewish nonviolent resistance: from rebellion to tax-resistance (protests by groups of intellectuals), popular mass protests, and apocalyptic orientation and historical action. Next it focuses on Jesus and nonviolent social revolution: abandoning the unhistorical quest for an apolitical Jesus, the kingdom of God and the renewal of Israel, the renewal of local community through egalitarian social relations and through socioeconomic cooperation and autonomy, and judgment of the ruling institutions. Horsley rejects the modern scholarly construct of "the Zealots" as a continuing movement of resistance to Roman rule during the 1st century A.D.

J. L. HOULDEN, *Backward into Light. The Passion and Resurrection of Jesus according to Matthew and Mark* (London: SCM, 1987, paper £3.95 or $6.50) x and 84 pp. Indexed. ISBN: 0-334-00067-X.

Houlden, lecturer in NT studies at King's College, London, examines what happened at a crucial stage in Christian reflection on Jesus' death and resurrection toward the end of the 1st century A.D.: its first writing down in a continuous narrative by Mark, and the reworking of that story by Matthew. The six chapters in his presentation appear under the following headings: hearing the Gospels, Matthew among the Gospels, from gift to assault, from resignation to requital, from intimation to demonstration, and villains and realists. Houlden observes that he found himself awarding prizes to Mark and discovering Matthew as the "villain of the piece, inferior and even reprehensible at almost every turn." The book is distributed in the USA by Fortress Press of Philadelphia.

R. HVALVIK, *Fra Jerusalem til jordens ender. Hovedtrekk i Apostlenes gjerninger* (Oslo: Luther Forlag, 1986, paper 98 NKr; Credo Forlag) 145 pp. Bibliography. Indexed. ISBN: 82-531-7445-4.

Hvalvik first considers the authorship of Lk-Acts, the character and aim of the work, and Luke's sources and use of them. Then he treats theological and historical issues in Acts: resurrection and ascension, the choice and ministry of the apostle, the Holy Spirit, the missionary preaching, life in the primitive communities, the church, Stephen and the Hellenists, the progress of the mission, Paul, apostolic council and apostolic decree, Paul's farewell speech in Acts 20, and from Jerusalem to Rome. Six excursuses are interspersed throughout the presentation.

B. KAHL, *Armenevangelium und Heidenevangelium. "Sola scriptura" und die ökumenische Traditionsproblematik im Lichte von Väterkonflikt und Väterkonsens bei Lukas* (Berlin: Evangelische Verlagsanstalt, 1987, paper M 12.50 or DM 18) 206 pp. Bibliography. Indexed. ISBN: 3-374-00013-4.

Seeking to explore the relation between *sola scriptura* and tradition, Kahl focuses on Luke as a biblical writer who claimed to have given special attention to his predecessors in the Christian tradition. In the first part she focuses on the Lukan proem (Lk 1:1-4): its function as a program, linguistic structure, allusion to the Gentile mission, and address to Theophilus. Then she considers the two Lukan stories of "beginnings" in Lk 1–4 and Acts 9–10 in an attempt to grasp why from Acts 9–10 onward the apostles turned from tax-collectors and sinners to kings and emperors. Kahl, author of *Traditionsbruch und Kirchengemeinschaft bei Paulus* (1976), concludes with reflections on Luke as witness for *sola scriptura*, as interpreter of *sola gratia/sola fide*, and as teacher of intra-canonical criticism.

Z. KATO, *Die Völkermission im Markusevangelium. Eine redaktionsgeschichtliche Untersuchung*, European University Studies, Series 23: Theology 252 (Frankfurt/M.—Bern—New York: P. Lang, 1986, paper 59.40 SFr) vi and 214 pp. Bibliography. ISBN: 3-261-04040-8.

Prepared as a doctoral dissertation under the direction of U. Luz and V. Hasler and accepted by the Evangelical theological faculty at Bern in 1984, this redaction-critical investigation of the Gentile mission in Mk appears in five chapters: Jesus' proclamation of the gospel in Galilee (Mk 1–6), Jesus' activity among the Gentiles (7–8), Jesus' entrance into Jerusalem (11–12), the future until the final fulfillment (13), and Jesus' death as the turning-point in God's salvation history (14–15). Kato teaches NT at Seiwa College in Osaka, Japan.

G. KETTENBACH, *Das Logbuch des Lukas*, European University Studies, Series 23: Theology 276 (Frankfurt/M.—Bern—New York: P. Lang, 1986, paper 48 SFr) 218 pp. Bibliography. Indexed. ISBN: 3-8204-9450-2.

Drawing on his extensive experience in sailing and organizing sea-voyages, Kettenbach describes Paul's voyage in Acts 27:1–28:16 as the high-point not only of Acts but also of the entire Bible. With particular attention to Paul's sea-voyage from Crete to Malta, he provides information about the Mediterranean Sea, the ships and their equipment, the winds, etc. Kettenbach, pastor of the Johanneskirche in Speyer, is also the author of *Das Segelschiff—Ursymbol der Kirche* (2nd ed., 1985).

R. KIEFFER, *Johannesevangeliet 1-10*, Kommentar till Nya Testamentet 4A (Uppsala: EFS-förlaget, 1987, 155 SKr) 256 pp. Bibliography. ISBN: 91-7080-756-6.

This commentary on Jn 1–10 follows the usual format of the series. For each pericope, it provides the text in Swedish, notes on specific words and phrases, a literary analysis, and an exposition. The material is divided into sixteen sections: Prologue (1:1-18), the testimony of John the Baptist (1:19-34), Jesus' first disciples (1:35-51), the first sign at the wedding at Cana (2:1-12), Jesus cleanses the temple in Jerusalem (2:13-25), etc. Seven excursuses are interspersed throughout the commentary. Kieffer is lecturer in NT exegesis at the University of Lund.

H. KLEIN, *Barmherzigkeit gegenüber den Elenden und Geächteten. Studien zur Botschaft des lukanischen Sondergutes*, Biblisch-Theologische Studien 10 (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 27) 138 pp. ISBN: 3-7887-1213-9.

Klein, professor of NT at the theological institute in Sibiu/Hermannstadt, examines specific texts from the Lukan *Sondergut* under the following headings: Sabbath healings, miraculous deeds, justification for accepting sinners, Samaritans, repentance, dealing with material goods, prayer, invitations, and humility. He concludes with general observations on the Lukan special material (message, structure and character, setting) and its relation to Jesus.

J. S. Kloppenborg, *The Formation of Q. Trajectories in Ancient Wisdom Collections,* Studies in Antiquity and Christianity (Philadelphia: Fortress, 1987, $39.95) xviii and 377 pp. Bibliography. Indexed. LCN: 86-45225. ISBN: 0-8006-3101-3.

After reviewing the history of Q studies, this volume discusses Q as a document (written or oral, original language, order, extent), the composition of Q (structure and unity, redaction), the announcement of judgment in Q, sapiential speeches in Q, the temptation story in Q, and Q and ancient sayings collections. The appendixes concern ancient sayings collections and the formal analysis of the Q "wisdom instructions." J. M. Robinson has contributed a four-page foreword. Kloppenborg concludes that the formative component in Q was a group of six wisdom speeches that were hortatory in nature and sapiential in their mode of argumentation, that this stratum was expanded by sayings adopting a critical and polemical stance with respect to Israel, and that the temptation story was the most recent addition to Q.

S. T. Lachs, *A Rabbinic Commentary on the New Testament. The Gospels of Matthew, Mark, and Luke* (Hoboken, NJ: Ktav Publishing House, 1987, cloth $29.50, paper $16.95; New York: Anti-Defamation League of B'nai B'rith) xxix and 468 pp. Bibliography. Indexed. LCN: 87-3895. ISBN: 0-88125-089-9 (paper).

Lachs, who teaches at Bryn Mawr College in Pennsylvania, provides a "limited commentary" on the Synoptic Gospels by means of an examination of pertinent rabbinic traditions from the close of the Bible through the Mishnah, Targums, Talmuds, and classical midrashim. He concentrates the rabbinic material on the Matthean text and comments on Markan and Lukan parallels only secondarily because Mt has traditionally occupied first position in the order of the Synoptic Gospels and because there are more rabbinic parallels to Mt. For individual pericopes he provides the Revised Standard Version, a commentary, and notes. Lachs discussed the use and misuse of rabbinic materials for NT studies in an article in *Jewish Quarterly Review* [§ 30-893].

F. Lambiasi, *Vangelo di Marco,* La Bibbia: gli scritti di Dio (Casale Monferrato: Piemme, 1987, paper 12,000 L) 127 pp., 2 maps. Indexed. ISBN: 88-384-1106-9.

After a brief introduction to and outline of Mk, this volume provides an Italian translation and commentary for the entire Gospel: the beginning of Jesus' mission (1:1-13), the manifestation of Jesus—the first disciples (1:14–3:6), the mystery of the kingdom—the group of the Twelve (3:7–6:6a), Jesus as bread for all—the mission of the Twelve (6:6b–8:30), the way of Jesus—entering the kingdom (8:31–10:52), the judgment of Jerusalem (11:1–13:37), the passion and resurrection (14:1–16:8), and the appearances of Christ—mission of the church (16:9-20). The concluding "theological synthesis" deals with the mystery of Jesus, the project of Jesus, and the community of Jesus. Lambiasi is also the author of *L'autenticità storica dei vangeli* (1976).

P. Lapide, *Wer war schuld an Jesu Tod?,* GTB Siebenstern 1419 (Gütersloh: Mohn, 1987, paper DM 14.80) 123 pp. ISBN: 3-579-01419-6.

Lapide, who has written extensively on NT interpretation and Jewish-Christian relations, here considers the NT evidence about Judas, discusses the so-called trial of Jesus before the Jewish high court, traces the portrayal of Pilate ("from Pontius to Saint Pilate"), and reflects on eight responses to the question of Jewish guilt in Jesus' passion and death.

P. Lapide, *Wurde Gott Jude? Vom Menschsein Jesu* (Munich: Kösel, 1987, paper DM 16.80) 96 pp. ISBN: 3-466-20293-0.

Seeking to present a sympathetic picture of Jesus from a Jewish perspective, this book contains thirty-two brief chapters arranged under six headings: in the family, among friends, between laughing and weeping, the unusual rabbi, the controversial champion, and the conquered conqueror. Lapide is the author of *Er wandelte nicht auf dem Meer* (1984) and *Ist die Bibel richtig übersetzt?* (1986).

R. LEIVESTAD, *Jesus in His Own Perspective. An Examination of His Sayings, Actions, and Eschatological Titles,* trans. D. E. Aune (Minneapolis, MN: Augsburg, 1987, paper $14.95) 192 pp. Indexed. LCN: 87-25474. ISBN: 0-8066-2297-0.

The English version of *Hvem ville Jesus vaere?* [*NTA* 27, p. 333], this exploration of Jesus' messianic consciousness argues that at his baptism by John the Baptist Jesus experienced a prophetic calling that he understood as a call to be the Messiah. It begins with chapters on the question, the sources and their use, and the historical background. Then it treats John the Baptist, roles in the eschatological drama, Jesus and the eschatological roles, indirect indications of Jesus' identity, the testimony of Jesus' deeds, the Son of Man, the coming of the Son of Man, and the Suffering Servant of the Lord. Also included is a foreword by M. Hengel and a preface by Aune. Leivestad is professor emeritus of NT theology at the University of Oslo.

C. L'EPLATTENIER, *Les Actes des apôtres,* La Bible, porte-Parole (Geneva: Labor et Fides, 1987, paper 35 SFr) 278 pp. Bibliography. Indexed. ISBN: 2-8309-0084-7.

L'Eplattenier, author of *Lecture de l'évangile de Luc* (1982), presents his exposition of Acts according to the following general outline: introductory narratives (1:1–2:41), the Christian community at Jerusalem (2:42–5:42), from the critique of Judaism to the recognition of a universal gospel (6:1–15:35), and the Pauline mission in the Greco-Roman world (15:36–28:31). Particular attention is given to the theological complementarity, continuity, and unity of Lk-Acts.

R. A. MARTIN, *Syntax Criticism of the Synoptic Gospels,* Studies in the Bible and Early Christianity 10 (Lewiston, NY–Queenston, Ont.: Mellen, 1987, $49.95) vii and 219 pp., 22 charts. Indexed. LCN: 87-5646. ISBN: 0-88946-610-6.

In his *Syntactical Evidence of Semitic Sources in Greek Documents* (1974), Martin developed seventeen criteria for determining whether a text was composed in Greek or translated from a Semitic original. The application of the criteria to the Synoptic Gospels in this volume yields the following conclusions: (1) Both Lk and Mt tend to lessen the Semitic quality of Markan stories. (2) Lk and Mt are more Semitic in Q sections than either Mk or their parallels to Mk. (3) The Lukan special material is considerably more Semitic than other Gospel material, whereas the Matthean special material falls between original and translation Greek. Twenty-two charts and six appendixes are included. Martin teaches at Wartburg Theological Seminary in Dubuque, Iowa.

F. J. MATERA, *What Are They Saying About Mark?* (New York–Mahwah, NJ: Paulist, 1987, paper $4.95) ix and 113 pp. Bibliography. LCN: 87-2353. ISBN: 0-8091-2885-3.

Matera, author of *The Kingship of Jesus* (1982) and *Passion Narratives and Gospel Theologies* (1986), first surveys scholarly views about the setting of Mk, then deals with that Gospel's central theological concerns (Christology and discipleship), and concludes with discussion of its composition and narrative. Matera understands Mark as a conservative redactor and theologian, and suggests that the study of Mk as a narrative deserves further attention.

J. A. MCGUCKIN, *The Transfiguration of Christ in Scripture and Tradition,* Studies in the Bible and Early Christianity 9 (Lewiston, NY–Queenston, Ont.: Mellen, 1986, $59.95) xvi and 333 pp., frontispiece. Bibliography. Indexed. LCN: 86-23892. ISBN: 0-88946-609-2.

The first part of this volume treats the formation of the transfiguration narrative, provides an exegetical analysis of the Markan text (Mk 9:1-8), surveys patristic interpretations of the transfiguration (theophany, soteriological event, epiphany of the new age), and discusses the transfiguration in the prayer and faith of the church. The second part presents patristic texts about the transfiguration translated from Greek (Irenaeus, Clement of Alexandria, Origen, etc.) and Latin (Tertullian, Cyprian, Hilary, etc.).

H. MENTZ, *Das Lukas-Evangelium. Neu erzählt* (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 24.80) 202 pp. Bibliography. Indexed. ISBN: 3-525-60371-1.

Similar in scope and format to Mentz's *Markus-Evangelium* (1986), this volume retells in thirty-six brief chapters the story told in Lk: the Christmas stories, Jesus and the Baptist, Jesus preaches himself, our confession of Christ, etc. A five-page chart indicates where various texts in Lk are treated in the retelling.

R. MICHIELS, *Evangelie en evangelies,* Het Nieuwe Testament Leren Lezen 1 (Leuven—Amersfoort: Acco, 1986, paper 450 BFr) 184 pp. Bibliographies. ISBN: 90-334-0933-X.

After comments on the Bible as a "special" book, Michiels discusses the Gospels and the Synoptic problem, the history of literary- and historical-critical research on the Gospels, the history of the development of the Gospels, and the Gospels as the book of the church. Also included are an eight-page bibliography on Gospel study and essays on the portrayals of Jesus in films of the "silent" era (W. Wylin) and the "sound" era (S. De Bleeckere).

R. MINNERATH, *Jésus et le pouvoir,* Le Point Théologique 46 (Paris: Beauchesne, 1987, paper 150 F) 213 pp. Bibliography. Indexed. ISBN: 2-7010-1136-1.

Minnerath has organized his investigation of NT teachings about Jesus and power with reference to seven Gospel texts: "a new teaching, full of authority" (Mk 1:27); "he commands the unclean spirits with authority and power" (Lk 4:36); "he appointed the Twelve to be with him and to be sent to preach" (Mk 3:14); "by what authority are you doing that?" (Mk 11:28); "I am in your midst as one who serves" (Lk 22:27); "you would have no power over me unless it were given from above" (Jn 19:11); and "all power has been given to me in heaven and on earth" (Mt 28:18).

F. J. MOLONEY, *The Living Voice of the Gospel. The Gospels Today* (New York—Mahwah, NJ: Paulist, 1987, paper $8.95) xii and 251 pp. Indexed. ISBN: 0-8091-2887-X.

After reflections on reading a Gospel today, this volume presents for each Gospel (Mk, Lk, Mt, Jn) a general discussion and an examination of a particular text: the way of the Son of Man (Mk 8:22–10:52), the infancy narrative (Lk 1–2), the cross and resurrection (Mt 27:32–28:20), and a question of faith (Jn 1:19–4:54). Moloney, the author of *Woman: First Among the Faithful* (1984), concludes with reflections on the dynamism of the Christian tradition [§ 31-359].

L. MORRIS, *Reflections on the Gospel of John.* Vol. 2, *The Bread of Life, John 6-10* (Grand Rapids: Baker, 1987, paper $8.95) iii and 198 pp. LCN: 85-73360. ISBN: 0-8010-6215-2.

The first volume in this attempt to convey to the general reader something of what John is saying was described in *NTA* 30, p. 355. The second volume offers reflections on twenty-five texts in Jn 6–10: the miracle of the loaves and fishes (6:1-15), the miracle on the sea (6:16-21), manna from heaven (6:25-33), living bread (6:34-40), etc.

B. ORCHARD AND H. RILEY, *The Order of the Synoptics. Why Three Synoptic Gospels?* (Macon, GA: Mercer University Press, 1987, $38.95) xiv and 294 pp. Bibliography. Indexed. LCN: 87-5593. ISBN: 0-86554-222-8.

In the first part of this volume ("the internal evidence") Riley argues that the thematic orders of Mt and Lk cannot be derived from Mk and that Mk derived mostly from Mt and Lk. In the second part ("the historical tradition") Orchard surveys the patristic testimonies regarding the origin of the Gospels. In the third part ("how the Synoptic Gospels came into existence") Orchard offers a tentative reconstruction of the history of their composition by means of a synthesis of the evidence drawn from the first two parts. He argues that our Greek Mt was the first Gospel, our Lk the second, and our Mk the third. He describes the Synoptic Gospels as symbols of the successful and final resolution of the great circumcision question by the joint action of Peter and Paul, with the aid of Mark and Luke. Riley is an Anglican priest, now retired from administrative posts in the Church of England. Orchard is a Benedictine monk of the Ealing Abbey in London.

L. O'REILLY, *Word and Sign in the Acts of the Apostles. A Study in Lucan Theology,* Analecta Gregoriana 243 (Rome: Pontificia Università Gregoriana, 1987, paper 37,000 L) 242 pp., 2 folding charts. Bibliography. ISBN: 88-7652-564-5.

Prepared as a doctoral dissertation under the direction of E. Rasco and accepted by the Gregorian University in Rome, this investigation of the relation between word and sign in Acts contains chapters on the Spirit as the source of word and sign (Acts 2:1-4), the word of salvation (2:5-47), the content of the word, the first sign of healing (3:1–4:22), signs and wonders, "signs and wonders" and the word, and word and sign in Luke's theology. O'Reilly concludes that the key to understanding the Lukan presentation of word and sign in Acts is the category of prophecy.

S. A. PANIMOLLE, *Il discorso della montagna (Mt 5–7). Esegesi e vita,* Fame e Sete della Parola 5 (Turin: Paoline, 1986, paper 14,000 L) 230 pp. Bibliography. ISBN: 88-215-1080-8.

After discussing the literary composition of the Sermon on the Mount (literary elements, structure), this volume provides an exposition according to the following general outline: the beatitudes of the kingdom (Mt 5:3-12), reflection on the world in the spirit of the beatitudes (5:13-16), the law of the kingdom (5:17-48), the justice of the kingdom (6:1-18), keeping a distance from material goods (6:19-34), evangelical goodness and prayer (7:1-12), and the practice of the law of the kingdom (7:13-27). Panimolle, the author of *L'evangelista Giovanni* (1985), concludes by considering whether the message of the Sermon on the Mount can be implemented.

R. I. PERVO, *Profit with Delight. The Literary Genre of the Acts of the Apostles* (Philadelphia: Fortress, 1987, $16.95) xiii and 212 pp., 3 tables. Bibliography. Indexed. LCN: 86-45220. ISBN: 0-8006-0782-1.

Based on a doctoral dissertation directed by D. Georgi and accepted in 1979 by Harvard University, this study elucidates the entertaining nature of Acts by comparing it with ancient popular narratives. After reviewing scholarship on the genre of Acts, it presents chapters on adventures in Acts ("when all seems lost"), other forms of entertainment in Acts ("diversions less adventurous"), the origins and nature of the ancient novel, and historical novels (pagan, Jewish, and Christian). Pervo, associate professor of NT and patristics at Seabury-Western Theological Seminary in Evanston, IL, concludes that the genre of Acts is best understood with reference to ancient historical novels.

J. PIROT, *Trois amies de Jésus de Nazareth,* Lire la Bible 74 (Paris: Cerf, 1986, paper 66 F) 145 pp. ISBN: 2-204-02583-6.

Pirot argues that the unnamed "sinful woman" (Lk 7:36-50), Mary Magdalene, and Mary of Bethany should be understood as three different figures, not as one or two. In the first part he gathers and analyzes the Gospel evidence regarding the three characters, and in the second part he examines critically attempts at identifying them.

J. S. POBEE, *Who are the poor? The Beatitudes as a call to community,* Risk Book Series 32 (Geneva: WCC Publications, 1987, paper 8.50 SFr or $5.50) v and 71 pp. ISBN: 2-8254-0884-0.

After an introduction to the NT beatitudes about the poor (Mt 5:3; Lk 6:20), this booklet analyzes the eight beatitudes in Mt 5:3-12, discusses the Lukan woes and related Lukan texts, treats two texts that hold out hope for the rich (Lk 18:9-14; 19:1-10), gives particular attention to the African situation today, and reflects on the beatitudes about the poor as invitations to the kingdom and to wholeness. Pobee is associate director of the World Council of Churches' program on theological education.

G. Ravasi, *I vangeli. Nuovissima versione dai testi originali* (Turin: Paoline, 1985, paper 10,000 L) 378 pp. Illustrated. Indexed.

After a 31-page general introduction to the Gospels, this volume presents introductions, Italian translations, notes, and biblical cross-references for each Gospel. Color photographs illustrate matters mentioned in the texts. Ravasi prepared the introductions, notes, and a 23-page glossary of terms. The Italian versions of the Gospels were produced by A. Lancellotti (Mt), A. Sisti (Mk), C. Ghidelli (Lk), and G. Segalla (Jn). A 21-page analytic index is included.

G. Ravasi et al., *Fede e cultura dal Vangelo di Giovanni,* Teologia Viva (Bologna: Dehoniane, 1986, paper 22,000 L) 269 pp., 8 plates. ISBN: 88-10-40905-1.

The eight articles in this volume approach aspects of the Fourth Gospel from various academic perspectives: biblical studies (Ravasi), systematic theology (G. Colzani), practical theology (G. Angelini), philosophy (G. Grampa), spirituality (P. Boracco), literature (L. Pozzoli), narrative (L. Santucci), and art (C. Ferrari).

H. N. Ridderbos, *Matthew,* trans. R. Togtman, Bible Student's Commentary (Grand Rapids: Zondervan, 1987, $24.95) iii and 556 pp. LCN: 86-28927. ISBN: 0-310-42440-2.

The English version of a work published in Dutch in 1950-51, this volume contains a fourteen-page introduction to Mt and an exposition of the text: Jesus' genealogy and birth, and the preparation for his public ministry (1:1–4:11); general description of Jesus' public ministry (4:12–9:34); the struggle to save Israel (9:35–16:12); the approaching parting (16:13–23:39); and Jesus' death and the future (24:1–28:20).

J. Schaberg, *The Illegitimacy of Jesus. A Feminist Theological Interpretation of the Infancy Narratives* (San Francisco: Harper & Row, 1987, $21.95) xi and 255 pp. LCN: 86-50250. ISBN: 0-06-254688-0.

Schaberg, associate professor of religious studies at the University of Detroit and author of *The Father, the Son and the Holy Spirit* (1982), argues that the NT texts dealing with Jesus' origin (Mt 1:1-25; Lk 1:20-56; 3:23-38) originally were about an illegitimate conception, not a miraculous virginal conception. After a brief introduction, she presents exegeses of the Matthean and Lukan accounts of Jesus' origin, and then reconstructs the pre-Gospel tradition as far as possible. She describes her work as "feminist" because it draws its motivation, ambition, courage, and important aspects of methodology from feminist criticism. She concludes that the tradition of Jesus' illegitimate conception was most likely historical.

W. Schenk, *Die Sprache des Matthäus. Die Text-Konstituenten in ihren makro- und mikrostrukturellen Relationen* (Göttingen: Vandenhoeck & Ruprecht, 1987, DM 98) iii and 493 pp. Bibliography. ISBN: 3-525-53580-5.

Intended as an aid for studying the Synoptic problem and Matthew's particular language and style, this workbook lists alphabetically the 1,700 Greek words that make up Mt. The lexical elements are analyzed in their syntactic relations so that all the essential questions of a Matthean commentary come into view. For individual words there is a comparison with the other Gospels regarding frequency, a discussion of origin, and an examination of syntactic and semantic peculiarities in the Matthean uses. Schenk is also the author of *Synopse zur Redenquelle der Evangelien* (1981) and *Evangelium–Evangelien–Evangeliologie* (1983).

J. Schlosser, *Le Dieu de Jésus. Étude exégètique,* Lectio Divina 129 (Paris: Cerf, 1987, paper 146 F) 281 pp. Bibliography. Indexed. ISBN: 2-204-02660-3.

Schlosser, professor on the faculty of Catholic theology at Strasbourg and author of *Le Règne de Dieu dans les dits de Jésus* (1980), first classifies the indirect and direct designations of God in the Jesus tradition, sketches the portrait of God, and gives special attention to God as faithful and unfailing (see Mk 12:18-27; 4:26-29). Then he discusses God as father in the OT and Judaism, the paternity of God in Jesus' sayings, and the significance of calling God "Abba." Finally he explores the "disconcerting" nature of God with reference to Mt 20:1-15 and Mt 5:44-45 par. He concludes that a profound unity marked Jesus' thought regarding the kingdom and his theology.

U. Schnelle, *Antidoketische Christologie im Johannesevangelium. Eine Untersuchung zur Stellung des vierten Evangeliums in der johanneischen Schule,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 144 (Göttingen: Vandenhoeck & Ruprecht, 1987, DM 75) 283 pp. Bibliography. Indexed. ISBN: 3-525-53823-5.

The slightly revised version of a *Habilitationsschrift* accepted by the theological faculty at Göttingen in 1985, this volume first reflects on methodology in Johannine research and on redaction criticism as a method of Johannine exegesis. Then it explores the theological pluralism within the Johannine school on the basis of redaction-critical analysis. In particular, it deals with Jesus' miracles ("the visible Christ"), sacraments ("the present Christ"), and the Prologue ("Christ become flesh"). It concludes with observations on the place of the Fourth Gospel in the Johannine school. Schnelle's doctoral dissertation was published as *Gerechtigkeit und Christusgegenwart* (1983).

O. Schwankl, *Die Sadduzäerfrage (Mk 12,18-27 parr). Eine exegetisch-theologische Studie zur Auferstehungserwartung,* Bonner Biblische Beiträge 66 (Frankfurt/M.: Athenäum, 1987, DM 118) xix and 699 pp. Bibliography. Indexed. ISBN: 3-610-09102-9.

Prepared as a doctoral dissertation under the direction of R. Schnackenburg and H.-J. Klauck and accepted by the Catholic theological faculty at Würzburg in 1986, this investigation of the Sadducees' question to Jesus in Mk 12:18-27 parr. proceeds in six steps: preunderstanding (thematic, exegetical, methodological), linguistic study (text, forms, content, persons and actions), the development of belief in resurrection in the biblical-Jewish sphere (OT, Palestinian-apocalyptic, Greek-speaking Judaism, early rabbis, NT), analysis and exegesis of the pericope (literary criticism, determination of the genre, verse-by-verse exposition, place in Mk, Matthean and Lukan redactions), tracing the pericope back to Jesus (the quest of the historical Jesus, the historical quality of the resurrection debate), and hermeneutical and systematic aspects.

M. J. Selvidge, *Daughters of Jerusalem* (Scottdale, PA—Kitchener, Ont.: Herald Press, 1987, paper $9.95 or $13.95 Can.) 172 pp. Bibliography. Indexed. LCN: 87-7437. ISBN: 0-8361-3440-0.

After a brief introduction to the Synoptic Gospels, this volume discusses how each Synoptic Evangelist portrayed women: daughter as leader (Mark); daughter as family member (Matthew); and daughter as friend, lover, and companion (Luke). The three chapters take their titles from Mk 5:34; Mt 21:5; and Lk 7:45-47, respectively. The final chapter provides Selvidge's reflections on her conversations with each Evangelist.

W. Simonis, *Das Reich Gottes ist mitten unter euch. Neuorientierung an Jesu Lehre und Leben* (Düsseldorf: Patmos, 1986, paper DM 14.80) 103 pp. ISBN: 3-491-77655-4.

Simonis, professor of dogmatic theology and the history of dogma at the University of Würzburg and author of *Jesus von Nazareth* (1985), here treats various topics related to the presence of God's kingdom according to Jesus' life and teaching: "God has raised up Jesus," the paradox of the *Gestalt* of Jesus, the "authority" of Jesus the individual, Jesus' way of proceeding, the similitude of the wedding feast (Mk 2:19), God's reign has come to you (Lk

17:21; Mt 12:28/Lk 11:20), God's reign suffers violence (Mt 11:12), whoever strikes you on the cheek (Mt 5:39b-40/Lk 6:29), the parables of the growth of God's reign, the similitudes in Mk 2:21-22 parr. and 2:27, and the gratuity of love in the sign of the cross.

G. S. Sloyan, *The Jesus Tradition. Images of Jesus in the West* (Mystic, CT: Twenty-Third Publications, 1986, paper $5.95) ix and 121 pp. Indexed. LCN: 85-52138. ISBN: 0-89622-285-3.

In *Jesus in Focus* (1983) Sloyan showed how the Evangelists and Paul were the pioneers in interpreting Jesus to their communities. In this book he examines how Jesus has been portrayed at various points in Western history: the Apostolic Fathers, early apocryphal images of Jesus, from the Church Fathers to the early medieval period, the difference that Francis of Assisi made, some medieval English mystics, voices from the Renaissance and Reformation, the move into modernity, the modern critics and their heirs, and some contemporary images of Jesus. Sloyan is professor of religion at Temple University in Philadelphia.

B. Smalley, *The Gospels in the Schools c. 1100 - c. 1280* (London–Ronceverte, WV: Hambledon Press, 1985, $35) ix and 286 pp. Indexed. LCN: 85-5550. ISBN: 0-907628-49-4.

Smalley, author of *The Study of the Bible in the Middle Ages* (1964), here examines Gospel commentaries from the 12th and 13th centuries. The first four chapters are updated versions of previously published articles on some Gospel commentaries of the early 12th century (1978), Peter Comestor on the Gospels and his sources (1979), an early Paris lecture course on Luke (1980), and the Gospels in the Paris schools in the late 12th and early 13th centuries (1979-80). Also included are a chapter on the Gospels in the schools ca. 1250-1280 and a seven-page conclusion.

M. L. Soards, *The Passion According to Luke. The Special Material of Luke 22*, JSNT Supplement Series 14 (Sheffield, UK: JSOT Press, 1987, cloth £16.50 or $24.50, paper £7.95 or $11.95) 181 pp. Bibliography. Indexed. ISBN: 1-85075-036-X (cloth), -037-8 (paper).

The revision of a doctoral dissertation presented to Union Theological Seminary in New York in 1984, this investigation of Lk 22 defines what material is specially Lukan, considers its probable origin, and comments on Luke's apparent purposes in including such material. After introducing some problems in studying Luke's passion narrative, it practices a fivefold method to isolate the special Lukan material in Lk 22:1-38 and 22:39-71, respectively, and then analyzes that material with an eye toward its origin and Luke's purpose. Soards, now associate professor of NT at United Theological Seminary in Dayton, OH, concludes that Luke worked in a variety of ways, used materials of diverse origins, and carefully developed his own christological, eschatological, and ecclesiological tendencies.

R. H. Stein, *The Synoptic Problem. An Introduction* (Grand Rapids: Baker, 1987, $17.95) 292 pp. Indexed. LCN: 87-70790. ISBN: 0-8010-8272-2.

Intended as an introduction to and work manual for the Synoptic Gospels, this volume first considers the literary relationship of the Synoptic Gospels: their literary interdependence, the priority of Mk, the existence of Q, the Mt-Lk agreements against Mk, the "solution" of the Synoptic problem, and the value of literary criticism. Then the preliterary history of the Gospel traditions is treated with reference to the rise and presuppositions of form criticism, the general reliability of the oral transmission of the Gospel traditions, and the value of form criticism. Finally the inscripturation of the Gospel traditions is examined with regard to the rise of redaction criticism, its method and practice, and value. Stein is also the author of *Difficult Passages in the Gospels* (1984) and *Difficult Sayings in the Gospels* (1985).

G. THEISSEN, *The Shadow of the Galilean. The quest of the historical Jesus in narrative form,* trans. J. Bowden (Philadelphia: Fortress, 1987, paper $9.95) vii and 212 pp., map. LCN: 86-46431. ISBN: 0-8006-2057-7.

The English version of *Der Schatten des Galiläers* [*NTA* 31, p. 238], this volume sketches in narrative form a picture of Jesus and his time that both does justice to the present state of scholarly research and is understandable to present-day readers. The narrative has been constructed so as to show not only the results of that research but also how it is carried on.

C. P. THIEDE, *Il più antico manoscritto dei vangeli? Il frammento di Marco di Qumran e gli inizi della tradizione scritta del Nuovo Testamento,* Subsidia Biblica 10 (Rome: Biblical Institute Press, 1987, paper 11,000 L) 63 pp., 4 photographs. Bibliography. Indexed. ISBN: 88-7653-565-9.

The Italian version of *Die älteste Evangelien-Handschrift?* [*NTA* 31, p. 104], this study argues that the Greek Qumran fragment designated 7Q5 contains parts of Mk 6:52-53 and is older than P^{52} (John Rylands 457). The bibliography has been adapted for Italian readers.

D. TRAKATELLIS, *Authority and Passion. Christological Aspects of the Gospel according to Mark,* trans. G. K. Duvall and H. Vulopas (Brookline, MA: Holy Cross Orthodox Press, 1987, cloth $23.95, paper $15.95) xii and 245 pp. Bibliography. Indexed. LCN: 87-16812. ISBN: 0-917651-45-6 (cloth), -46-4 (paper).

The English version of Ἐξουσία καὶ Πάθος [*NTA* 28, p. 206], this investigation of the christological themes of authority and passion in Mk first proceeds exegetically: the manifestation of authority and the prelude to the passion (1:1–8:26), balance within alternating concepts of authority and passion (8:27–10:52), and the fulfillment of the passion in the light of authority (11:1–16:20). Then it attempts to approach the Christologies of authority and passion from the perspectives of the content and function of each, as well as from the standpoint of their interconnection and interdependence in Mk. Bishop Demetrios (of Vresthena) is distinguished professor of Christian origins and biblical studies at Holy Cross Greek Orthodox School of Theology/Hellenic College in Brookline, MA.

G. WAGNER (ED.), *An Exegetical Bibliography of the New Testament.* Vol. 3, *John and 1, 2, 3 John* (Macon, GA: Mercer University Press, 1987, $55) xiii and 350 pp., frontispiece. LCN: 83-969. ISBN: 0-86554-157-4.

Similar in scope and format to the volumes on Mt and Mk [*NTA* 27, p. 336] and Lk-Acts [*NTA* 30, p. 233], this bibliography on the Fourth Gospel and the Johannine epistles gives the chapter-and-verse numbers for each passage and lists books and articles in which the passage is treated. A volume on the major Pauline epistles is in preparation.

K. WARD (ED.), *Jesus and His Times* (Pleasantville, NY—Montreal: Reader's Digest Association, 1987, $25.95) 336 pp. Illustrated. Bibliography. Indexed. LCN: 86-24857. ISBN: 0-89577-257-4.

After an introduction to Jesus and the four Gospels, this volume seeks to unfold the story of Jesus in its original historical context under the following headings: the birth of the Savior, a troubled land, classes and masses, village life, Jerusalem the holy city, the life of the mind, trade and travel, religious conflict, the mission of the Messiah, and spread of the gospel. A twelve-page appendix discusses places in biblical times. Color photographs, maps, drawings, and charts illustrate the main text. The principal adviser and editorial consultant was T. L. Robinson; the board of consultants consisted of D. Graf, G. MacRae, B. M. Metzger, N. M. Sarna, and G. Sheppard.

H. WARNECKE, *Die tatsächliche Romfahrt des Apostels Paulus,* Stuttgarter Bibelstudien 127 (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 33.80) 164 pp., 22 figs. Bibliography. ISBN: 3-460-04271-0.

Warnecke argues that Paul was stranded (see Acts 27–28) not on Malta but rather on the island of Melitē, and that the harbor of Phoenix (see Acts 27:12) was not on Crete but at the southern tip of Messenia. The three chapters concern the errant journey (Phoenix, the route), the island of Melitē (geography, topography, climate, fauna), and the people on Melitē (the population, Paul, the search for signs). A. Suhl has provided a two-page preface.

J. WELLHAUSEN, *Evangelienkommentare* (Berlin–New York: de Gruyter, 1987, DM 238 or $132.35) xii and 746 pp. ISBN: 3-11-010065-7.

In addition to his works on the OT and Arabic studies, Wellhausen wrote extensively on the NT. This volume makes available five of his books on the Gospels: *Einleitung in die drei ersten Evangelien* (2nd ed.; Berlin: Georg Reimer, 1911); *Das Evangelium Matthaei* (2nd ed.; 1914); *Das Evangelium Marci* (2nd ed.; 1909); *Das Evangelium Lucae* (1904); and *Das Evangelium Johannis* (1908). The first book provides a general introduction to the Synoptic Gospels, and the other four are commentaries. M. Hengel has supplied an eight-page introduction to the edition in which he assesses the significance of the five books.

B. WILDHABER, *Paganisme populaire et prédication apostolique. D'après l'exégèse de quelques séquences des Actes. Eléments pour une théologie lucanienne de la mission,* Le Monde de la Bible (Geneva: Labor et Fides, 1987, paper 40 SFr) 226 pp., frontispiece. Bibliography. Indexed. ISBN: 2-8309-0045-6.

Prepared as a doctoral dissertation under the direction of B. Trémel and accepted in 1983 by the theological faculty at the University of Fribourg, this investigation of the encounter between "popular paganism" and the apostolic preaching first surveys the historical-religious context in the Greco-Roman world and reflects on the advantages and handicaps that faced the Christian gospel. Then it focuses on eight incidents in Acts that feature a conflict between popular paganism and the apostolic preaching: 8:4-25; 12:20-23; 13:4-12; 14:11-18; 16:16-24; 19:11-20; 19:23-40; and 28:1-10. Finally it offers general comments and conclusions, an appendix on the author and date of Acts, and an epilogue on the relevance of the topic for today.

R. R. WILLIAMS, *Let Each Gospel Speak for Itself* (Mystic, CT: Twenty-Third Publications, 1987, paper $7.95) iv and 136 pp. Bibliography. LCN: 86-51537. ISBN: 0-89622-327-2.

Seeking to help Bible readers take more seriously the creative function of the Gospel writers and appreciate better the unique message of each Gospel, this introduction to the Gospels deals with the Christmas stories, the Easter stories, the Good Friday stories, and the four Gospels. Williams, a retired Episcopal priest and professor emeritus at Marist College in Poughkeepsie, NY, asks three questions of a Gospel text: What would I know about the story of Jesus if I had only this Gospel account? In what context does the Evangelist place this account? For what community is the Evangelist writing his Gospel?

EPISTLES–REVELATION

P. J. ACHTEMEIER, *The Quest for Unity in the New Testament Church. A Study in Paul and Acts* (Philadelphia: Fortress, 1987, paper $7.95) xii and 132 pp. Bibliography. Indexed. LCN: 86-45911. ISBN: 0-8006-1972-2.

The development of a recent article in *Catholic Biblical Quarterly* [§ 30-1164], this investigation of unity in the NT church focuses on the relationship between Jewish Christians and Gentile Christians as it revealed itself in the relationship between Paul and the authorities in the Jewish-Christian community at Jerusalem. It gives particular attention to the relation between the apostolic council and its decree (Acts 15:6-29) and Paul's report of the apostolic dispute in Antioch (Gal 2:11-14), arguing that the dispute occurred as a result of and therefore after the apostolic council described in Acts 15. Three appendixes are included.

A. J. Beagley, *The "Sitz im Leben" of the Apocalypse with Particular Reference to the Role of the Church's Enemies,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 50 (Berlin—New York: de Gruyter, 1987, DM 82) xiv and 207 pp. Bibliography. Indexed. LCN: 87-6894. ISBN: 0-89925-404-7, 3-11-010830-5.

The slightly revised version of a doctoral dissertation directed by R. P. Martin and D. A. Hagner and accepted in 1983 by Fuller Theological Seminary in Pasadena, CA, this volume argues that the book of Revelation should not be understood against the background of the supposed violent persecution of Christians by Rome in the person of Domitian. After investigating how suffering and martyrdom were understood in Judaism, it considers how the enemies of the church are portrayed in Revelation, discusses the prophetic view of Jerusalem in the OT, and considers how Jerusalem was portrayed in the NT. Beagley concludes that in Revelation Jesus Christ is the embodiment of Yahweh's blessings promised to his people and that even Israel and Jerusalem are not immune from judgment.

E. Best, *Second Corinthians,* Interpretation (Atlanta: Knox, 1987, $15.95) x and 142 pp., map. Bibliography. LCN: 86-45404. ISBN: 0-8042-3135-4.

After a six-page introduction to 2 Corinthians, Best presents his exposition of the letter according to the following outline: Paul deals with the past (1:1–2:13), Paul's present ministry to the Corinthians (2:14–7:4), fragment (6:14–7:1), continuation of part one (7:5-16), the collection for Jerusalem (8:1–9:15), and opposition at Corinth (10:1–13:10). The exposition of 2 Cor 4:7-15 appeared also in *Irish Biblical Studies* [§ 30-1203]. Best is emeritus professor of divinity and biblical criticism at the University of Glasgow.

A. A. Boesak, *Comfort and Protest. Reflections on the Apocalypse of John of Patmos* (Philadelphia: Westminster, 1987, paper $7.95) 140 pp. Bibliography. LCN: 86-28076. ISBN: 0-664-24602-8.

In his 25-page introduction to the book of Revelation, Boesak describes his undertaking as "biblical exegesis from the underside, reflections on the Apocalypse with the Christian church of today in mind—even more specifically, with the black church in South Africa in mind." Taking Rev 1:9 as the interpretative key to understanding Revelation as protest literature, he discusses the blessing (chap. 1), the scroll (chap. 5), the seven seals opened (chaps. 6–9, 11), the woman and the dragon (chap. 12), the beast from the sea and the beast from the earth (chap. 13), the fall of Babylon (chaps. 17–19), and the end and the beginning (chaps. 21–22).

L. De Lorenzi (ed.), *Paolo. Ministro del Nuovo Testamento (2 Co 2,14 - 4,6),* Serie Monografica di "Benedictina," Sezione Biblico Ecumenica 9 (Rome: Abbazia di S. Paolo, 1987, paper 45,000 L) 367 pp., 3 tables. Bibliographies. Indexed.

Prepared for the 1985 Pauline colloquium in Rome, the major papers in this volume are by E. Grässer on Paul the apostle of the new covenant according to 2 Cor 2:14–4:6, M. Carrez on ἱκανότης in 2 Cor 2:14-17, J. Murphy-O'Connor on a ministry beyond the letter (2 Cor 3:1-6), A. Vanhoye on the interpretation of Exodus 34 in 2 Cor 3:7-14, M. E. Thrall on conversion to the Lord and the interpretation of Exodus 34 in 2 Cor 3:14b-18, and H.-J. Klauck on illumination and preaching according to 2 Cor 4:1-6. Also included are an introduction by De Lorenzi, transcripts of discussions inspired by the papers, and a thirteen-page conclusion by C. K. Barrett.

W. Elliger, *Paulus in Griechenland. Philippi, Thessaloniki, Athen, Korinth* (rev. ed.; Stuttgart: Katholisches Bibelwerk, 1987, paper DM 29.80) 308 pp., 35 figs. Bibliography. Indexed. ISBN: 3-460-32541-0.

Elliger, author of *Ephesos—Geschichte einer antiken Weltstadt* (1985), draws on research by archaeologists, historians, historians of religion, and epigraphers on major cities in Greece that were especially important in Paul's missionary career. After an introduction to the Greek city, he treats Philippi, Thessalonica, Athens, and Corinth. Maps and architectural plans illustrate matters treated in the main text. This is the revised and expanded version of a work described in *NTA* 24, pp. 91-92.

G. D. FEE, *The First Epistle to the Corinthians,* New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987, $27.95) xxiv and 880 pp. Bibliography. Indexed. LCN: 87-9270. ISBN: 0-8028-2288-6.

This exposition of 1 Corinthians is preceded by a select bibliography, a general introduction (the city and its people, the church and its apostle, some critical questions, theological contributions), and an outline of content. The commentary appears under four general headings: introduction (1:1-9), in response to reports (1:10–6:20), in response to the Corinthian letter (7:1–16:12), and concluding matters (16:13-24). Fee, professor of NT at Regent College in Vancouver, shows how everything fits into the historical/literary context, interprets the whole book from a consistent perspective as to the historical situation, discusses every exegetically significant textual variant, and makes observations about applications for the present.

T. GRIMSRUD, *Triumph of the Lamb. A Self-Study Guide to the Book of Revelation* (Scottdale, PA–Kitchener, Ont.: Herald Press, 1987, paper $9.95 or $13.95 Can.) 188 pp. Bibliography. Indexed. LCN: 87-409. ISBN: 0-8361-3438-9.

After outlining his method of inductive Bible study and providing an eight-page introduction to Revelation, Grimsrud gives a passage-by-passage exposition according to the following general outline: prologue (chap. 1), message to the seven churches (2–3), triumph of the Lamb (4–5), the seals (6–7), the trumpets (8–10), spiritual warfare (11–14), the bowls (15–16), the fall of Babylon (17–18), the final triumph (19–20), and the New Jerusalem (21–22). The conclusion deals with the meaning of Revelation for today.

A. T. HANSON, *The Paradox of the Cross in the Thought of St. Paul,* JSNT Supplement Series 17 (Sheffield, UK: JSOT Press, 1987, cloth £18.50 or $27.50, paper £8.95 or $13.50) 243 pp. Indexed. ISBN: 1-85075-069-6 (cloth), -068-8 (paper).

After discussing the cross in the end-time, this investigation of the paradox of the cross according to Paul considers reconciliation by atonement (1 Cor 4:10-13), the living and the dying of the apostolic community (2 Cor 4:7-15), the one and the many (2 Cor 6:1-10; Rom 8:35-37; 15:3), the identity of the "dogs" (Phil 3:2-16; Gal 6:17), and *militia Christi* (2 Cor 10:2-6; 2:14; 1 Cor 4:9; 15:32; 2 Cor 6:7). Then it reflects on five fundamental questions (How did the paradox of the cross originate? Does the action of the apostolic community have an atoning value? etc.), the development of the post-Pauline tradition, and theological issues and conclusions. Hanson, emeritus professor of theology at the University of Hull (UK), argues that Paul has largely transferred to the apostolic ministers the character of the citizens of the kingdom that he knew from his acquaintance with Jesus' teaching.

R. A. HARRISVILLE, *I Corinthians,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1987, paper $14.95) 301 pp. LCN: 87-17561. ISBN: 0-8066-8866-1.

After a twelve-page introduction to 1 Corinthians and an outline of its content, this volume provides an exposition of the letter according to the following outline: introduction (1:1-9), the parties (1:10–4:21), excesses in the community (5:1–6:20), responses to the Corinthians' questions (7:1–11:1), worship at Corinth (11:2–14:40), the resurrection (15:1-58), and conclusion (16:1-24). Harrisville, professor of NT at Luther Northwestern Seminary in Minneapolis, is the author of the volume on *Romans* (1980) and one of the three editors of the series.

G. F. HAWTHORNE, *Philippians,* Word Biblical Themes (Waco, TX: Word, 1987, cloth $8.95, paper $6.95) 118 pp. Bibliography. Indexed. LCN: 87-8171. ISBN: 0-8499-0580-X (cloth), -3081-2 (paper).

Hawthorne, professor of Greek at Wheaton College in Illinois, and the author of *Philippians*

(1983) in the Word Biblical Commentary series, focuses on seven major themes in Paul's letter to the Philippians: the character of God, the providence of God and the problem of evil, the person of Christ, the Christ-hymn, the call to salvation, the Christian life, and joy. An eight-page introduction is included.

R. Hoppe, *Epheserbrief. Kolosserbrief,* Stuttgarter Kleiner Kommentar, Neues Testament 10 (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 19.80) 168 pp. Bibliography. ISBN: 3-460-15401-2.

After a seven-page introduction to Ephesians, Hoppe presents an exposition of the text: introductory greeting (1:1-2), the presence of salvation in the church made up of Jews and Gentiles (1:3–3:21), the Christian way of life in the world that corresponds to God's call (4:1–6:20), and final greeting (6:21-24). Then following a five-page introduction to Colossians, the volume treats the opening of the letter (1:1-8), the presence of Christ in the world (1:9–2:23), Christian existence in the fullness of faith (3:1–4:6), and the epistolary conclusion (4:7-18). Six excursuses are interspersed throughout the commentary. Hoppe is the author of *Der theologische Hintergrund des Jakobusbriefes* (1977).

L. T. Johnson, *1 Timothy. 2 Timothy. Titus,* Knox Preaching Guides (Atlanta, GA: Knox, 1987, paper $7.95) iii and 140 pp. Bibliography. LCN: 86-45403. ISBN: 0-8042-3242-3.

After a ten-page general introduction to the Pastorals, this volume provides for each letter a short introduction as well as literary and interpretative comments on individual units. It treats the Pastorals under the following headings: advice to a beleaguered colleague (2 Timothy), how to live in God's household (1 Timothy), and the pedagogy of grace (Titus). Johnson, associate professor of NT at Indiana University, is the author of *The Writings of the New Testament* (1986).

S. E. Johnson, *Paul the Apostle and His Cities,* Good News Studies 21 (Wilmington, DE: Glazier, 1987, paper $9.95) 186 pp., 2 tables. Illustrated. Bibliographies. Indexed. LCN: 86-45323. ISBN: 0-89453-592-7.

Johnson, dean emeritus at the Church Divinity School of the Pacific in Berkeley, CA, seeks to illumine Paul's life and work by combining study of the written sources with a view of the geography of the regions in which he travelled. He discusses Tarsus, Jerusalem and Damascus, Antioch, the beginning of the great adventure, Macedonia, Athens, Corinth, two years of crisis, Paul and the riot in Ephesus, the cities of the Lycus Valley, on the way to Jerusalem, Caesarea Maritima, the voyage to Rome, Jews and Christians in Rome, and the end of Paul's life. Two chronological tables are included. The volume includes revised versions of articles published in *Lexington Theological Quarterly* [see §§ 24-501; 25-558; 26-972; 27-192, 624, 1010; 28-191; 29-1142].

H. A. Kent, *Faith that Works. Studies in the Epistle of James* (Grand Rapids: Baker, 1986, paper $7.95) 203 pp. Illustrated. Bibliography. ISBN: 0-8010-5476-1.

Kent, professor of NT at Grace Theological Seminary in Winona Lake, IN, maintains that James the author was the half-brother of Jesus, that his epistle is a Christian document, and that it properly belongs in the canon of Scripture. After a sixteen-page introduction to the epistle of James, he divides his exposition into twelve segments: trials—the testing from without (1:1-12), temptations—the enticement from within (1:13-18), doers of the word (1:19-27), etc.

O. Knoch, *1. und 2. Thessalonicherbrief,* Stuttgarter Kleiner Kommentar, Neues Testament 12 (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 13.80) 90 pp. Bibliography. ISBN: 3-460-15421-7.

After a two-page foreword and a five-page general introduction to Paul's Thessalonian correspondence, Knoch gives a three-page introduction to 1 Thessalonians and an exposition of the text: address and greeting (1:1), the apostle and the community (1:2–3:13), instructions for the Christian life (4:1–5:22), and epistolary conclusion (5:23-28). Then he provides a three-page introduction to 2 Thessalonians and a commentary: address and greeting (1:1-2), the apostle's concern for the community (1:3-12), Christian hope and the day of the Lord (2:1-17), instructions to the community (3:1-15), and epistolary conclusion (3:16-18). Six excursuses are interspersed throughout the commentary. Knoch is the author of *"Durch die Gnade Gottes bin ich, was ich bin"* (1984).

J. KNOX, *Chapters in a Life of Paul,* ed. D. R. A. Hare (rev. ed.; Macon, GA: Mercer University Press, 1987) xxii and 137 pp. Indexed. LCN: 87-5506. ISBN: 0-86554-266-X.

Knox's basic hypothesis concerning the chronology of Paul's career was originally published in two articles (1936, 1939) and then elaborated in the first edition of this book (1950), which was reprinted in paperback form in 1964 [*NTA* 8, p. 473]. In this revision Knox has been assisted by D. R. A. Hare, who has also provided a fourteen-page introduction situating Knox's views in modern scholarship. The main text appears according to the following outline: concerning sources (their nature and use), the career of the apostle (the story in the letters, the evidence of Acts, a biographical sketch, the man and his work), and the man in Christ (the initial revelation, the new creation, the life in Christ).

P. MARSHALL, *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 23 (Tübingen: Mohr-Siebeck, 1987, paper DM 98) xvi and 450 pp. Bibliography. Indexed. ISBN: 3-16-145070-1.

The revision of a doctoral dissertation directed by R. Banks and E. Judge and presented to Macquarie University in Australia in 1980, this volume focuses on Paul's relationship with the Corinthians and, in particular, why his initial relationship so quickly turned to enmity. Under the heading "Greco-Roman conventions of friendship and enmity" it treats the relationship of friendship, the relationship of enmity, the character of the flatterer, and the custom of recommendation. Then under "the cause of enmity in Paul's relations with the Corinthians" it deals with friendship in the NT and the Corinthian offer of aid as an offer of friendship. Finally under "the conduct of enmity between Paul and the Corinthians" it considers the association of Paul's enemies and the rival apostles, the enmity relationship, and Paul's responses. Marshall concludes that Paul's refusal of an offer of aid was the cause of the hostility against him.

C. MÉNARD, *L'esprit de la nouvelle alliance chez saint Paul,* Recherches, nouvelle série 10 (Montreal: Bellarmin, 1987, paper $22 Can.; Paris: Cerf) 372 pp. Bibliography. Indexed. ISBN: 2-89007-571-0 (Bellarmin), 2-204-02547-X (Cerf).

Prepared as a doctoral dissertation under the direction of J. Richard and accepted by the University of Laval (Quebec) in 1983, this volume first considers the Holy Spirit in various Pauline statements from the perspective of historical criticism and with reference to Christ and the Spirit and to the experience of the Spirit. Then it reflects on the significance of the Pauline evidence from a structural and hermeneutical perspective under three headings: the Spirit as divine personage, the Spirit in the mystery of God, and the space of the Spirit. Ménard teaches theology at the Université du Québec at Chicoutimi.

R. PESCH, *Paulus kämpft um sein Apostolat. Drei weitere Briefe an die Gemeinde Gottes in Korinth. Paulus—neu gesehen,* Herderbücherei 1382 (Freiburg—Basel—Vienna: Herder, 1987, paper DM 10.90) 192 pp. ISBN: 3-451-08382-5.

In *Paulus ringt um die Lebensform der Kirche* (1986) Pesch distinguished four originally separate letters in 1 Corinthians. In this analysis of 2 Corinthians he first discusses Paul's opponents in Corinth, asks whether 2 Corinthians is an epistolary composition, and indicates how three letters can be reconstructed from 2 Corinthians. Then he provides the German texts and expositions for the three letters: the apology (2 Cor 2:14–7:4; 8:1-24), the "tearful" letter

(10:1–13:13), and the "reconciliatory" letter (1:1–2:13; 7:5-16; 9:1-15). The final chapters consider the joining of the three letters into one and Paul's relationship with the Corinthians.

P. POKORNÝ, *Der Brief des Paulus an die Kolosser,* Theologischer Handkommentar zum Neuen Testament 10/1 (Berlin: Evangelische Verlagsanstalt, 1987, DM 20) xxi and 176 pp., 7 tables. Bibliography. Indexed. ISBN: 3-374-00350-8.

In his 26-page introduction to the letter to the Colossians, Pokorný discusses its text and language, authorship and literary genre, place in the Pauline corpus, Deuteropauline character, literary structure, and theological argument. Then he provides a German translation and commentary according to the following general outline: the opening (1:1-2), the thanksgiving and petition—the basis of salvation in Christ (1:3-23), the authority of the apostle—the connection of salvation to the apostolic preaching (1:24–2:5), the confrontation with the opponents—the true and false appropriations of salvation (2:6-23), the paraenesis for the new life (3:1–4:6), and the epistolary conclusion—personal notes and greetings (4:7-18). Also included are excursuses (on the title "Christ," the description of God as the Father of our Lord Jesus Christ, etc.), and a discussion of the *Wirkungsgeschichte* and significance of Colossians. Pokorný is preparing a commentary on Ephesians for the same series.

K. A. PLANK, *Paul and the Irony of Affliction,* SBL Semeia Studies (Atlanta: Scholars Press, 1987, cloth $15.95, paper $11.95) vii and 109 pp. Bibliography. Indexed. LCN: 87-4844. ISBN: 1-55540-102-3 (cloth), -103-1 (paper).

The revision of a doctoral dissertation prepared under the direction of D. Patte and accepted by Vanderbilt University in 1983, this volume takes up the notion of Paul as a rhetorical poet in order to understand his self-description of affliction in 1 Cor 4:9-13. Its thesis is that Paul's language of affliction embodies a thorough and fundamental irony. Its four major chapters concern a poetic Paul and the language of affliction, the rhetorical situation of 1 Corinthians 1–4, the rhetoric of irony in 1 Cor 4:9-13, and the forceful and imaginative style of Paul's language of affliction.

M. RISSI, *Die Theologie des Hebräerbriefs. Ihre Verankerung in der Situation des Verfassers und seiner Leser,* Wissenschaftliche Untersuchungen zum Neuen Testament 41 (Tübingen: Mohr-Siebeck, 1987, paper DM 58) x and 140 pp. Indexed. ISBN: 3-16-145164-3.

Rissi begins his investigation of the theology of Hebrews by discussing the situation of the original readers and the paraenetic concerns of the author in addressing them. Then he treats in a systematic way the theology of Hebrews under the following headings: the image of God, the heavenly world, Christology, the effects of salvation, the church, and eschatology. Throughout the presentation he attempts to relate the theology of Hebrews to the situation of the author and the first readers.

G. RÖHSER, *Metaphorik und Personifikation der Sünde. Antike Sündenvorstellungen und paulinische Hamartia,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 25 (Tübingen: Mohr-Siebeck, 1987, paper DM 58) viii and 218 pp. Bibliography. Indexed. ISBN: 3-16-145166-X.

The revised version of a doctoral dissertation directed by K. Berger and accepted in 1985 by the theological faculty at Heidelberg, this investigation of Paul's understanding of sin first outlines the basic characteristics of his use of ἁμαρτία and related terms. Then it examines the "metaphorics" of sin with reference to modern semantic theories, the idea of sin as a burden, and the chief Pauline metaphors for sin in Romans 5–7. The final part approaches Paul's notion of ἁμαρτία with the aid of a theory of personification. Röhser doubts that the Pauline idea of ἁμαρτία was influenced by demonology.

T. Schmeller, *Paulus und die "Diatribe." Eine vergleichende Stilinterpretation,* Neutestamentliche Abhandlungen, Neue Folge 19 (Münster: Aschendorff, 1987, DM 98) x and 485 pp. Bibliography. Indexed. ISBN: 3-402-03641-X.

Prepared as a doctoral dissertation under the direction of J. Gnilka and accepted in 1985 by the Catholic theological faculty at Munich, the volume first reviews scholarship on the "diatribe" and Paul's style. Next it examines examples of the diatribe in the writings of Bion of Borysthenes, Musonius Rufus, and Epictetus, and draws general conclusions about the diatribe. Then it investigates the form and style of three pertinent Pauline texts (Rom 1:18–2:11; 11:1-24; 1 Cor 15:29-49), discusses three other texts (Rom 8:31-39; 1 Cor 4:6-15; 9:1-18), and considers analogies to the diatribe in Paul's letters. Schmeller concludes that Paul used elements of the "diatribe style" but in the service of his own distinctive theological purposes. A twenty-page appendix provides texts of the pertinent extrabiblical evidence in Greek and German.

F. Sieg, *"Niewiasta" i "Syn" w Apokalipsie św. Jana 12. Studium egzegetyczno-teologiczne,* Bobolanum (Warsaw: Wydział Teologiczny Towarzystwa Jezusowego, 1987, paper) 251 pp. Bibliography. Indexed.

Sieg, author of *Homoios hyios anthrōpou (Ap 1,13)* (1981) and *Listy do siedmiu Kościołów* (1985), here deals with questions about the "woman" and the "son" in Revelation 12. After discussing the history of interpretation of the text as well as textual and literary matters, he treats the tradition history of the sign in heaven, the woman, and the dragon. Then he provides a systematic analysis of Revelation 12, concluding that the terms τέκνον/υἱός and γυνή should be understood in a transferred, collective sense.

R. D. Stuart, *Ephesians. A Study Manual* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1987, paper $4.95) 108 pp. LCN: 86-30235. ISBN: 0-87552-447-8.

Designed for a thirteen-week Sunday school quarter, this volume provides a brief introduction to the letter to the Ephesians and expositions of the twelve parts of the letter: Christ's redemptive blessings (1:1-14), the prayer for knowledge (1:15-23), the resurrection power (2:1-10), the new society (2:11-22), Paul's stewardship (3:1-13), etc. Each exposition concludes with personal applications and questions for reflection. Stuart is assistant pastor at Village Seven Presbyterian Church in Colorado Springs, CO.

T. H. Tobin, *The Spirituality of Paul,* Message of Biblical Spirituality 12 (Wilmington, DE: Glazier, 1987, cloth $12.95, paper $9.95) 194 pp. Bibliography. Indexed. LCN: 86-46354. ISBN: 0-89453-562-5 (cloth), -578-1 (paper).

Tobin, associate professor of theology at Loyola University in Chicago and author of *The Creation of Man: Philo and the History of Interpretation* (1983), begins his exploration of Paul's religious sensibilities by looking at Paul's life, his call or conversion, and his experience of God and Christ. Then he deals with Paul's understanding of the relation between faith in Christ and the Mosaic Law, ethical perspectives (the Spirit and sin) and practice (freedom and community), and suffering and hope for the future. The final chapter concerns Paul and the people of the covenant according to Romans 9–11. Tobin concludes that the image of the body of Christ sums up Paul's convictions and concerns.

V. L. Wimbush, *Paul. The Worldly Ascetic. Response to the World and Self-Understanding according to 1 Corinthians 7* (Macon, GA: Mercer University Press, 1987, $18.95) xii and 115 pp. Bibliography. Indexed. LCN: 87-11138. ISBN: 0-86554-263-5.

The revision of a doctoral dissertation directed by K. Stendahl and accepted in 1983 by Harvard University, this examination of ascetic behavior and self-understanding according to Paul first places 1 Corinthians 7 in the context of the Corinthian correspondence, provides an exegetical outline of the text, and establishes vv. 29-35 as Paul's articulation of a model of ascetic piety. Then it gives an exegesis of vv. 29-31 and discusses the origin and function of the ὡς μή exhortations. Next it gives an exegesis of vv. 32-35, and considers possible parallels to and influences on Paul's language and sentiments. The fourth chapter presents evidence for the thesis that Paul's articulated model of existence in the world was respected in his churches, and argues that the model was a response out of and to a specific social context. Wimbush concludes that Paul used the relativizing argument (ὡς μή) not for debunking but for accepting involvement in the structures of the world, with the proviso that concern for the "things of the Lord" take priority.

J. Zmijewski, *Paulus – Knecht und Apostel Christi. Amt und Amtsträger in paulinischer Sicht* (Stuttgart: Katholisches Bibelwerk, 1986, DM 19.80) 245 pp. Bibliography. Indexed. ISBN: 3-460-32501-1.

Zmijewski, the author of *Das Neue Testament – Quelle christlicher Theologie und Glaubenspraxis* (1986), explores Paul's understanding of church office and officers with reference to particular texts: Paul's apostolic self-understanding according to Rom 1:1-7, the calling and sending of the apostle through Jesus Christ (1 Cor 15:1-11; Galatians 1–2), the tasks of an apostle and their soteriological-ecclesiological significance (Rom 15:14-21; 1 Cor 1:17; 9:16ff; etc.), and the apostle's mode of existence (2 Cor 12:7b-10).

BIBLICAL THEOLOGY

E. Beck (ed.), *"Ich habe vor dir eine Tür geöffnet." Gedanken zu Türen in Betlehem* (Stuttgart: Katholisches Bibelwerk, 1987, DM 24.80) 72 pp. Illustrated. ISBN: 3-460-32531-3.

Sixteen color photographs of doors in Bethlehem are introduced by a quotation from the Bible (e.g. Mt 7:13-14; Wis 6:12, 14; Lk 13:25) and followed by a brief reflection by one of sixteen essayists (e.g. H. Frankemölle, O. Knoch, M. Limbeck, N. Lohfink, H. Merklein, P.-G. Müller, H. Ritt, O. Wahl, E. Zenger). The photographs were taken by B. Kleinehanding. M. Günther has provided a four-page preface.

J. C. Beker, *Suffering and Hope. The Biblical Vision and the Human Predicament* (Philadelphia: Fortress, 1987, paper $4.95) 94 pp. LCN: 86-46418. ISBN: 0-8006-1999-4.

After describing the tension between suffering and hope as basic to Christian life, this volume discusses the guidelines of Scripture regarding suffering and hope, the OT response to evil, early Christian life between suffering and hope, Paul's gospel of redemptive suffering, Paul's response to tragic suffering, and two recent responses to suffering (H. Kushner and D. Soelle). Beker, professor of biblical theology at Princeton Theological Seminary and author of *Paul the Apostle* (1980) and *Paul's Apocalyptic Gospel* (1982), concludes with reflections on "hopeful suffering."

G. L. Borchert, *Assurance and Warning* (Nashville, TN: Broadman, 1987, paper) 214 pp. LCN: 86-30999. ISBN: 0-8054-1011-2.

Borchert, professor of NT at Southern Baptist Theological Seminary in Louisville, KY, explores the ideas of assurance and warning in the framework of selected NT books: an epistolary style (Paul in 1 Corinthians), a Gospel style (the Fourth Gospel), and a sermonic style (Hebrews). He concludes that the warnings of the NT writers flowed from their recognition that there is more to salvation than an initial yes to Christ and public profession of faith in Christ.

I. Broer and J. Werbick (eds.), *"Auf Hoffnung hin sind wir erlöst" (Röm 8,24). Biblische und systematische Beiträge zum Erlösungsverständnis heute,* Stuttgarter Bibelstudien 128 (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 35.80) 184 pp. ISBN: 3-460-04281-8.

The six papers in this volume are by K. Müller on redemption in Judaism, G. Dautzenberg on the kingdom of God and redemption, Broer on resurrection and eternal life in the Fourth Gospel, W. Schrage on salvation and healing in the NT [see § 31-366], H. Kessler on the understanding of redemption in liberation theology, and Werbick on soteriology between "christological triumphalism" and apocalyptic radicalism. All but the final paper were prepared for a colloquium held in 1985 at the Universität-Gesamthochschule-Siegen.

Einheit und Vielfalt biblischer Theologie, Jahrbuch für Biblische Theologie 1 (Neukirchen-Vluyn: Neukirchener, 1986, paper DM 46) 252 pp. Bibliography. Indexed. ISBN: 3-7887-1229-5.

The first part of this volume presents essays by C. Westermann on the question of a biblical theology, R. Schnackenburg on NT theology in the framework of a comprehensive biblical theology, M. Oeming on the problem of the unity of Scripture, and U. Mauser on εἷς θεός and μόνος θεός in biblical theology. Under the heading "interdisciplinary discussion" the second part provides contributions by P. Stuhlmacher, H. Seebass, D. Ritschl, F. Mildenberger, R. Bohren, and I. Baldermann. The third part contains H. G. Reventlow's review of Oeming's *Gesamtbiblische Theologien der Gegenwart* (1985) and B. Janowski's bibliography of research on biblical theology between 1982 and 1985.

L. Garmus (ed.), *A Terra é nossa Vida e Liberdade,* Estudos Bíblicos 13 (Petrópolis, Brazil: Editora Vozes, 1987, paper) 96 pp.

The first twelve fascicles in this series appeared as appendixes to *Revista Eclesiástica Brasileira.* The first to appear separately, this fascicle features articles by J. I. Alfaro on the promised land in the Bible (especially the OT), Garmus on Ezekiel and the land (an exilic project of agrarian reform), and J. L. Caravias on struggle and the land in light of the OT and NT. Reflections on the "land" theme and an exposition of Psalm 29 are included.

M. D. Hooker, *Continuity and Discontinuity. Early Christianity in its Jewish Setting* (London: Epworth, 1986, paper £3.95 or $6.50) iv and 76 pp. ISBN: 0-7162-0429-0.

Hooker, Lady Margaret's professor of divinity at the University of Cambridge, examines the problem of continuity and discontinuity in early Christianity, the ways in which the religious ideas of the past were used and refashioned, the relationship between Christianity and Judaism, and the links and tensions that held them together until something snapped and they became independent entities. Her four lectures appear under the following titles: understanding the context, new wine, old wineskins, and the wineskins burst. The book is distributed in the USA by Fortress Press of Philadelphia.

L. J. Hoppe, *Being Poor. A Biblical Study,* Good News Studies 20 (Wilmington, DE: Glazier, 1987, paper $9.95) viii and 191 pp. Bibliographies. Indexed. LCN: 87-45344. ISBN: 0-89453-620-6.

Hoppe, professor of OT at the Catholic Theological Union in Chicago, describes the various ways in which the books of the Bible deal with the poor. Thus he considers the poor in the Tetrateuch, Deuteronomy, the Former Prophets, the Latter Prophets, the wisdom tradition, the Psalms, apocalyptic literature, the NT, and the rabbinic tradition. He concludes that according to the biblical tradition material poverty is both a scandal and an apt metaphor for the universal need of salvation.

J. A. Hoyles, *Punishment in the Bible* (London: Epworth, 1986, paper £5.95) xi and 148 pp. Indexed. ISBN: 0-7162-0425-8.

This exploration of the relevance of biblical insights to the contemporary debate about the treatment of offenders first discusses punishment in the OT: punishment as vengeance, the concept of justice, and punishment and reconciliation. Then it considers punishment in the NT: the radical ethic of Jesus, punishment according to Paul, and the dilemma of Christian ethics. Finally it relates biblical insights and penal history: criminal responsibility, the purpose of punishment, and the relevance of an ideal. Hoyles is a retired Methodist minister who spent most of his career as a prison chaplain.

A. J. Hultgren, *Christ and His Benefits. Christology and Redemption in the New Testament* (Philadelphia: Fortress, 1987, $24.95) xvi and 285 pp. Indexed. LCN: 86-45917. ISBN: 0-8006-0861-5.

Two basic questions guide this discussion of NT patterns of thought concerning Christology and redemption: How do the NT writers portray Christ in his redemptive role? What are the benefits that Christ brings and would not otherwise be available to humanity? The three major parts of the book appear under the following headings: Christology, redemption, and redemptive Christology; investigations of redemptive Christology under its four main types; and Christology and redemption in history and theology. Hultgren, professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, distinguishes four main types of redemptive Christology in the NT: redemption accomplished in Christ, confirmed through Christ, won by Christ, and mediated by Christ.

C. Hyers, *And God Created Laughter. The Bible as Divine Comedy* (Atlanta: Knox, 1987, paper $9.95) vii and 130 pp. Indexed. LCN: 86-46037. ISBN: 0-8042-1653-3.

Taking as his starting point Paul's startling description of Christian faith as "foolishness," Hyers examines comic themes and devices in both Testaments. The eight chapters in his work concern the humor of God, Easter hilarity, a chosen people of God contest, Mary had a little lamb, the blue book of social usage, miracles in common places, the day Jonah swallowed the whale, and the comic vision in a tragic world. Hyers is professor and chair of religion at Gustavus Adolphus College in St. Peter, MN.

K. S. Kantzer (ed.), *Applying the Scriptures. Papers From ICBI Summit III* (Grand Rapids: Zondervan, 1987, paper $17.95) xxi and 514 pp. LCN: 87-1455. ISBN: 0-310-25151-6.

Prepared for a four-day summit meeting held near Chicago in 1986, the seventeen papers in this volume seek to work out ethical guidelines for the church's public and institutional life from the perspective of the inerrant truth and divine authority of the Bible. They are by R. D. Preus on the living God, R. R. Nicole on the Savior and his work, J. I. Packer on the Holy Spirit and his work, E. P. Clowney on the church and its mission, N. L. Geisler on the sanctity of human life, W. and M. Pride on marriage and the family, W. A. Heth on divorce and remarriage, J. White on sexual deviations, C. W. Colson on the state under God, J. W. Montgomery on law and justice, G. G. Hull on discrimination and human rights, K. E. Marquart on war, R. H. Nash on economics, W. A. Henrichsen on work and leisure, J. M. Perkins on wealth and poverty, C. F. H. Henry on stewardship of the environment, and J. M. Boice on God and history. Responses to all the papers except the last one are provided.

S. M. Katunarich, *Breve storia dell'ebraismo e dei suoi rapporti con la cristianità* (Casale Monferrato: Piemme, 1987, paper 25,000 L) 300 pp., fig. Bibliography. Indexed. ISBN: 88-384-1199-9.

Based on university lectures and other conferences, this history of Judaism and its relations with Christianity first covers the oral Torah, the Pharisees, the period from Jesus to the Mishnah, and the Talmud. Then it traces Jewish history to the present and reflects on Christian-Jewish dialogue today. Katunarich is also the author of *Lo spirito del dialogo ebraico-cristiano in Samuel Sandmel* (1982).

R. Kieffer, *Die Bibel deuten—das Leben deuten. Einführung in die Theologie des Neuen Testaments*, trans. M. Hofmann (Regensburg: F. Pustet, 1987, paper DM 48) 283 pp. Bibliography. Indexed. ISBN: 3-7917-1049-4.

The revised version of a work published in Swedish under the title *Nytestamentlig teologi* (2nd ed., 1979), this volume first reflects on the nature and methodology of NT theology, and sketches its basic structures ("God speaks and frees"). Then it examines the theological teachings of the individual NT writings according to the following general outline: Gospels, Acts, Epistles, and Revelation. Kieffer is lecturer in NT at the University of Lund.

X. Léon-Dufour, *Sharing the Eucharistic Bread. The Witness of the New Testament,* trans. M. J. O'Connell (New York–Mahwah, NJ: Paulist, 1987, paper $12.95) iv and 391 pp. Bibliography. Indexed. LCN: 86-25368. ISBN: 0-8091-2865-9.

The English version of *Le partage du pain eucharistique selon le Nouveau Testament* [*NTA* 26, p. 335], this inquiry into sharing the eucharistic bread according to the NT first examines the eucharistic practice of the early Christians. Then it investigates the cultic and testamentary traditions of the Last Supper, the three major components of the words of institution (remembrance, bread, cup), and the relation of the traditions to the event. The third part discusses the presentations of the Last Supper by Mark, Paul, Luke, and John, respectively.

W. F. Luck, *Divorce and Remarriage. Recovering the Biblical View* (San Francisco: Harper & Row, 1987, $24.45) xii and 317 pp. Indexed. LCN: 86-45021. ISBN: 0-06-065311-6.

Luck, a former assistant professor of Bible and theology at Moody Bible Institute in Chicago and current president of Lodestar Ministries, discusses marriage and divorce with reference to specific biblical texts: cohesiveness in the marriage union (Gen 2:24), a covenant of companionship (Exodus 20–21), termination of marriage according to the OT Law, divorce in the prophets (discipline or adultery?), Jesus' teachings on divorce (Mt 5:31-32; Lk 16:18; Mt 19:3-12; Mk 10:2-12), Paul's teachings on divorce (1 Cor 7:1-40; Rom 7:1-12), and miscellaneous apostolic teachings (1 Corinthians 13, Ephesians 5, 1 Peter 3, 1 Timothy 3). Six appendixes are included. Luck concludes that, when the marriage covenant is broken, divorce is available as a defensive or disciplinary action, and remarriage to a Christian partner is permissible.

A. Mattioli, *Le realtà sessuali nella Bibbia. Storia e dottrina* (Casale Monferrato: Piemme, 1987, paper 35,000 L) 262 pp. Indexed. ISBN: 88-384-1185-9.

Mattioli, author of *Dio e l'uomo nella Bibbia d'Israele* (1981), here considers biblical teachings about sexuality, marriage, fecundity, sterility, celibacy, and virginity. The major chapters in the volume concern the significance of having many children in the ancient Near East, marriage and children in the Yahwist accounts (see Gen 2:18-25; 38:8-10), sexuality and children in the Priestly document (see Gen 1:27-28; 5; Mal 2:15-16), the beatitudes regarding offspring in Psalms 127–128, the prophetic-sapiential critique about the absolute value of offspring, and celibacy and virginity in the spirituality of late pre-Christian Judaism.

P.-G. Müller (ed.), *Bibel und Christologie. Ein Dokument der Päpstlichen Bibelkommission* (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 39) 330 pp. Bibliography. Indexed. ISBN: 3-460-32481-3.

This volume provides the French, German, and Latin texts of the Pontifical Biblical Commission's recent document on Christology [see *NTA* 29, p. 218]; a German version of J. A. Fitzmyer's commentary on it [see § 30-306; *NTA* 31, p. 112]; Müller's 63-page essay on the actuality of the christological question; and a five-page bibliography.

S. Niditch, *Chaos to Cosmos. Studies in Biblical Patterns of Creation,* Scholars Press Studies in the Humanities (Chico, CA: Scholars Press, 1985, paper $9.25) vii and 114 pp. Indexed. LCN: 84-13846. ISBN: 0-89130-763-X.

Drawing on her participation in the introduction to the Liberal Studies Program at Amherst College in Massachusetts, Niditch investigates how the Hebrew myths of chaos, creation, and cosmos have informed the lives of various generations and how in the process the myths themselves have been transformed and renewed. She first focuses on five creation themes in Genesis 1–11: chaos, order and paradise, the emergence of reality, the overrating or underrating of family members, and the genealogical catalogue. Then she considers Genesis 1–11 as a whole, creation patterns in prophetic and intertestamental literature, and the themes of chaos and cosmos in the Pauline writings (Galatians, Romans, 1–2 Corinthians) and other NT books.

A. SALAS (ED.), *Ortodoxia y ortopraxis. Fidelidad a Dios - fidelidad al hombre,* Biblia y Fe. Revista de Teología Bíblica, vol. 13, no. 38 (Madrid: Escuela Bíblica, 1987, paper 600 Ptas or $5) 155 pp. Bibliography. ISSN: 0210-5209.

Of the six articles in this fascicle, those most pertinent to the NT are by V. Casas on the orthopraxy of Jesus and E. Villar on the movement from orthopraxy to orthodoxy in the early church. The other contributors are E. Gallego, J. Espeja, Salas, and A. Nolan.

S. M. SCHNEIDERS, *Women and the Word. The Gender of God in the New Testament and the Spirituality of Women* (New York—Mahwah, NJ: Paulist, 1986, paper $2.95) ii and 80 pp. ISBN: 0-8091-2802-0.

After raising the question about the gender of God and offering some preliminary clarifications, this booklet reflects on the relation between imagination and spirituality, considers the "maleness" of God in the OT, focuses on Jesus' experience and presentation of God, and discusses the maleness of Jesus. Schneiders concludes that the God of Jesus is not exclusively male and the one whom Jesus called "Abba" is not a patriarch. She also contends that Jesus' maleness was a free self-emptying by which he participated in the oppressor class of humanity, thereby definitively undermining not only patriarchy but also all the forms of oppression derived from it.

R. SCHWAGER, *Must There Be Scapegoats? Violence and Redemption in the Bible,* trans. M. L. Assad (San Francisco: Harper & Row, 1987, $19.95) xii and 243 pp. LCN: 86-45829. ISBN: 0-06-250766-4.

The English version of *Brauchen wir einen Sündenbock?* [*NTA* 23, p. 112], this volume first explains R. Girard's theory about violence and the sacred, then traces the OT development from the God of vengeance to the God of peace, and concludes with reflections on the NT understanding of Jesus as scapegoat for the world. The English edition contains a four-page foreword by R. J. Daly.

J. SOBRINO, *Jesus in Latin America* (Maryknoll, NY: Orbis, 1987, paper $11.95) xvi and 189 pp. Indexed. LCN: 86-23489. ISBN: 0-88344-412-7.

The English version of *Jesús en América Latina* (1982), this collection of eight articles deals with the truth about Jesus Christ (1982), the importance of the historical Jesus in Latin American Christology, Jesus and the kingdom of God—significance and ultimate objectives of his life and mission (1978), the epiphany of the God of life in Jesus of Nazareth (1983), following Jesus as discernment (1978), Jesus' relationship with the poor and outcast—importance for basic moral theology (1979), Jesus' resurrection from among the world's crucified (1982), and a crucified people's faith in the Son of God (1982). J. Alfaro has provided a five-page foreword. Sobrino is professor of philosophy and theology at the Universidad José Simeón Cañas of El Salvador.

P. M. VAN BUREN, *A Theology of the Jewish-Christian Reality.* Part 1, *Discerning the Way;* part 2, *A Christian Theology of the People Israel* (San Francisco: Harper & Row, 1987, paper $10.95 each) vii and 207 pp., xviii and 362 pp. Indexed. LCN: 79-27373, 83-4734. ISBN: 0-06-068823-8, -254751-8.

Paperback editions of books first published in 1980 and 1983, these volumes represent the beginning of a theology of the Jewish-Christian reality built on the basis of Scripture and other theological sources. The first volume uses the metaphor of the "way" to deal with the nature of theology in this undertaking, God, the Bible and the church, the authority of the Bible, history as revelation, and the redemption of creation. The second volume considers a Christian theology of Israel, Israel's testimony to creation, the reality and the risk of creation, Israel's election and the nations, the people of Israel, the land, the Torah (Israel's life in generosity), Israel and Jesus, the witness of Israel's rejection of Christianity, Israel's mission, and the church's service to Israel. Two further volumes are planned in the project.

K. Wengst, *Pax Romana and the Peace of Jesus Christ,* trans. J. Bowden (Philadelphia: Fortress, 1987, paper $14.95) x and 245 pp. Bibliography. Indexed. LCN: 87-45320. ISBN: 0-8006-2067-4.

The English version of *Pax Romana* [*NTA* 31, p. 118], this volume first describes the *pax Romana* in its military, political, economic, legal, cultural, and religious aspects. Then it treats attitudes toward the *pax Romana* on the part of Jesus, Paul, Luke, Clement of Rome, and John (the author of Revelation). Wengst is professor of NT at the University of Bochum.

THE WORLD OF THE NEW TESTAMENT

G. Alföldy, *The Social History of Rome,* trans. D. Braund and F. Pollock (Totowa, NJ: Barnes & Noble, 1985, $27.50) xi and 251 pp. Indexed. ISBN: 0-389-20583-4.

The revised and expanded version of a work published in German in 1975 (2nd ed., 1979), this book aims to inform those studying classics, history, and social sciences about the most important problems of Roman social history. Its seven chapters deal with early Roman society, Roman society from the beginning of expansion to the Second Punic War, the structural change of the 2nd century B.C., the crisis of the republic and Roman society, the social system of the early empire, the crisis of the Roman empire and structural change in society, and late Roman society. Alföldy is professor of ancient history at the University of Heidelberg.

G. Alon, *The Jews in Their Land in the Talmudic Age (70-640 C.E.),* vol. 2, trans. and ed. G. Levi (Jerusalem: Magnes Press, Hebrew University, 1984, $30) xvii and 477 pp. Indexed. ISBN: 965-223-468-0.

The first volume in the English version of Alon's history of Palestinian Jewish history between A.D. 70 and 640 was described in *NTA* 26, pp. 337-338. This volume first discusses the renewal of resistance in the 2nd century A.D.: Jewries of the Middle East, Diaspora aflame, the war of Quietus, the riddle of Hadrian, Sanhedrin and patriarch, sages and community, world outlook of the sages, Jew and non-Jew, the gathering storm, and the Bar Kokhba War. Then it treats the decline of Palestinian Jewry: under the Antonines, the Severan Caesars, high noon of the patriarchate, and a dwindling community. The translator has provided an eight-page preface concerning Alon the historian.

G. Anderson, *Ancient Fiction. The Novel in the Graeco-Roman World* (Totowa, NJ: Barnes & Noble, 1984, $28.50; London—Sydney: Croom Helm) vii and 248 pp. Bibliography. Indexed. ISBN: 0-389-20516-8 (B&N), 0-7099-0510-6 (CH).

Anderson, senior lecturer in classics at the University of Kent at Canterbury, traces the origin of the novel to ancient Near Eastern civilization and explores what Greek and Roman novelists made out of this heritage of storytelling. The fifteen chapters in his book deal with the oriental origins of the first fiction, the development from narrative into novel (plots and personalities), love and learning, character and convention, myth and mystery, history and society, sex and sentiment, structure and suspense, the sublime and the subliterary (Longus and Xenophon of Ephesus), *Phoenician Tales* and other fragments, fiction and folktale, in search of the *Satyricon,* the ancestry of the ass-tale, the golden satyr (or Encolpius the Ass), and new perspectives. Three appendixes are included.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 20 (2. Halbband): *Religion (Hellenistisches Judentum in römischer Zeit, ausgenommen Philon und Josephus),* ed. W. Haase (Berlin—New York: de Gruyter, 1987, DM 390 or $217) vii and 634 pp. Bibliographies. ISBN: 3-11-011231-0.

The eight studies in this volume [see *NTA* 31, p. 381] are by L. H. Kant on Jewish inscriptions in Greek and Latin; M. Hadas-Lebel on the evolution of the image of Rome among Jews between 164 B.C. and A.D. 70; G. Lease on Jewish mystery cults since E. R. Goodenough; D. M. Hay on the psychology of faith in Hellenistic Judaism; J. H. Charlesworth on Jewish interest in astrology during the Hellenistic and Roman period; Charlesworth with J. R. Mueller on *Treatise of Shem* (introduction, Syriac text, German translation); A. Strobel on astrological speculations, the great conjunction, and the star of the messiah; and J. Riaud on the Therapeutae of Alexandria in tradition and in critical research since the Qumran discoveries. Also included is a list of corrigenda for L. H. Feldman's *Josephus and Modern Scholarship (1937-1980)* [*NTA* 28, pp. 328-329].

A. J. AVERY-PECK, *The Talmud of Babylonia. An American Translation.* Vol. 7, *Tractate Besah,* Brown Judaic Studies 117 (Atlanta: Scholars Press, 1986, $39.95) xix and 378 pp. Indexed. LCN: 86-20237. ISBN: 1-55540-054-X.

Avery-Peck, author of *The Priestly Gift in Mishnah* (1981) and *Mishnah's Division of Agriculture* (1985), sets two goals for this volume: the presentation of the Babylonian Talmud's tractate *Beṣa* in clear English, and the analysis of the interpretative agenda and principal thematic interests of the Babylonian masters who created the text. After drawing up a typology of the material in *b. Beṣa,* he provides the translation of the entire tractate along with interpretative comments. The comments detail the larger issue of each unit of talmudic discourse, indicate the relations among the steps by which the argument develops, and explain the individual laws or legal concepts of which the argument is composed.

M. BARKER, *The Older Testament. The Survival of Themes from the Ancient Royal Cult in Sectarian Judaism and Early Christianity* (London: SPCK, 1987, £40) xi and 314 pp. Bibliography. Indexed. ISBN: 0-281-04273-X.

Barker argues that the theology of *1 Enoch* and its complex relationship to that of Jerusalem Judaism are fundamental to our understanding of the NT. After surveying the content of *1 Enoch,* she discusses wisdom, the "holy one" as a divine name, Isaiah of Jerusalem, Deuteronomy, Second Isaiah, the era of restoration, Third Isaiah, the menorah, the Eden stories, Elyon as a divine name, and the book of Job. She gives particular attention to *1 Enoch* as a repository of Israel's pre-exilic religion and to the process by which the Deuteronomic standpoint came to prevail.

D. BERGER (ED.), *History and Hate. The Dimensions of Anti-Semitism* (Philadelphia—New York—Jerusalem: Jewish Publication Society, 1986, $14.95) ix and 138 pp. Indexed. LCN: 86-2995. ISBN: 0-8276-0267-7.

After the editor's overview of anti-Semitism, this volume presents seven articles on various aspects of anti-Semitism in antiquity, the medieval period, and modern times. The two articles most pertinent to the NT period are by L. H. Feldman on anti-Semitism in the ancient world and S. J. D. Cohen on the problem of defining "anti-Semitism" in antiquity.

K. BERGER AND C. COLPE, *Religionsgeschichtliches Textbuch zum Neuen Testament,* Texte zum Neuen Testament 1 (Göttingen—Zurich: Vandenhoeck & Ruprecht, 1987, paper DM 48) 328 pp. Bibliographies. ISBN: 3-525-51367-4.

In their sixteen-page introduction Berger and Colpe discuss the theological significance of history-of-religions work, explain the structure and aim of their own book, and suggest categories for determining the relation between early Christian texts and those of their milieu. Then they provide German translations and brief comments for 626 ancient texts arranged so as to illumine specific NT texts. For example, Mk 13:20 is illumined by *1 Enoch* 80:2 and Rom 11:26 by *Oracle of Hystaspes* and *4 Ezra* 13:3-8, 35-37. The volume is intended as the history-of-religions counterpart to H. G. Kippenberg and G. A. Wewers, *Textbuch zur neutestamentlichen Zeitgeschichte* [*NTA* 24, p. 106].

H. **Bietenhard (ed.)**, *Der Tosefta-Traktat Soṭa. Hebräischer Text mit kritischem Apparat, Übersetzung, Kommentar,* Judaica et Christiana 9 (Frankfurt/M.—Bern—New York: P. Lang, 1986, paper 58 SFr) 332 pp. Indexed. ISBN: 3-261-04041-6.

Bietenhard's volume on the Mishnah tractate *Soṭa* (text, German translation, exposition) appeared in 1956. In this volume he provides a nine-page introduction to the Tosefta tractate *Soṭa,* a chapter-by-chapter translation of the text along with extensive endnotes, a nine-page excursus on the site of Nicanor's gate (1:4), various indexes, and the Hebrew text with critical apparatus. Bietenhard has been professor of NT and intertestamental and rabbinic Judaism at the University of Bern since 1969.

A. K. **Bowman**, *Egypt* after the *Pharaohs. 332 BC—AD 642: from Alexander to the Arab Conquest* (Berkeley: University of California Press, 1986, $25) 264 pp., 2 figs., 2 maps. Illustrated. Bibliography. Indexed. LCN: 86-11355. ISBN: 0-520-05930-1.

This account of Egyptian history between Alexander the Great's invasion in 332 B.C. and the Arab conquest in A.D. 642 attempts to exploit both written and archaeological evidence in order to see the impact of the presence of the Greeks and Romans in Egypt against the background of the Egyptian tradition. It treats the gift of the Nile; the ruling power; state and subject; poverty and prosperity; Greeks and Egyptians; gods, temples, and churches; and Alexandria as queen of the Mediterranean. The appendixes concern (1) the reigns of the Ptolemies and (2) metrology and currency. Bowman, student and tutor in ancient history at Christ Church, Oxford, contends that no stark and rigid division between "Greek" and "Egyptian" is useful in describing the development of Egyptian society after Alexander.

J. H. **Charlesworth**, *The Discovery of a Dead Sea Scroll (4Q Therapeia): Its Importance in the History of Medicine and Jesus Research* (Lubbock, TX: ICASALS, Texas Tech University, 1985, paper $6) v and 41 pp., 3 plates.

Charlesworth, professor of NT language and literature at Princeton Theological Seminary, describes 4Q Therapeia as the only extant Essene medical document, antedating the heretofore oldest known Hebrew medical manuscript by fourteen centuries [cf. § 31-875]. In this booklet he discusses 4Q Therapeia in the context of medical knowledge in the 1st-century Middle East. Also included are four addenda and three photographs (one being an infrared photograph of 4Q Therapeia). Charlesworth recently retracted his support for the "medical" interpretation of this Qumran fragment [see *Explorations* 1 (2, '87) 2].

J.-P. **Charlier**, *Jésus au milieu de son peuple,* Lire la Bible 78 (Paris: Cerf, 1987, paper 90 F) 193 pp., 2 figs., table. Bibliography. ISBN: 2-204-02700-6.

This introduction to the world in which Jesus lived contains chapters on the Roman empire, Palestine within that empire, the economy of Palestine, the topography and sites of Jerusalem, the hierarchy of Jewish society (clergy, laity, pagans), and the sociology of religious groups in Palestine. Also included are a map of Jerusalem, a plan of the Temple, and a bibliographic essay.

B. D. **Chilton**, *The Isaiah Targum. Introduction, Translation, Apparatus and Notes,* The Aramaic Bible 11 (Wilmington, DE: Glazier, 1987, $27.95) lvii and 130 pp. Bibliography. Indexed. LCN: 86-45346. ISBN: 0-89453-480-7.

Other volumes in this English version of *Targum Jonathan of the Prophets* were described in *NTA* 31, pp. 387, 388, and 390. In his 23-page introduction to *Targum of Isaiah,* Chilton discusses its theology, distinctive theological emphases, formation and historical circumstances, importance for studying early Judaism and the NT, early citations and manuscripts, and editions and translations. Then after an eighteen-page bibliography and a three-page glossary of targumic terms, he provides a new English translation of *Targum of Isaiah* with an apparatus (technical remarks on the targum and its relation to the Hebrew text) and notes below. Chilton, associate professor of NT at Yale Divinity School, is also the author of *The*

Glory of Israel (1982) and *A Galilean Rabbi and His Bible* (1984). The series is distributed outside the USA by T. &. T. Clark of Edinburgh.

J. J. Collins, *The Apocalyptic Imagination. An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1987, paper $12.95) viii and 280 pp. Bibliography. Indexed. LCN: 84-17581. ISBN: 0-8245-0848-3.

The paperback edition of a work described in *NTA* 29, p. 226, this guide to Jewish apocalyptic literature contains chapters on the apocalyptic genre, the early Enoch literature, Daniel, oracles and testaments, Qumran, the Similitudes of Enoch, after A.D. 70 (*4 Ezra, 2 Baruch, Apocalypse of Abraham*), apocalyptic literature from the Diaspora in the Roman period, and the legacy of Jewish apocalypticism. Collins teaches in the department of theology at the University of Notre Dame.

T. M. Conley, *Philo's Rhetoric: Studies in Style, Composition and Exegesis,* Center for Hermeneutical Studies in Hellenistic and Modern Culture, Monograph 1 (Berkeley, CA: Center for Hermeneutical Studies, 1987, paper $10) vi and 141 pp. Bibliography. Indexed. LCN: 87-21867. ISBN: 0-89242-054-5.

The four studies in this book explore aspects of Philo's rhetoric that show something of his designs on his audience and suggest that Philo did what he did very well. They concern style and argumentation, composition and hermeneutic, division and progression (the question of "underlying forms"), and arguments (the issues). Conley presented some of his views on Philo's rhetoric in a *Center for Hermeneutical Studies Protocol* [§ 31-1355].

G. P. Corrington, *The "Divine Man." His Origin and Function in Hellenistic Popular Religion,* American University Studies, Series 7: Theology and Religion 17 (New York—Bern—Frankfurt/M.: P. Lang, 1986, $35) iii and 328 pp. Bibliography. Indexed. LCN: 86-10618. ISBN: 0-8204-0299-0.

Corrington, assistant professor of classics and religious studies at Pennsylvania State University, focuses on the milieu in which the concept of the "divine man" (θεῖος ἀνήρ) arose and to which it appealed: the popular audiences addressed by the missionaries of the Greco-Roman world. After reviewing research on the θεῖος ἀνήρ figure from R. Reitzenstein to the present, she discusses Hellenistic popular religion and the θεῖος ἀνήρ, Hellenistic missions and their methods, miracle stories and divine men, and divine men in the apocryphal Gospels and Acts. The author expressed some of her views on the topic in a recent article in *Helios* [§ 31-1300].

G. Delling, *Die Bewältigung der Diasporasituation durch das hellenistische Judentum* (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 18.80) 96 pp. ISBN: 3-525-53576-7.

This exploration of how Hellenistic Judaism was able to deal with the Diaspora situation in the Greco-Roman world contains chapters on Jewish separation from its milieu, the basis of that separation, what held Diaspora Jews together, the forms of their religious life, their special rights, the opening of Diaspora Judaism, openness and cohesion in the literature, mission, and continual testing. The late Professor Delling concluded that the separation of Diaspora Judaism from its milieu was the obverse of its inner cohesion based on God's relationship with Israel.

A. Dupont-Sommer and M. Philonenko (eds.), *La Bible. Écrits Intertestamentaires* (Paris: Gallimard, 1987, 380 F) cxlix and 1903 pp. Bibliographies. Indexed. ISBN: 2-07-011116-4.

After a 132-page general introduction by A. Caquot and Philonenko and a general bibliography, this volume provides introductions, French translations, and notes by Dupont-Sommer and Caquot for various Qumran writings: *Community Rule, Temple Scroll, Damascus Document, War Scroll, Hymns,* ps.-Davidic psalms, biblical commentaries, *Genesis Apocryphon,* and other important fragments. Then it presents introductions, translations, and notes for *1 Enoch* and *Jubilees* (Caquot), *Testaments of the Twelve Patriarchs* (Philonenko), *Psalms of Solomon* (P. Prigent), *Testament of Moses* (E.-M. Laperrousaz), *Martyrdom of Isaiah* (Caquot), *Sibylline Oracles* (V. Nikiprowetzky), *3 Baruch* (J. Riaud), *2 Enoch* (A. Vaillant and Philonenko), *Biblical Antiquities* (J. Hadot), *4 Ezra* (P. Geoltrain), *2 Baruch* (Hadot), *Joseph and Aseneth* and *Testament of Job* (Philonenko), *Testament of Abraham* (F. Schmidt), *Apocalypse of Abraham* (B. Philonenko-Sayar and Philonenko), *Paraleipomena Ieremiou* (Riaud), *Greek Life of Adam and Eve* (D. A. Bertrand), and *Apocalypse of Elijah* (J.-M. Rosenstiehl). Also included are an index of proper names and a thematic index prepared by Rosenstiehl.

A. ENERMALM-OGAWA, *Un langage de prière juif en grec. Le témoignage des deux premiers livres des Maccabées,* Coniectanea Biblica, New Testament Series 17 (Stockholm: Almqvist & Wiksell, 1987, paper 120 SKr) vii and 157 pp. Bibliography. ISBN: 91-22-00927-2.

The revision of a doctoral dissertation presented to the theological faculty at the University of Uppsala in 1986, this volume first explains the methods to be used in dealing with the context, vocabulary, style, and organization of the prayers in 1–2 Maccabees. Then it analyzes the prayers and related materials in 1 Maccabees (1:25-28; 1:36-40; 2:7-13; 2:49-70; 3:50-53; 3:58-60; 7:27-38) and 2 Maccabees (1:2-5; 1:11-12, 17; 1:24-29; 3:15, 22; 7:37-38; 14:35-36; 15:22-24; 15:34). Enermalm-Ogawa describes the prayers in 1 Maccabees as "prayers of war" and those in 2 Maccabees as "prayers of confrontation."

G. H. ETTLINGER, *Jesus, Christ & Savior,* Message of the Fathers of the Church 2 (Wilmington, DE: Glazier, 1987, cloth $15.95, paper $9.95) 214 pp. Bibliography. Indexed. LCN: 86-46355. ISBN: 0-89453-342-8 (cloth), -314-2 (paper).

Ettlinger, professor of patristics at Fordham University in New York, observes that, despite the pluralistic nature of early Christian expressions of faith in Christ, the common object of Christian belief was Jesus as Christ and Savior. After an eleven-page introduction, he provides an anthology of patristic texts about Jesus under six headings: the earliest post-scriptural writers, 2nd-century defenders of the faith, the earliest Christian theologians, 4th-century Greek writers, later Latin writers, and controversy and consolidation. A brief introduction is supplied for each chapter.

H. T. FRANK, *Discovering the Biblical World,* ed. J. F. Strange (rev. ed.; Maplewood, NJ: Hammond, 1987, cloth $29.95, paper $16.95) 288 pp., 43 maps, chart. Illustrated. Bibliography. Indexed. LCN: 86-14963. ISBN: 0-8437-3628-3 (cloth), -3626-3 (paper).

The first edition of this illustrated account of the peoples, archaeology, history, and landscape of the biblical world was described in *NTA* 19, p. 404. Strange, professor of religious studies at the University of South Florida, has brought the text up to date, omitted some repetitions, corrected a few items, and inserted some results of recent archaeology so that the late Professor Frank's book can offer an up-to-date, imaginative tour of the biblical story.

G. H. R. HORSLEY, *New Documents Illustrating Early Christianity.* Vol. 4, *A Review of the Greek Inscriptions and Papyri published in 1979* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 1987, cloth $70/55, paper $42/33) vi and 297 pp. Bibliography. Indexed. ISBN: 0-85837-599-0 (cloth), -600-8 (paper).

The first three volumes in this project were described in *NTA* 27, pp. 114-115; 28, p. 104; and 29, p. 228. This volume presents 141 Greek inscriptions, papyri, and other documents published in 1979 under six headings: NT context (thirty-eight items), minor philological notes (sixty-four), biblical and related citations (seven), Judaica (ten), ecclesiastica (seventeen), and varia (five). Occasional publications from 1976-78 that were missed have been included. Horsley prepared the volume in collaboration with A. L. Connolly and others.

M. Jacobs, *Das Christentum in der antiken Welt. Von der frühkatholischen Kirche bis zu Kaiser Konstantin,* Zugänge zur Kirchengeschichte 2 (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 16.80) 202 pp., 4 maps. Bibliography. Indexed. ISBN: 3-525-33510-5.

Jacobs, professor of church history at the Pädagogische Hochschule Westfalen-Lippe, presents a history of Christianity in the ancient world under the following headings: the Apostolic Fathers, Roman religiosity and religious politics, the church's developing tendencies in the 2nd century, the early catholic church and theology, philosophy and theology in Alexandria, the consolidation of the episcopal church in the 3rd century, the persecutions of Christians, Manichaeism, and the religious politics of the early Byzantine state.

M. S. Jaffee, *The Talmud of Babylonia. An American Translation.* Vol. 26, *Tractate Horayot,* Brown Judaic Studies 90 (Atlanta: Scholars Press, 1987, $27.95) v and 221 pp. Bibliography. Indexed. LCN: 87-4783. ISBN: 1-55540-119-8.

In his 38-page introduction Jaffee provides a literary and conceptual profile of tractate *Horayot,* as well as guidance in using his translation and commentary. His translation of tractate *Horayot* in the Babylonian Talmud attempts to convey a clear sense of the Talmud's subject matter and preserve traits of talmudic style. The brief commentary appended to each section of translated text explains how the text's main points emerge from its structure and offers a restatement of those points. Notes following the commentary address problems raised by manuscript variants and other details of specialized concern.

H. Koester and H. L. Hendrix (eds.), *Archaeological Resources for New Testament Studies.* Vol. 1, *A Collection of Slides on Culture and Religion in Antiquity* (Philadelphia: Fortress, 1987, $450) 300 pp. and 282 slides in three-ring binder. Bibliographies. Indexed.

Developed by a team at Harvard University and sponsored by the American School of Oriental Research, this series of 282 slides concentrates on areas in which the earliest growth and expansion of Christianity took place. The volume features 35 mm. slides of Athens, Corinth, Olympia, and Thessalonica. Each slide is accompanied by a data sheet providing detailed information on the slide (location, description) and the most recent results or archaeological scholarship related to the interpretation of the monument, map, coin, etc. Other available archaeological resources are noted with relevant bibliographic information. A glossary and an index of inscriptions and names are included.

P. Lampe, *Die stadtrömischen Christen in den ersten beiden Jahrhunderten. Untersuchungen zur Sozialgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 18 (Tübingen: Mohr-Siebeck, 1987, paper DM 98) xii and 441 pp., 15 figs. Bibliography. Indexed. ISBN: 3-16-145048-5.

Prepared as a doctoral dissertation under the direction of U. Luz and accepted by the Evangelical theological faculty at Bern in 1983, this social-historical investigation of Christians at Rome in the first two centuries A.D. first traces the history of Roman Christianity from its beginning to its separation from the synagogue. Then it takes up two topographical questions: In which quarters of the city was the Christian population concentrated? Did specific levels of the population dominate in certain quarters? Next it examines reports about Roman Christianity in general and undertakes a series of prosopographical studies. Finally it discusses the fracturing of Roman Christianity. Four appendixes, a 32-page bibliography, three indexes, and fifteen drawings and maps are included.

B. Layton, *The Gnostic Scriptures* (Garden City, NY: Doubleday, 1987, $35) xlii and 525 pp., fig., 6 maps, 4 tables. Bibliography. Indexed. LCN: 85-25234. ISBN: 0-385-17447-0.

In his general introduction Layton discusses the contents of the collection, gnostic scripture and the Christian Bible, and the nature of the primary sources. Then he presents new translations of the pertinent texts under five headings: classic gnostic scripture, the writings of Valentinus, the school of Valentinus, the school of St. Thomas, and other early currents.

Each major section begins with an introduction, and each work has its own introduction and notes. The format for the translation and notes is like that of *The Old Testament Pseudepigrapha* (1983, 1985) and *The New Jerusalem Bible* (1986). All the translations were prepared by Layton from revised editions of the original texts. He has tried to translate all important terms in a similar way so as to facilitate comparing the wording of one work with another. Layton is professor of ancient Christian history at Yale University.

I. LESBAUPIN, *Blessed Are the Persecuted. Christian Life in the Roman Empire, A.D. 64-313,* trans. R. R. Barr (Maryknoll, NY: Orbis, 1987, cloth $16.95, paper $7.95) xiii and 98 pp. Bibliography. LCN: 87-5746. ISBN: 0-88344-562-X (cloth), -561-1 (paper).

Published first in Portuguese (1975) and then in Spanish (1983), this volume approaches the history of the primitive church through the prism of its persecution by the Roman empire between A.D. 64 (Nero's persecution) and A.D. 313 (the Edict of Milan). Its four chapters concern the Roman empire and the persecutions, life of the church (faith and witness), a theology of persecution (a church dynamized by the Spirit), and hope amid persecution (a reading of the book of Revelation for today).

C. LEVIAS, *A Grammar of Galilean Aramaic* (New York: Jewish Theological Seminary of America, 1986) xxxii and 343 pp. ISBN: 0-87334-030-2.

This volume makes available in book form the Hebrew manuscript composed by Professor Levias (1860-1934). His grammar of Galilean Aramaic is divided into five parts: introduction, orthography, phonetics and phonology, morphology, and syntax. The grammar is followed by a fully vocalized chrestomathy with selections from the Palestinian Talmud and midrashim, along with an Aramaic-Hebrew-English glossary. A table of fully vocalized verb paradigms completes the presentation. Also included are a foreword by G. D. Cohen and a 24-page introduction by M. Sokoloff, who places Levias's work in its scholarly context and offers fourteen pages of notes on the text. The book is distributed by Ktav Publishing House of Hoboken, NJ.

A. A. LONG AND D. N. SEDLEY, *The Hellenistic philosophers.* Vol. 1, *Translations of the principal sources with philosophical commentary* (Cambridge, UK–London–New York: Cambridge University Press, 1987, cloth $69.50, paper $19.95) xv and 512 pp., fig. Indexed. LCN: 85-30956. ISBN: 0-521-25561-9 (cloth), -27556-3 (paper).

After a nine-page introduction, this sourcebook for studying the primary sources of Hellenistic philosophy provides English translations and comments according to the following outline: early Pyrrhonism, Epicureanism (physics, epistemology, ethics), Stoicism (ontology, logic and semantics, epistemology, physics, ethics), the Academics, and the Pyrrhonist revival. A glossary of terms along with indexes of sources, philosophers, and topics are included. The second volume will contain the Greek and Latin texts. Long is professor of classics at the University of California in Berkeley, and Sedley is fellow of Christ's College, Cambridge.

J. P. MARTÍN, *Filón de Alejandría y la génesis de la cultura occidental,* Instituto Latinoamericano de Investigaciones Comparadas, "Oriente-Occidente" 4 (Buenos Aires: Depalma, 1986, paper) xi and 168 pp. Bibliography. Indexed. ISBN: 950-14-0326-2.

After an introduction to Philo and his works, this volume explores three major themes in Philo's writings: the duality of the human person (body and soul, intellect and perception, spirit and flesh, between heaven and earth), the unity of the human person (the separated soul as not constituting a human person, tripartite schemas, the governing intellect, the displacements of the subject, hidden subjectivity), and the image of God (anthropomorphism and theology, action as characteristic of God, the admirable exchange, the cosmos as God's firstborn, universal gravitation). The conclusion treats the Philonic text and Philo's place in the history of ideas.

V. A. McInnes (ed.), *Renewing the Judeo-Christian Wellsprings* (New York: Crossroad, 1987, $16.95) xvi and 150 pp., frontispiece. LCN: 86-24909. ISBN: 0-8245-0832-7.

This volume contains the texts of nine lectures given at Tulane University in New Orleans: W. D. Davies on Jewish territorial doctrine and the Christian response, J. MacQuarrie on the idea of a people of God, J. J. Petuchowski on a Jewish theology of Christianity, R. Le Déaut on the Greek Bible as a hidden treasure for Jews and Christians, Le Déaut on Jewish tradition and NT interpretation, H. Riesenfeld on "sons of God" and ἐκκλησία in the light of intertestamental literature, Riesenfeld on the hermeneutical circle (uses and abuses in translating the Bible), G. Vermes on Jesus the Jew, and Vermes on Jesus and Christianity. The editor has supplied a six-page preface.

D. Mendels, *The Land of Israel as a Political Concept in Hasmonean Literature. Recourse to History in Second Century B. C. Claims to the Holy Land,* Texte und Studien zum Antiken Judentum 15 (Tübingen: Mohr-Siebeck, 1987, DM 78) x and 181 pp. Bibliography. Indexed. ISBN: 3-16-145147-3.

This investigation of the idea of the territory of the Holy Land during the 2nd century B.C. follows a chronological outline: the concept of the land before the upheaval (Ben Sira); the concept of the land in the days of upheaval (*1 Enoch* 85–90, Daniel 7–12); city, Temple, the land, and the united monarchy (Eupolemus); the period of transition (1 Maccabees, Judith); the territory and the peoples of the land (*Jubilees*); the territory and the concept of the twelve tribes (*Testaments of the Twelve Patriarchs*); and the Samaritans and the land in the 2nd century B.C. (Theodotus, ps.-Eupolemus). The appendixes concern (1) Hellenistic writers of the 2nd century B.C. on the Hiram-Solomon relationship, and (2) the attitude of Hasmonean literature toward the Arabs. Mendels concludes that, though Jews of this period had visions of a "greater Palestine," they were pragmatic in their territorial ambitions and attitudes toward non-Jews.

J. Neusner, *The Bavli and Its Sources. The Question of Tradition in the Case of Tractate Sukkah,* Brown Judaic Studies 85 (Atlanta: Scholars Press, 1987, $27.95) xvi and 209 pp. Indexed. LCN: 87-4665. ISBN: 1-55540-117-1.

The proposition to be demonstrated in this study of tractate *Sukka* in the Babylonian Talmud is that the Judaism of the dual Torah knows not traditions to be recited and reviewed but merely sources to be honored always but to be used only when pertinent to a quite independent program of thought. After discussing sources and the question of tradition, Neusner compares the exegesis of *m. Sukk.* 1 in the Palestinian and Babylonian Talmuds. Then he surveys the relation between the larger part of *b. Sukka* and the prior documentary evidence on the same subject. The final chapter spells out the consequences of the findings.

J. Neusner, *From Tradition to Imitation. The Plan and Program of Pesiqta Rabbati and Pesiqta deRab Kahana,* Brown Judaic Studies 80 (Atlanta: Scholars Press, 1987, $34.95) xv and 230 pp. Indexed. LCN: 87-4664. ISBN: 1-55540-113-9.

The first part of this book provides a sample of *Pesiqta Rabbati* by way of new translations (with brief comments) of Pisqaot 1–5 and 15 (= *Pesiqta deRab Kahana* 5). The second part examines recurrent literary structures in *Pesiqta Rabbati* and *Pesiqta deRab Kahana*, respectively. The third part consists of three comparative studies: the plan and program of the two works; the treatment of Lev 7:1 in them and *Sifre* to Numbers; and the overall principles of rhetoric and logic that characterize those works and *Leviticus Rabbah.*

J. Neusner, *Midrash As Literature. The Primacy of Documentary Discourse,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1987, cloth $26.50, paper $14.75) xix and 234 pp. Indexed. LCN: 87-6272. ISBN: 0-8191-6307-4 (cloth), -6308-2 (paper).

Taking issue with J. Kugel's understanding of the definition and character of midrash, Neusner maintains that midrash-exegesis of Scripture reaches us in distinctive documents and that the first (though not the last) point of entry into the reading and interpretation of midrash-exegesis finds location in the document. After explaining the premises of Kugel's position and sketching the contrary position, Neusner attacks two "false propositions": (1) The verse, not the document, is the generative category; (2) Modes of rhetoric transcend documentary lines because documents of midrash-compilations make no mark on midrash-exegesis. Then he displays the documentary evidence for his own position (in *Sifra, Sifre to Numbers, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana*) and responds point-by-point to Kugel's position.

J. NEUSNER, *Pesiqta deRab Kahana. An Analytical Translation.* Vol. 1, *Pisqaot One Through Fourteen;* vol. 2, *Pisqaot Fifteen Through Twenty-Eight and An Introduction to Pesiqta deRab Kahana,* Brown Judaic Studies 122, 123 (Atlanta: Scholars Press, 1987, $34.95 each) xxi and 245 pp., xxi and 252 pp. Indexed. LCN: 86-26042. ISBN: 1-55540-072-8, -073-6.

Neusner describes these two volumes as the first complete and systematic translation of the authoritative and critical edition of *Pesiqta deRab Kahana* by B. Mandelbaum (1962). The first volume presents English versions of Pisqaot 1–14 with brief comments interspersed throughout the text, and the second volume contains translations of and comments on Pisqaot 15–28 as well as an eighty-page general introduction to *Pesiqta deRab Kahana* with particular attention to its rhetorical patterns and topical program.

J. NEUSNER, *School, Court, Public Administration. Judaism and its Institutions in Talmudic Babylonia,* Brown Judaic Studies 83 (Atlanta: Scholars Press, 1987, $34.95) xv and 306 pp., 3 maps. LCN: 87-4632. ISBN: 1-55540-115-5.

To portray the character of the Jewish institutions represented in the Babylonian Talmud, Neusner has selected material from volumes 3, 4, and 5 in his *History of the Jews in Babylonia* (1966, 1968, 1969). The four chapters in this volume concern the schools, the rabbinical court and daily life, the rabbi as administrator, and the rabbi as judge.

J. NEUSNER, *Vanquished Nation, Broken Spirit. The Virtues of the Heart in Formative Judaism* (Cambridge, UK–London–New York: Cambridge University Press, 1987, $24.95) xiv and 184 pp. Bibliographies. Indexed. LCN: 86-20768. ISBN: 0-521-32832-2.

This investigation of the virtues of the heart in formative Judaism first reviews the anthropological, philosophical, and psychological context, and lays out the historical, literary, and religious context. Then it surveys the canon of formative Judaism and presents the relevant facts: the starting point (Mishnah), virtue for sages (*m. ʾAbot*), virtue in the extension of the exegetical tradition of the Law (Tosefta and *ʾAbot deRabbi Nathan*), the virtues of the heart in the articulation of the exegetical tradition of the Law (Jerusalem Talmud), the conclusion of the exegetical tradition of the Law (Babylonian Talmud), and the affections in the other Torah (exegetical compilations). The final chapter offers conclusions under the heading "constant affections, inconstant heart."

Philo of Alexandria: Four Studies, Greek & Roman Philosophy 28 (New York–London: Garland, 1987, $85) 559 pp. Indexed. LCN: 86-29567. ISBN: 0-8240-6927-7.

This volume contains reprints of four German books on Philo: H. Willms, *EIKΩN: Eine begriffsgeschichtliche Untersuchung zum Platonismus.* Teil 1, *Philon von Alexandreia. Mit einer Einleitung über Platon und die Zwischenzeit* (Münster: Aschendorff, 1935); H. von Arnim, *Quellenstudien zu Philo von Alexandria* (Berlin: Weidmannsche Buchhandlung, 1888); K. Staehle, *Die Zahlenmystik bei Philon von Alexandreia* (Leipzig–Berlin: B. G. Teubner, 1931); and H. Lewy, *Sobria Ebrietas. Untersuchungen zur Geschichte der antiken Mystik* (Giessen: Töpelmann, 1929).

E. PLÜMACHER, *Identitätsverlust und Identitätsgewinn. Studien zum Verhältnis von kaiserzeitlicher Stadt und frühem Christentum,* Biblisch-Theologische Studien 11 (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 25) 125 pp. Bibliography. Indexed. ISBN: 3-7887-1237-6.

After describing early Christianity as an urban religion, this volume considers the identity crisis of the "subdecurional" groups within the Roman empire, popular philosophical ethics as a way out of the crisis, Christianity and the subdecurional crisis, the role of Christian ethics, the identity crisis of the urban elites, ways out of the crisis, Christianity and the decurional identity crisis, and Christian references to the decurional identity crisis. Plümacher, author of *Lukas als hellenistischer Schriftsteller* (1972), is director of the library at the Kirchliche Hochschule in Berlin.

R. PUMMER, *The Samaritans,* Iconography of Religions 23,5 (Leiden: Brill, 1987, paper 72 gld. or $32.75) xiv and 46 pp. and 48 plates. Bibliography. ISBN: 90-04-07891-6.

Pummer, who teaches in the department of religious studies at the University of Ottawa, first discusses the identity of the Samaritans, their history, sects of the past, writings, and sacred places. Then he describes and illustrates the Samaritan rites and feasts as they are celebrated today: prayer, circumcision, teaching the Torah, wedding, funeral, calendar, and feasts (Passover, Shavuot, Sukkot, pilgrimage).

E. QIMRON, *The Hebrew of the Dead Sea Scrolls,* Harvard Semitic Studies 29 (Atlanta: Scholars Press, 1986, $13.95) 138 pp. Indexed. LCN: 86-803. ISBN: 0-89130-989-6.

Based on a doctoral dissertation directed by E. Y. Kutscher and A. Hurvitz and presented to the Hebrew University in Jerusalem, this investigation of the Hebrew texts among the Dead Sea scrolls deals with orthography, phonology, morphology (verb, strong verb, personal pronouns, noun), syntax, vocabulary, and the nature of the Hebrew of the Dead Sea scrolls. A two-page appendix makes observations on the language of *Songs of the Sabbath Sacrifice* [see § 31-1336r]. Qimron concludes that the fact that the Hebrew of the Dead Sea scrolls is especially close to the language of the late biblical books proves that it is not an imitation of biblical Hebrew but rather a continuation of it.

B. RAWSON (ED.), *The Family in Ancient Rome. New Perspectives* (Ithaca, NY: Cornell University Press, 1986, cloth $29.95, paper $9.95) viii and 279 pp., 7 tables. Bibliography. Indexed. LCN: 85-18976. ISBN: 0-8014-1873-9 (cloth), -9356-0 (paper).

Based on a three-day seminar held in 1981 at the Australian National University in Canberra, this volume contains papers by Rawson on the Roman family, J. A. Crook on women in Roman succession, Crook on feminine inadequacy and the *Senatusconsultum Velleianum,* S. Dixon on family finances (Terentia and Tullia), W. K. Lacey on *patria potestas,* P. R. C. Weaver on the status of children in mixed marriages, Rawson on children in the Roman *familia,* K. R. Bradley on wet-nursing at Rome as a study in social relations, and J. Blayney on theories of conception in the ancient Roman world. Also included is a fifteen-page bibliographic essay by E. Binkowski and Rawson, as well as a fifteen-page general bibliography.

D. S. RUSSELL, *The Old Testament Pseudepigrapha. Patriarchs and Prophets in Early Judaism* (Philadelphia: Fortress, 1987, paper $6.95) xv and 144 pp. Bibliography. Indexed. LCN: 86-46433. ISBN: 0-8006-2055-0.

Russell, author of *From Early Judaism to Early Church* (1986) as well as *Between the Testaments* (1960) and *The Method and Message of Jewish Apocalyptic* (1964), seeks to demonstrate from the OT Pseudepigrapha the considerable developments that took place in early Judaism relating to the character and function of the patriarchs and prophets in whose name many of them were written. After outlining similar developments in other Jewish writings, he treats the Pseudepigrapha's presentations of the following figures: Adam; Enoch and Noah; Daniel; Job; Abraham, Isaac, and Jacob; the twelve patriarchs; Moses and Ezra; and prophets and portents.

E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135)*, vol. 3.2, rev. and ed. G. Vermes, F. Millar, and M. Goodman (Edinburgh: T. & T. Clark, 1987, $34.95) xix and 311 pp. Bibliographies. Indexed. ISBN: 0-567-09373-5.

This volume brings to a close an undertaking aimed at salvaging all that is still valid in Schürer's classic work on Judaism in Jesus' time (first published in German in 1874) and at offering it in a form that will permit the work to fulfill its original purpose as a critical and objective presentation of all the available evidence. It continues the treatment of Jewish literature described in *NTA* 31, p. 128 and also concludes the revision of the entire work [see *NTA* 18, p. 260; 24, p. 109]. It first presents a section on Jewish writings whose original language of composition is uncertain; this part was revised jointly by Vermes and Goodman. The text ends with a section on Philo's life, work, and philosophical thought; responsibility for this part belongs to J. Morris. The volume concludes with L. Archer's index covering the whole work. The book is distributed in the USA by Fortress Press of Philadelphia.

D. Sperber, *Nautica Talmudica*, Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan: Bar-Ilan University Press, 1986; Leiden: Brill, 85 gld.) 180 pp. Illustrated. Indexed. ISBN: 965-226-067-3 (Bar-Ilan), 90-04-08249-2 (Brill).

The first part of this book analyzes rabbinic texts dealing with specific nautical matters: parts of a ship; shipbuilding; the hold, the deck, and the cabins; the harbor; merchant ships; a sea battle; conditions and dangers of seafaring; miscellaneous nautical equipment; and the conscription (ἀγγαρεία) of ships. The second part is a 38-page glossary of Greek and Latin nautical terms in rabbinic literature, following in form, style, and organization Sperber's *Dictionary of Greek and Latin Legal Terms in Rabbinic Literature* (1983). Sperber observes that the rabbinic nautical material reflects a general, rather "landlubberly," acquaintance with the external appearance and characteristics of certain types of ships and some of their main parts, though without real knowledge of how these ships were sailed.

H. O. Thompson, *Biblical Archaeology. The World, the Mediterranean, the Bible* (New York: Paragon House, 1987, cloth $25.95, paper $14.95) xxvii and 467 pp. Illustrated. Bibliographies. Indexed. LCN: 86-25434. ISBN: 0-913729-58-2 (cloth), -76-0 (paper).

Seeking to set biblical archaeology in the context of the Mediterranean world and the world in general, this volume discusses archaeology itself (basic questions), the history of archaeology (how it all began, business picks up, the 20th century), archaeology and science (scientific locators, scientific advances), daily life in biblical times (life in general, special aspects of daily life), how archaeology illuminates the Bible (Pentateuch, Joshua–Kings, Exile–Maccabees, Roman period), and archaeology and religion (artifacts in religious perspective, theology, the theology of history). Photographs, maps, and an eight-page glossary are included.

E. E. Urbach, *The Sages. Their Concepts and Beliefs*, trans. I. Abrahams (Cambridge, MA–London: Harvard University Press, 1987, paper $18.95) xx and 1084 pp. Bibliography. Indexed. LCN: 87-8415. ISBN: 0-674-78523-1.

The paperback edition of a work described in *NTA* 20, p. 137, this presentation of the beliefs and concepts of the rabbinic sages contains chapters on belief in one God, God's presence in the world, God's nearness and distance, God's might and power, magic and miracle, the power of the divine name, the celestial retinue, creation, humankind, providence, the written and oral laws, the commandments, accepting the yoke of the kingdom of heaven, human and cosmic accounting, the people of Israel and its sages, and redemption. An index of nonrabbinic sources is included. Urbach is emeritus professor of Talmud at Hebrew University in Jerusalem.

F. W. Walbank, *Selected Papers. Studies in Greek and Roman History and Historiography* (Cambridge, UK–London–New York: Cambridge University Press, 1985, $69.50) xiii and 371 pp. Bibliography. Indexed. LCN: 85-5905. ISBN: 0-521-30752-X.

The twenty-one papers in this collection concern the problem of Greek nationality (1951); whether there were Greek federal states (1977); the chronological problem of the accession of Ptolemy Epiphanes (1936); nationality as a factor in Roman history (1972); Polybius, Philinus, and the First Punic War (1945); naval *triarii* in Polybius 1.26.6 (1950); Roman declaration of war in the 3rd and 2nd centuries B.C. (1949); some reflections on Hannibal's pass (1956); the Scipionic legend (1967); Polybius and Rome's eastern policy (1963); political morality and the friends of Scipio (1965); the embassy of Q. Marcius Philippus in 172 B.C. (1941); the Via Egnatia (1983); Polybius' presentation of Philip V (1938); history and tragedy (1960); speeches in Greek historians (1965); polemic in Polybius (1962); Polybius between Greece and Rome (1974); synchronism in Polybius, Books 4 and 5 (1974); the role of συμπλοκή in Polybius (1975); and Polybius' last ten books (1977). A bibliography of Walbank's publications (278 items) is included.

R. Wenning, *Die Nabatäer—Denkmäler und Geschichte. Eine Bestandesaufnahme des archäologischen Befundes,* Novum Testamentum et Orbis Antiquus 3 (Fribourg: Éditions Universitaires, 1987, 84 SFr; Göttingen: Vandenhoeck & Ruprecht) 360 pp., 50 figs., 18 maps. Bibliography. Indexed. ISBN: 3-7278-0365-7 (ÉU), 3-525-53902-9 (V&R).

Brief remarks on Nabatean history and research on Nabatean materials are followed by a catalogue of Nabatean artifacts arranged according to geographical principles: places outside the Nabatean milieu, Damascus, El-Leğğā, Ḥarra, Gebel ed-Drūz, southern Auranitis, the east Jordanian wilderness, the Decapolis, etc. Particular attention is given to the discoveries made at Petra (pp. 197-304). Maps of the various areas are inserted in a pocket on the inside backcover.

T. Zahavy, *The Mishnaic Law of Blessings and Prayers. Tractate Berakhot,* Brown Judaic Studies 88 (Atlanta: Scholars Press, 1987, $29.95) xi and 159 pp., fig., 3 tables. Bibliography. Indexed. LCN: 87-4868. ISBN: 1-55540-120-1.

After an introduction to tractate *Berakot* in the Mishnah and the Tosefta, this volume explores early rabbinic understandings of prayer and blessings, daily liturgy, and table fellowship as seen in each chapter: the recitation of the Shema, further laws for the recitation of the Shema, additional rules for the Shema and related materials, rules for the prayer of eighteen blessings, additional rules for the prayer, etc. The appendix discusses the relation between the Mishnah and the Tosefta. Zahavy, who teaches at the University of Minnesota, is the author of *The Traditions of Eleazar ben Azariah* (1977).

ADDITIONAL BOOKS RECEIVED

D. Adams and D. Apostolos-Cappadona (eds.), *Art as Religious Studies* (New York: Crossroad, 1987, paper $17.95) viii and 247 pp., 27 illustrations. Bibliography. Indexed. LCN: 87-5411. ISBN: 0-8245-0809-2.

P. and L. Badham (eds.), *Death and Immortality in the Religions of the World,* God: The Contemporary Discussion (New York: Paragon House, 1987, cloth $22.95, paper $12.95) vi and 238 pp. Indexed. LCN: 86-30253. ISBN: 0-913757-54-3 (cloth), -67-5 (paper).

P. Berryman, *Liberation Theology. Essential Facts About the Revolutionary Movement in Latin America and Beyond* (Oak Park, IL: Meyer-Stone, 1987, paper $6.95) iv and 231 pp. Indexed. LCN: 86-42638. ISBN: 0-940989-03-4.

L. Boff, *The Maternal Face of God. The Feminine and Its Religious Expressions,* trans. R. R. Barr and J. W. Diercksmeier (San Francisco: Harper & Row, 1987, $16.95) x and 278 pp. LCN: 85-51460. ISBN: 0-06-254159-5.

D. Damrosch, *The Narrative Covenant. Transformations of Genre in the Growth of Biblical Literature* (San Francisco: Harper & Row, 1987, $21.95) xi and 352 pp. Bibliography. Indexed. LCN: 86-43001. ISBN: 0-06-061693-8.

M. Downey, *Clothed in Christ. The Sacraments and Christian Living* (New York: Crossroad, 1987, $14.95) xii and 185 pp. Bibliography. Indexed. LCN: 87-13428. ISBN: 0-8245-0812-2.

M. A. Farley, *Personal Commitments. Beginning, Keeping, Changing* (San Francisco: Harper & Row, 1986, $13.95) xi and 148 pp. Indexed. LCN: 85-51105. ISBN: 0-86683-476-1.

M. A. Fatula, *Catherine of Siena's Way,* The Way of the Christian Mystics 4 (Wilmington, DE: Glazier, 1987, paper $8.95) 219 pp. Bibliography. Indexed. LCN: 86-45350. ISBN: 0-89453-589-7.

H. Fries and O. H. Pesch, *Streiten für die eine Kirche,* Evangelium Konkret (Munich: Kösel, 1987, paper DM 26.80) 190 pp. ISBN: 3-466-25129-X.

B. Gupta (ed.), *Sexual Archetypes, East and West,* God: The Contemporary Discussion (New York: Paragon House, 1987) xiv and 233 pp. Bibliography. Indexed. LCN: 86-25441. ISBN: 0-913757-59-4 (cloth), -68-3 (paper).

R. Imboden, *From the Cross to the Kingdom. Sartrean Dialectics and Liberation Theology* (San Francisco: Harper & Row, 1987, $17.95) xvii and 134 pp. Indexed. LCN: 86-43008. ISBN: 0-06-064093-6.

H. Kirchner (ed.), *Freikirchen und konfessionelle Minderheitskirchen. Ein Handbuch* (Berlin: Evangelische Verlagsanstalt, 1987) 180 pp. Bibliographies. Indexed. ISBN: 3-374-00018-5.

R. Liwak, *Der Prophet und die Geschichte. Eine literar-historische Untersuchung zum Jeremiabuch,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 121 (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1987, paper DM 89) ix and 402 pp. Bibliography. Indexed. ISBN: 3-17-009442-4.

G. G. May, *Will and Spirit. A Contemplative Psychology* (San Francisco: Harper & Row, 1987, paper $15.95) viii and 360 pp. Indexed. LCN: 82-47751. ISBN: 0-06-065534-8 (cloth), -250582-3 (paper).

R. P. McBrien, *Ministry. A Theological, Pastoral Handbook* (San Francisco: Harper & Row, 1987, $12.95) viii and 119 pp. Bibliographies. LCN: 86-43011. ISBN: 0-06-065328-0.

R. J. Neuhaus, *The Catholic Moment. The Paradox of the Church in the Postmodern World* (San Francisco: Harper & Row, 1987, $19.95) xi and 292 pp. Indexed. LCN: 87-45191. ISBN: 0-06-066096-1.

J.-M. Nicole, *Le livre de Job,* Commentaire Évangélique de la Bible (vol. 2; Vaux-sur-Seine, France: Edifac, 1987, paper 99 F) 275 pp. ISBN: 2-904407-06-5.

S. Niditch, *Underdogs and Tricksters. A Prelude to Biblical Folklore,* New Voices in Biblical Studies (San Francisco: Harper & Row, 1987, $18.95) xv and 186 pp. Bibliography. Indexed. LCN: 86-46209. ISBN: 0-06-254605-8.

P. O'Connor, *In Search of Thérèse,* The Way of the Christian Mystics (Wilmington, DE: Glazier, 1987, paper $9.95) 200 pp. Bibliography. Indexed. LCN: 86-45343. ISBN: 0-89453-596-X.

T. C. Oden, *The Living God. Systematic Theology: Volume One* (San Francisco: Harper & Row, 1987, $29.95) xv and 430 pp. Indexed. LCN: 85-45720. ISBN: 0-06-066354-5.

J. Pope, *The Hellions* (Buffalo, NY: Prometheus Books, 1987, $17.95) iii and 249 pp. LCN: 87-61721. ISBN: 0-87975-380-3.

J. RAITT (ED.), *Christian Spirituality. High Middle Ages and Reformation,* World Spirituality 17 (New York: Crossroad, 1987, $49.50) xxiii and 479 pp., 32 plates. Bibliographies. Indexed. LCN: 86-29212. ISBN: 0-8245-0765-7.

D. RAVITCH AND C. E. FINN, *What Do Our 17-Year-Olds Know? A Report on the First National Assessment of History and Literature* (San Francisco: Harper & Row, 1987, $15.95) ix and 293 pp. Indexed. LCN: 87-45432. ISBN: 0-06-015849-2.

E. SCHILLEBEECKX, *The Schillebeeckx Reader,* ed. R. J. Schreiter (New York: Crossroad, 1987, paper $16.95) xviii and 334 pp. Bibliography. Indexed. LCN: 84-17568. ISBN: 0-8245-0663-4 (cloth), -0828-9 (paper).

K. WOJTYŁA, *The Collected Plays and Writings on Theater,* trans. B. Taborski (Berkeley, CA–Los Angeles–London: University of California Press, 1987, $35) x and 395 pp. LCN: 87-13955. ISBN: 0-520-05289-7.

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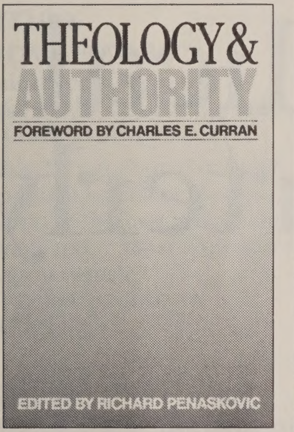

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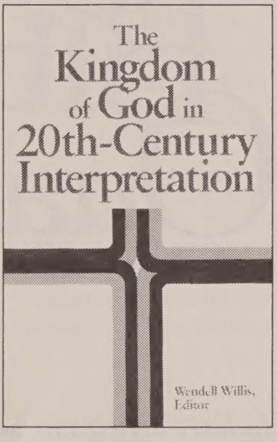

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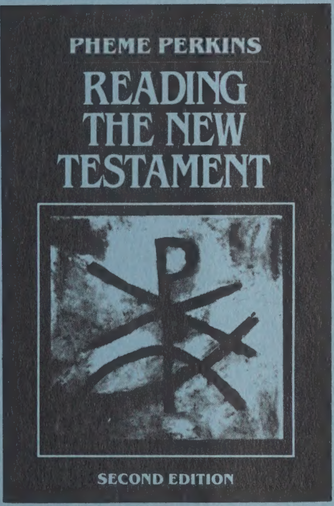

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

481. S. J. D. Cohen, "Elias J. Bickerman: An Appreciation," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 1-3.

Bickerman's erudition extended to practically all aspects of Greco-Roman antiquity. The goal of his research was the establishment of contexts, and it resulted in a new understanding of the Maccabees and other topics. He sought to prove that ancient Judaism was part of the ancient world and must be interpreted in light of the host culture.—D.J.H.

482. W. Harnisch, "Freude an der Liebe. Skizze zu einem Portrait des Theologen Ernst Fuchs," *BerlinTheolZeit* 4 (2, '87) 252-268.

The late Professor Fuchs (1903-83) approached the NT against the horizon of present-day experience and reflected on that experience in light of the NT. The two themes that dominated his theological project were the problem of hermeneutics and the quest of the historical Jesus. A biographical sketch of Fuchs concludes the article.—D.J.H.

483. E. G. Hinson, "Dale Moody: Bible Teacher Extraordinaire," *PerspRelStud* 14 (4, '87) 3-17.

Moody has sought to be and has been an extraordinary teacher and preacher of the Bible. His career is discussed under the following headings: a coming and a calling, confirming of a calling, chasing a calling, clouding a calling, and a calling fulfilled. [A bibliography of Moody's books appears on pp. 139-140 of the same fascicle.]—D.J.H.

484. W. Neuer, "Bibelausleger zwischen theologischen Fronten," *RefFor* 2 (2, '88) 11-14.

This sketch of the life and work of A. Schlatter (1852-1938) gives particular attention to his integration of faith and scholarship, his study of faith in the NT and other exegetical and theological publications, his criticisms of dialectic theology, and his concern about the rise of Nazism.—D.J.H.

485. R. Riesner, "Johann Albrecht Bengel und die Evangelien-Forschung. Anmerkungen zum 'Gnomon Novi Testamenti,'" *TheolBeitr* 18 (6, '87) 285-304.

After describing the genesis of Bengel's *Gnomon Novi Testamenti* (1742), the article discusses his pioneering work in NT textual criticism, approach to historical problems, philological and exegetical achievement, treatment of theological issues, and contributions to Pietism and to exegesis.—D.J.H.

486. E. Trocmé, "La naissance du Nouveau Testament," *EtudThéolRel* 62 (3, '87) 329-334.

Neither doctrinal nor apostolic criteria determined the constitution of the NT canon. The decisive factors were the long term acceptance of a book by one or more of the large churches, or the supposed antiquity of a writing. It was Marcion who sought to impose an orthodoxy and the great church which defended doctrinal diversity by the range of its canon.—C.R.M.

487. G. S. WAKEFIELD, "Ministerial Training: James Hope Moulton (1863-1917)," *EpworthRev* 15 (1, '88) 45-51.

Moulton became the greatest philologist that Methodism has had. Harnack declared him to be the foremost expert of his time in NT Greek. This biographical sketch also discusses Moulton's interests in comparative religion and ecumenism.—D.J.H.

488. R. YOUNGBLOOD ET AL., "The Canon: How God Gave His Word to the Church," *ChristToday* 32 (2, '88) 23-38.

R. YOUNGBLOOD, "The Process: How We Got Our Bible," 24-28.—The article describes the process by which the OT and NT canons of Scripture were formed and declares the canon of sixty-six books to have been definitively closed. R. B. GAFFIN, "The New Testament: How Do We Know for Sure?" 28-32.—The NT canon is a self-establishing, self-validating entity that God has given to the church in his providence. K. SNODGRASS, "Providence Is Not Enough," 33-34.—Criteria for canonicity include usage, inherent value and authority, and chronological proximity to Jesus and the early church. The canon is a collection of authoritative books rather than an authoritative collection of books. D. G. DUNBAR, "Why the Canon Still Rumbles?" 35-37.—The canon remains on the frontlines of biblical and theological study for many reasons: new discoveries, the status of the Apocrypha, the rise of orthodoxy and heresy, canonical pseudepigraphy, the canon within the canon, and canon criticism. K. S. KANTZER, "Confidence in the Face of Confusion," 38.—The lordship of Jesus Christ is the basis for our confidence in the authority of the OT and NT.—D.J.H.

Interpretation

489. E. ACHTEMEIER, "The Impossible Possibility. Evaluating the Feminist Approach to Bible and Theology," *Interpretation* 42 (1, '88) 45-57.

The question is not if women should enjoy equal status, personhood, and discipleship in the church but how that God-given freedom is to be gained (or regained). Some feminist interpreters of Scripture run into difficulty by making their own experience the authoritative judge of what is or is not the word of God, refusing to trust a Lord, and altering the language used about God.—D.J.H.

490r. R. ALTER AND F. KERMODE (EDS.), *The Literary Guide to the Bible* [*NTA* 32, p. 90].

G. STEINER, "The Good Books," *The New Yorker* 11 January ('88) 94-98.—Today's literary-critical reader of the Bible is bringing home to their source the methods and energies of the imagination that originally flowed from it. For motives of an entirely secular order, the editors and producers of this literary guide to Scripture paradoxically come far nearer to fundamentalist postulates of biblical unity and internal coherence than did previous generations of possibly believing textual scholars. Even though the literary approach can yield illuminating and inspiring readings, this literary guide does not really help us come to sensible grips with the singularity and the overwhelming provocations of the Bible.—D.J.H.

491. R. D. BERGEN, "Text as a Guide to Authorial Intention: An Introduction to Discourse Criticism," *JournEvangTheolSoc* 30 (3, '87) 327-336.

After explaining the basic assumptions of discourse criticism, the article deals with discourse-grammatical features used to mark points of author-intended significance within a text, outlines a discourse-critical strategy for discerning authorial intention, and discusses the purposes of discourse criticism and its potential implications for biblical studies.—D.J.H.

492. M. Bertram, "Semiotics: The Structural Approach," *BibToday* 26 (1, '88) 26-30.

The semiotic approach to Scripture analyzes changes within the text on the surface, narrative, and discursive levels. The semiotic square illustrates the relationships and counter-relationships existing in a passage. The semiotic method is particularly well suited for preaching.—D.J.H.

493. R. E. Brown, "Scripture and Dogma Today," *America* [New York] 157 (12, '87) 286-289.

Two contributions of biblical criticism to the contemporary understanding of doctrine infallibly taught are a growing understanding of the limitation of human perception of divine truth and an increased awareness of the extent to which doctrine has gone beyond the Scriptures.—D.J.H.

494. L. W. Caldwell, "Third Horizon Ethnohermeneutics: Re-Evaluating New Testament Hermeneutical Models for Intercultural Bible Interpreters Today," *AsiaJourn Theol* 1 (2, '87) 314-333.

Philosophy, structuralism, canon criticism, anthropology, cultural criticism, and indigenous theologies are incorporating hermeneutical models that move beyond historical-critical methodology. Many indigenous theologies are returning knowingly or unknowingly to hermeneutical models closer to those used by the NT writers in interpreting the OT.—D.J.H.

495. G. Chadwick, "Praying the Scriptures," *Search* 10 (2, '87) 83-88.

The article describes two methods for praying the Scriptures: *lectio divina* and imaginative contemplation.—D.J.H.

496. J. Chmiel, "Posoborowa odnowa biblijna w Polsce" [The Post-Conciliar Renewal of Biblical Studies in Poland], *StudTheolVars* 25 (2, '87) 253-263.

The article discusses developments in Polish biblical studies since Vatican II, with particular attention to the role of exegesis in church and society.—D.J.H.

497r. B. de Margerie, *Introduction à l'histoire de l'exégèse* [*NTA* 27, p. 321].

J. P. Martín, "Sobre la historia de la hermenéutica en el cristianismo. Discusión con Bertrand de Margerie," *RevistBíb* 49 (4, '87) 215-232.—Four criticisms of de Margerie's undertaking are stated and explained: (1) A history of exegesis should not include dogmatic theological perspectives. (2) The historian should not identify too closely with the matter under investigation. (3) The Neo-Platonic perspective presented as the model of the history of interpretation leads to an aporia. (4) A history of exegesis cannot use the language of modern hermeneutical philosophy as a merely external and localized aid. The article concludes by proposing a methodology for the history of exegesis.—D.J.H.

498. F. Donahue, "Modern or Early Church Interpretation?" *BibToday* 26 (1, '88) 35-38.

Modern biblical interpretation gives us the sense of the text as fully and accurately as possible by attending to background, literary genre, context, vocabulary, etc. Patristic interpretation sees the mystery of Christ as extending into the church and the lives of Christians. The modern and patristic approaches are complementary.—D.J.H.

499r. E. DREWERMANN, *Tiefenpsychologie und Exegese* [*NTA* 30, pp. 342-343; § 31-962r].

L. WACHINGER, "Exegese, Glaube, Tiefenpsychologie. Zu Eugen Drewermanns 'Tiefenpsychologie und Exegese,'" *StimmZeit* 205 (10, '87) 701-712.—Not strictly an exegetical-theological work nor a psychological study, these volumes really concern the "language of the soul." After describing the foundations of the project (anthropological, psychological, theological), the article discusses how the project is carried out, considers whether it is a theological undertaking, and raises seven questions and problems.—D.J.H.

500. J. T. FORESTELL, "Without Error. Fundamentalism and the Interpretation of the Bible," *Canadian Catholic Review* [Saskatoon, Saskatchewan] 5 (11, '87) 405-412.

This portrait of Protestant fundamentalism briefly places the phenomenon in its historical setting and sketches its basic articles of faith. Then it focuses on some emphases of fundamentalist biblical interpretation (maintaining an error-free Bible, miracles and the supernatural) and discusses two major weaknesses of fundamentalist theology with respect to the nature of Christian faith and biblical inspiration.—C.R.M.

501. K. FROEHLICH, "Bibelkommentare—Zur Krise einer Gattung," *ZeitTheolKirch* 84 (4, '87) 465-492.

Giving particular attention to the history of biblical commentaries, this reflection on the crisis of the commentary genre today considers the various kinds of commentary literature, the place of the biblical commentary in the life of the Christian community, the commentary format, and methods for interpreting the text. Too much is expected of the commentary genre today; we need to lower our expectations and beware the equation made between commentary and exposition.—D.J.H.

502. R. W. GRAHAM, "The Inspiration of Scripture," *LexTheolQuart* 22 (4, '87) 97-105.

The article considers dictionary articles on biblical inspiration by an evangelical Protestant (J. I. Packer), a liberal Episcopalian (G. W. H. Lampe), and a Roman Catholic (R. F. Smith).—D.J.H.

503. E. KRENTZ, "Historical Criticism and Confessional Commitment," *CurrTheolMiss* 15 (1, '88) 128-136.

Historical criticism is a legitimate and useful response to a central impetus in the Lutheran confessions, is congruent with the confessions, and carries forward their "Archimedean" theological point of departure. Historical criticism is confessionally responsible today. —D.J.H.

504r. R. LAURENTIN, *Comment réconcilier l'exégèse et la foi* [*NTA* 29, p. 315].

V. FUSCO, "Esegesi e fede: quale riconciliazione?" *RassTeol* 27 (4, '86) 375-381.—Laurentin's diagnosis of the state of Catholic exegesis today is excessively alarmist, and the cure that he suggests (especially semiotics) is not convincing. He seems to confuse methodological doubt (according to which the *onus probandi* is on those who would attribute a saying to Jesus) with the kind of general skepticism inspired by Marx, Nietzsche, and Freud.—D.J.H.

505. P. W. Macky, "The Multiple Purposes of Biblical Speech Acts," *PrincetonSemBull* 8 (2, '87) 50-61.

This presentation of seven major speech-act purposes that can plausibly be discerned as lying behind the words of the biblical writers first briefly describes and exemplifies the four most commonly recognized speech types: presentative, expressive, evaluative, and performative. Then it focuses on the three lesser known, profounder speech types: exploratory, dynamic (pedagogical, affective, transforming), and relational. It is likely that the ultimate purpose of the biblical writers was relational—to enable hearers to begin, or mature in, their relationship with God.—C.R.M.

506. B. R. McCarthy, "Reforming the Church's Self-Understanding: The Role of Historical-Critical Studies," *JournEcumStud* 24 (2, '87) 232-253.

Historical-critical research has thoroughly undermined the supposedly sacred NT foundations of the church's inflated self-understanding. Manifestations of this inflated self-understanding include the claim that the NT provides a sacred norm of divine truth, the assertion that all access to God requires explicit faith in Jesus, the valuing of messages about Jesus over Jesus and his message, and hostility toward the Jewish people. Awareness of the results of historical-critical research could lead to a spiritual reformation. The two appendixes discuss (1) whether Jesus was the Messiah and (2) the book of Revelation as an extreme example of inflated self-understanding.—D.J.H.

507. R. W. L. Moberly, "The Church's Use of the Bible. The Work of Brevard Childs," *ExpTimes* 99 (4, '88) 104-109.

The work of B. Childs seeks to maintain the Bible's theological integrity for the church in the light of historical criticism by insisting that theological concerns are central to the processes that have formed the biblical text, that theology should be based upon the received biblical text, and that theology should take seriously a writing's scriptural context. Childs is probably on weakest ground in his assertion of the importance of hermeneutical concerns to the biblical tradents. It is also unclear what limits to interpretation are provided by a canonical perspective.—C.R.M.

508. S. D. Moore, "Narrative Commentaries on the Bible. Context, Roots, and Prospects," *Forum* 3 (3, '87) 29-62.

The context, roots, and prospects of the Narrative Commentary series to be published by Polebridge Press are discussed. Narrative commentary designates any interdisciplinary commentary on biblical narrative that draws on literary theory or criticism. Its three major concerns are story, reader, and (self-interrogative) reading. Such a series of commentaries will be pluralistic and eclectic methodologically, and will foster teamwork and the pooling of expertise.—D.J.H.

509. K. Nandrásky, "Unterwegs zur perspektivisch-biologischen Interpretation der Bibel," *CommViat* 30 (2, '87) 129-141.

As an approach to the hermeneutical problem and an alternative to the historical-critical method, the article proposes a method of biblical interpretation that is both bio-logical and perspectival [see § 25-783].—D.J.H.

510. J. NEUSNER, "What Do We Study When We Study the Bible?" *ProcIrBibAssoc* 10 ('86) 1-12.

Biblical scholars should focus not so much on the language of Scripture, the historical events that may or may not lie behind stories and sayings of Scripture, or the theological positions sustained by verses of Scripture. Rather they should center their studies on the religious world-view and way of life preserved for us by the words of Scripture. Their work is to describe, analyze, and interpret the Judaisms and Christianities portrayed by the biblical writers.—D.J.H.

511. M. A. NOLL, "Review Essay: The Bible in America," *JournBibLit* 106 (3, '87) 493-509.

The nineteen volumes published by the end of 1986 in the Centennial Publication series of the Society of Biblical Literature constitute a major scholarly breakthrough. The work of the 112 authors and editors is exquisite in detail, often pathbreaking in scope, and sometimes profound in implication. The series is an achievement of nearly immeasurable significance. The books also highlight two clusters of problems, one involving difficulties of narration and the other involving difficulties of conceptualization.—D.J.H.

512. N. ONWU, "The Hermeneutical Model: The Dilemma of the African Theologian," *AfricTheolJourn* 14 (3, '85) 145-160.

The hermeneutical problems facing Africans include the vocabulary of NT discourse, the personality and race of Christ, the differences in world views, and the man Jesus. The cross-resurrection event can provide a model for the African Christian's hermeneutical enterprise. —D.J.H.

513. J. J. PILCH, "Interpreting Scripture: The Social Science Method," *BibToday* 26 (1, '88) 13-19.

The social science approach to Scripture borrows and adapts theories and models from disciplines such as cultural anthropology to do a cross-cultural rereading of historical, exegetical, and linguistic information drawn from biblical texts. An examination of biblical leprosy utilizing a cross-cultural model for interpreting symptoms shows how medical anthropology can help modern believers understand their religious ancestors.—C.R.M.

514. J. RATZINGER, "Foundations and Approaches of Biblical Exegesis," *Origins* [Washington, DC] 17 (35, '88) 593, 595-602.

We need a self-criticism of the historical-critical method of biblical exegesis (as exemplified by M. Dibelius and R. Bultmann) that expands to an analysis of historical reason itself, in continuity with and in development of Kant's critique of reason. Scientific exegesis must recognize the philosophic element present in many of its ground-rules and then reconsider the results that are based on those rules.—D.J.H.

515. W. L. REED, "A Poetics of the Bible: Problems and Possibilities," *Journal of Literature & Theology* [Oxford] 1 (2, '87) 154-166.

The concepts of system and norm inherent in a poetics are too open-ended and inclusive to account for the centripetal and exclusionary ethos of the biblical canon. After considering N. Frye's *The Great Code* (1982) and M. Sternberg's *The Poetics of Biblical Narrative*

(1985), the article proposes a dialogical rather than narratological approach to biblical poetics and illustrates it with reference to the biblical modes of law, prophecy, wisdom, and Gospel.—D.J.H.

516. J. W. Rogerson, "Exegesis and World Order," *EpworthRev* 14 (3, '87) 54-62.

After responding to objections against relating biblical exegesis to world order, the article discusses the contributions of "materialist" interpretation in showing the importance of attending to the social and economic backgrounds of biblical texts. The teaching of the NT has political and economic implications even if it does not provide blueprints for the ancient or the modern world.—D.J.H.

517. K. D. Sakenfeld, "Feminist Perspectives on Bible and Theology. An Introduction to Selected Issues and Literature," *Interpretation* 42 (1, '88) 5-18.

The variety of feminist perspectives on the Bible and theology is illustrated with reference to the place of women's experience in coming to grips with Scripture, ways of using the Bible as a resource in constructing feminist theologies, special problems of method in feminist biblical scholarship, and language about God.—D.J.H.

518. D. M. Scholer, "Feminist Hermeneutics and Evangelical Biblical Interpretation," *JournEvangTheolSoc* 30 (4, '87) 407-420.

After dividing feminist hermeneutics into seven typologies, the article focuses on its strengths, challenges, and weaknesses in confrontation with and relation to traditional evangelical biblical interpretation with reference to some specific NT texts. Feminist hermeneutics is the most stunning challenge to the evangelical myth of objective interpretation. An evangelical feminist biblical hermeneutic commits one to the affirmation of the equal partnership of women and men in the ministry of the church, understands patriarchal and sexist texts and assumptions as limited, and interprets such texts from the vantage point of the dual commitments to the equal dignity and equality of men and women and to scriptural authority. —C.R.M.

519r. E. Schüssler Fiorenza, *In Memory of Her* [*NTA* 28, pp. 97-98; § 30-502r].

J. Stahl, "A propos d''en Mémoire d'Elle': perspective et interprétations," *RevSciRel* 61 (4, '87) 225-235.—This book is not only rich for its approach to Christian origins but also capable of inducing a change in mentality. The appearance of its French translation provides the occasion for reflections on methodology, patriarchalism and the feminist reading of the Gospels, Christian women in the Greco-Roman world, and the question of the ministry of women. The article concludes by endorsing the feminist perspective but expressing reservations about certain interpretations.—D.J.H.

520. G. W. Stroup, "Between Echo and Narcissus. The Role of the Bible in Feminist Theology," *Interpretation* 42 (1, '88) 19-32.

After applying the myth of Echo and Narcissus to feminist theology today, the article discusses various approaches to biblical authority in feminist theology: rejectionist, loyalist, revisionist, sublimationist, and liberationist. Then it explores four themes that have dominated the discussion and development of feminist hermeneutics: the androcentrism of the Bible, the necessity of a hermeneutics of suspicion, the norm of female experience, and the relation between experience and biblical authority. If women's experience and the promotion of the full humanity of women become normative for feminist theology, the irony may be that a theological movement determined to give Echo her own voice may fall victim to the fate of Narcissus.—D.J.H.

521. C. STUHLMUELLER, "Studying the Bible Canonically," *BibToday* 26 (1, '88) 5-12.

This introduction to the "canonical" method of biblical study discusses its principles and procedures as well as its consequences for us today. Studying the Bible as it is for Christians or for Jews accentuates important theological features not only from the overall sequence of books but within individual books as well. The canonical arrangement warns us not to reduce the Bible to history or science.—D.J.H.

522. E. TOV, "Computers and the Bible," *BibRev* 4 (1, '88) 38-42.

The new computer tools will be of special importance for studying the Bible's text and language, and will assist in authorship studies.—D.J.H.

Textual Criticism

523. B. D. EHRMAN, "The Use of Group Profiles for the Classification of New Testament Documentary Evidence," *JournBibLit* 106 (3, '87) 465-486.

A complete and accurate analysis and classification of NT manuscripts requires a set of group profiles that considers not only readings found extensively within a known textual group but also those found only within any given group. Applications of this methodology to the Gospel quotations and allusions in the works of Didymus the Blind indicates that Didymus is a leading representative of the late, not the early, Alexandrian text.—D.J.H.

524. J. K. ELLIOTT, "Keeping up with Recent Studies. XV. New Testament Textual Criticism," *ExpTimes* 99 (2, '87) 40-45.

The most important aspect of textual study is the variation within the Greek text. The questions most relevant for the discipline are: (1) How can we assemble as many variants within the Greek manuscript tradition as possible? (2) How can we assess these variants with a view to pronouncing on their originality? We cannot speak of "important" or "best" manuscripts, only important readings; it is perfectly feasible to try to reconstruct the original text by applying only internal criteria. Each variation unit in the NT must be examined separately, reading by reading.—C.R.M.

525. K. LUKE, "The Armenian Version of the Bible," *Biblebhashyam* 13 (2, '87) 128-141.

This installment [see § 32-46] discusses the nature and history of the Armenian language, and considers the genesis of the Armenian Bible with particular attention to the question of the parent text (Greek or Syriac?).—D.J.H.

526. B. M. METZGER, "History of Editing the Greek New Testament," *PrincetonSemBull* 8 (3, '87) 33-45.

The reprint of an article published in *Proceedings of the American Philosophical Society* [§ 32-47].—D.J.H.

527. M. C. Parsons, "ΣΑΡΚΙΝΟΣ, ΣΑΡΚΙΚΟΣ in codices F and G: A Text-Critical Note," *NTStud* 34 (1, '88) 151-155.

Embedded in the textual tradition of codices F and G is the tendency to distinguish between the meanings of σάρκινος ("worldliness, carnality") and σαρκικός ("materiality").—D.J.H.

Textual Criticism, §§ 32-590, 601, 604, 625, 647, 708, 771, 789.

Biblical Philology

528. W. S. LaSor, "Learning Biblical Languages," *BibArchRev* 13 (6, '87) 50-55.

After explaining the inductive approach to biblical Hebrew and Greek, the article describes and evaluates thirteen recently published or reprinted books (including one supplemental reader). It also lists additional titles, with brief annotations.—D.J.H.

529. J. Ellington, "It is written . . . but where?" *BibTrans* 38 (4, '87) 424-429.

Where NT writers quoted from the Septuagint (e.g. Jn 12:38; Rom 11:26-27; Acts 7:42-43) or where the quotation seems to have no parallel at all in the OT (e.g. Mt 2:23; Lk 24:45-46; Eph 5:14), translators should be aware of the existing problems, make use of all available helps, and translate the NT text as it stands.—C.R.M.

Biblical Translation

530. C. Houtman, "Evangeliën en Handelingen in nieuwe gedaante. De vertaling van de Katholieke Bijbelstichting tussen de andere versies" [Gospels and Acts in New Form. The Translation of the Catholic Bible Foundation Among the Other Versions], *TijdTheol* 27 (4, '87) 335-355.

The article first situates the new Catholic translation of the Gospels and Acts in the context of Dutch Bible translations from the Reformation to the present, and then assesses the new version. In general the 1987 version maintains the traditional translation of fundamental biblical terms and avoids popular language and modern terminology. Although the new translation is lively and true to life, it contains weak points and shows shortcomings regarding homogeneity and consistency. The introductions and notes are generally good.—D.J.H.

531. B. M. Newman, "Some features of good translation for children," *BibTrans* 38 (4, '87) 411-418.

In preparing Bible translations for children it is necessary to attend to accuracy, clarity, acceptability, selectivity, sensitivity, economy, and imagery.—D.J.H.

532. E. A. Russell, "The New Jerusalem Bible and Modern Translations," *IrBibStud* 9 (4, '87) 175-185.

The New Jerusalem Bible is compared with other translations with regard to sexist language, terms that are difficult to translate in a modern setting, key theological concepts, etc. The appended notes are judged to be outstanding and the maps a great advance on earlier editions.—D.J.H.

Bulletins

533. E. Cothenet and L. Walter, "Bulletin d'Ecriture Sainte," *EspVie* 97 (40, '87) 529-535.

Four recently published books are described and evaluated: J. Schlosser, *Le Dieu de Jésus* (1987); J. Zumstein, *Matthieu le Théologien* (1986); J. Duplacy, *Études de critique textuelle du Nouveau Testament* (1987); and P. Grelot, *L'origine des Evangiles. Controverse avec J. Carmignac* (1986). Cothenet did the first three and Walter the last.—C.R.M.

534. D. J. Harrington, "Books on the Bible," *America* [New York] 157 (17, '87) 431-437.

Descriptions and evaluations of thirty-one books, all in English, on various aspects of biblical study.—D.J.H.

535. S. P. Kealy, "A Bible Bookshelf," *AfricEcclRev* 29 (4, '87) 227-235.

Particularly useful works published since 1973 are described and evaluated under the following headings: texts, dictionaries, biblical magazines, general books, books on the OT, and books on the NT.—D.J.H.

536. J. Massonnet, "Chronique de Nouveau Testament," *LumVie* 36 (183, '87) 99-112.

The twenty-five recently published books, all in French, described and evaluated in this article concern the Gospels and history (three), Mk (three), studies on the Synoptics and Acts (four), Jesus (six), Jn (two), catholic epistles (two), and the NT and its world (five).—D.J.H.

537. A. Moda, "Riedizioni ed edizioni di inediti di R. Bultmann nel centenario della sua nascita," *StudPat* 34 (2, '87) 351-359.

Descriptions and evaluations of three books by Bultmann that appeared in 1984 either as reprints or for the first time: *Der Stil der paulinischen Predigt und die kynisch-stoische Diatribe, Das verkündigte Wort*, and *Theologische Enzyklopädie*. Attention is also given to M. Lattke's *Register zu Rudolf Bultmanns Glauben und Verstehen Band I-IV* (1984).—D.J.H.

538. D. Senior, "The New Testament in Review," *BibToday* 26 (1, '88) 58-64.

Descriptions and evaluations of twenty-nine recently published books, all in English, on various aspects of NT study.—D.J.H.

GOSPELS–ACTS

Gospels (General)

539. J. R. Butts, "Passion Apologetic, the Chreia, and the Narrative," *Forum* 3 (3, '87) 96-127.

A 1987 session of the Jesus Seminar deliberated on five blocks of Gospel material: fishers of men, passion-resurrection prophecies, the Passover preparation, the risen Jesus and Galilee, and the command to teach and baptize (Mt 28:16-20). The participants concluded that no material in any of these items should be included in the seminar's primary data base of material associated with the historical Jesus.—D.J.H.

540. F. B. Craddock, "The Gospels as Literature," *Encounter* 49 (1, '88) 19-35.

Narrative or reader-response criticism assumes that the Gospels are literature, that a Gospel is to be read as a literary unit, that careful attention to the literary mechanism and strategies of a text will yield understanding of what the writer was doing to, for, and with the reader, and that the reader is not a passive destination for the text but an active participant in the generation of the text's meaning and achievement. The article offers examples of the application of this approach to the Gospels and assesses its contributions to our understanding of the Gospels.—C.R.M.

541. F. Dionisio, "Da Giovanni il 'Battezzatore' a Cristo il 'Messia' come da sorgente a foce," *BibOr* 29 (3, '87) 113-127.

Similarities and differences between John the Baptist and Jesus are discussed with particular attention to their infancies, life-styles, messages, baptisms, and deaths.—D.J.H.

542r. W. R. Farmer, *Jesus and the Gospel* [*NTA* 27, p. 330; § 32-65r].

B. F. Meyer, "Historical Understanding and *Jesus and the Gospel:* A Review Article," *SecondCent* 5 (3, '85-86) 165-171.—Contrary to the anti-historical line taken by numerous proponents of current literary theory, Farmer affirms the ongoing religious and theological relevance and indispensability of history. Contrary to positing historical trajectories that correlate earliest Christianity with gnosticism, Farmer has correlated the Gospel tradition with the history of martyrdom in the Christian mainstream. Contrary to the widespread view that 2nd- and 3rd-century Christianity is without hermeneutical significance, Farmer has taken the period of historical intelligibility to extend as far as Constantine.—C.R.M.

543. R. T. Fortna, "Sayings of the Suffering and Risen Christ. The Quadruple Tradition," *Forum* 3 (3, '87) 63-69.

(1) Since eyewitnesses were present at Jesus' arrest, the Gospel accounts of it (Mk 14:43-50 parr.) could reflect Jesus' occasional speech. But only Mark's text (except v. 49c) survives analysis. (2) Even when considered apart from their Easter context, the authenticity of the risen Jesus' sayings to his disciples (about peace, sending, Holy Spirit, and forgiving/retaining sins) is very doubtful.—D.J.H.

544r. P. Grelot, *Evangiles et histoire* [*NTA* 30, p. 352]; *Les paroles de Jésus Christ* [*NTA* 30, pp. 352-353].

N. Casalini, "Una iniziazione alla pratica dell'esegesi evangelica," *RivistBib* 35 (2, '87) 195-206.—This methodological summary of Grelot's work on the Gospels shows that exegesis properly carried out leads to love, theological contemplation, and prayer. The article first describes Grelot's methodology and then examines applications of it. Next it discusses three points: the definition of the Gospel genre as catechesis in narrative form, the subordination of "history" to "human experience," and the value of *Wirkungsgeschichte* for explaining the formation and transmission of the Gospel tradition. Finally it reflects on four problems: the three dimensions of the Gospel genre, the twofold nature of the facts and language of the Gospels, historical "reconstruction" and "literary creation" in the Gospels, and the comparison with R. Bultmann.—D.J.H.

545. M. Hellwig, "The Miracles of Jesus," *ChicStud* 26 (3, '87) 272-283.

After outlining reasons for modern discomfort about Jesus' miracles as recorded in the Gospels, the article discusses the four categories of Gospel miracle stories: healings, exorcisms, raising the dead to renewed life, and transcending the limitations of nature. —D.J.H.

546. J. Kodell, "The Gospels as Theological Reflection," *ChicStud* 26 (3, '87) 243-258.

Today a moderate synthesis guides mainstream Christian Gospel study, including Catholic scholarship: The Gospels are historically valid as based on fact and authentic experience. But they are interpreted history, sometimes unconsciously and sometimes purposely affected by the theological reflection of the Christian community and the writers.—D.J.H.

547. R. Meyendorf, "Die Krankenheilungen Jesu," *UnaSanct* 42 (3, '87) 195-200.

Jesus' healings are not to be separated from his preaching of God's reign and his person. They are revelations of God's glory, signs of salvation, and mighty deeds of God's reign.—D.J.H.

548. J. F. O'Grady, "A Question of Miracles," *BibToday* 25 (6, '87) 367-373.

After raising questions about miracles, the article discusses NT miracles, terminology, the meaning of miracles, the stilling of the storm (Mk 4:35-41 parr.), and miracles today. —D.J.H.

549. R. Ryan, "Assertive Women in the Gospels," *BibToday* 25 (6, '87) 352-357.

Using R. May's five-step analysis of the process of self-realization, the article considers three women portrayed in the Gospels with regard to their self-confidence and self-assertion: the aggressive widow (Lk 18:1-8), the Syro-Phoenician woman (Mk 7:24-30; Mt 15:21-28), and the quietly assertive Mary of Nazareth in the Cana episode (Jn 2:1-11).—D.J.H.

550. R. H. Stein, "An Early Recension of the Gospel Traditions?" *JournEvangTheolSoc* 30 (2, '87) 167-183.

From the beginning of the early church, possibly even during Jesus' ministry, written notes and memoranda—some for the apostles' personal use, some to aid other teachers in their ministry—would have come into existence. Memory, however, was probably the most common method by which the majority of the church preserved the Jesus traditions. It is reasonable to assume that the translation of the Gospel traditions from Aramaic into Greek took place very early in Jerusalem under the care of the eyewitnesses. This process could have resulted in a standardized and apostolic Greek version of both the sayings and acts of Jesus.—C.R.M.

Jesus

551. C. H. Abesamis, "The Mission of Jesus and Good News to the Poor. Exegetico-Pastoral Considerations for a Church in the Third World," *AsiaJournTheol* 1 (2, '87) 429-460.

A close look at the "mission" statements in Mk and Q shows that Jesus' mission was the proclamation of a type of Jewish salvation whose principal features were the reign of God, healings, exorcisms, and liberation and justice for the poor and oppressed. Justice and liberation for the oppressed poor were at the heart of Jesus' gospel and mission. The Isaianic and apocalyptic conceptions of final and definitive salvation were the twofold inspiration for Jesus' mission.—D.J.H.

552. ANON., "The consciousness of Christ concerning himself and his mission," *Communio/IntCathRev* 14 (3, '87) 316-325.

The English version of a document issued by the Roman Commissio Theologica Internationalis [§§ 31-75, 1007].—D.J.H.

553. G. R. BEASLEY-MURRAY, "Jesus and the Kingdom of God," *Baptist Quarterly* [London] 32 (3, '87) 141-146.

In Jesus' teaching the "kingdom of God" was primarily a synonym for salvation in the broadest sense. Jesus preached the kingdom of God (see Mk 1:15) as come and yet to come. The Son of Man is Jesus in his total ministry for the kingdom of God.—D.J.H.

554. A. BENTUÉ, "El espíritu mesiánico de Jesús," *RevistCatTeol* 11 (2, '86) 253-282.

After discussing messianic perspectives in intertestamental Judaism, this investigation of the messianic Spirit of Jesus considers the descent of the messianic Spirit on Jesus and reflects on the relation between the Spirit of Jesus and the kingdom of God. The messianic experience of Jesus was anti-puritan and anti-theocratic, inclusive, directed especially to the poor and marginated, universal, and gratuitous.—D.J.H.

555. C. A. EVANS, "Jesus of Nazareth: Who Do Scholars Say That He Is? A Review Article," *Crux* 23 (4, '87) 15-19.

Recent books about Jesus by C. H. Dodd, J. Jeremias, G. Vermes, J. Bowker, B. Chilton, B. F. Meyer, A. E. Harvey, G. S. Sloyan, H. Falk, and E. P. Sanders give special attention to the Jewish-Palestinian context in which Jesus ministered. The last two decades have seen a move away from excessive skepticism regarding the historical reliability and usefulness of the Gospels. However, many recent books reflect an overemphasis on Jesus' continuity with the Judaism of his day.—D.J.H.

556. N. GUILLEMETTE, "Jesus, Politics, and Violence," *Landas* [Manila] 1 (1, '87) 5-38.

This critique of the view that Jesus was a political activist who sought to free his people from foreign occupation through violent means identifies the proponents of this approach, surveys the Gospel passages with which they buttress it, and raises general objections against it. The revolutionist interpretation of Jesus is not at all compelling.—D.J.H.

557. E. LOHSE, "Jesu Worte im Zeugnis seiner Gemeinde," *TheolLitZeit* 112 (10, '87) 705-716.

Giving particular attention to the approach of J. Jeremias, the article discusses the criteria used in distinguishing the sayings of Jesus from the contributions of early Christian preachers or the Evangelists, considers the significance of Jesus' teachings within NT theology, and explores how the early Christian community as exemplified in Paul's letters used the words of Jesus in its preaching.—D.J.H.

558. J. W. Miller, "Jesus' 'Age Thirty Transition': A Psychological Probe," *Journal of Psychology and Christianity* [Grand Rapids, MI] 6 (1, '87) 40-51.

According to Lk 3:23 Jesus was about thirty years of age when he left his parental home in Nazareth and began his public mission. Recent psychological research has shown that this is a time in life when males typically go through transitions of this nature. Looking at the Gospels in this light enhances our understanding of certain experiences that Jesus is said to have undergone.—D.J.H.

559. J. F. O'Grady, "Jesus and History: The Virginal Conception and Resurrection," *ChicStud* 26 (3, '87) 259-271.

The article explores Jesus' entrance into history (virginal conception) and his exit from history (resurrection) with the tools of exegesis and theology in an effort to explain where we have been and in what direction we seem to be moving. On each matter it examines the pertinent NT texts, discusses their theological significance, and identifies the major theological issues and questions.—D.J.H.

560. M. Pesce, "Some Aspects of the Prophetic Role of Jesus," *SIDIC* [Rome] 20 (3, '87) 5-12.

Although Jesus' identity cannot be reduced to that of a prophet, his actions were characteristic of a prophet, especially his ability to disclose the secrets of the heart.—D.J.H.

561. W. Pratscher, "Der irdische Jesus als Grundlage des christlichen Glaubens," *BibLiturg* 60 (3, '87) 155-164.

Three major themes of Jesus' preaching are discussed with reference to their significance for Christian self-understanding: the breaking in of God's reign, the unconditional regard of God, and the unconditioned demand of God.—D.J.H.

Passion and Death

562. B. Beck, "Gethsemane in the Four Gospels," *EpworthRev* 15 (1, '88) 57-65.

This reflection on the Gethsemane pericopes in the Synoptic Gospels (Mk 14:32-42; Mt 26:36-46; Lk 22:39-46) and the parallel material in the Fourth Gospel gives particular attention to their distinctive teachings on prayer.—D.J.H.

563r. W. Fricke, *Standrechtlich gekreuzigt. Person und Prozess des Jesus aus Galiläa* (Frankfurt/M.: Mai Verlag, 1986) 304 pp.

A. Kolping, "'Standrechtlich gekreuzigt': Neuere Überlegungen zum Prozess Jesu," *TheolRev* 83 (4, '87) 265-276.—Fricke argues that the legal responsibility for the crucifixion of Jesus lay with the Roman prefect Pontius Pilate. The article examines Fricke's methodological presuppositions, his approach to the person of Jesus, treatment of the legal condemnation of Jesus, and handling of the collective Jewish responsibility for Jesus' death (see Mt 27:15). It also calls attention to some uncritical comments.—D.J.H.

564. B. C. McGing, "The Governorship of Pontius Pilate: Messiahs and Sources," *ProcIr BibAssoc* 10 ('86) 55-71.

What the Gospels say about Pilate's role in Jesus' death is basically reliable. There is nothing in the contexts provided by other messianic figures, the rest of Pilate's governorship, or Roman judicial practice that points to a fundamental lack of reliability and accuracy in the passion narratives.—D.J.H.

565. Å. SKOOG, "The Jews, the Church and the Passion of Christ," *Immanuel* 21 ('87) 89-98.

The consistent Christian teaching through the centuries has been that there is causal connection between Jesus' death and the Jewish people's suffering and dispersion. We can break with this tradition, without being unfaithful to the Gospel, provided that we make a credible historical analysis of what happened in Jerusalem during the last week of Jesus' life.—D.J.H.

Passion and Death, § 32-975.

The Resurrection

566. J. A. FITZMYER, "The Resurrection of Jesus Christ according to the New Testament," *Month* 258 (11, '87) 402-410.

The NT evidence about the resurrection of Jesus is discussed under three headings: the NT ways of referring to the sequel of Jesus' death and burial, the NT accounts of the appearances of the risen Christ, and the meaning of Christ's resurrection as depicted in the NT.—D.J.H.

567. G. O'COLLINS, "La risurrezione di Cristo," *RassTeol* 28 (2, '87) 118-126.

Six essential elements in a biblical vision of the resurrection are examined: the centrality of the resurrection, the hope of a resurrection, the apostolic message, the appearances, the discovery of the empty tomb, and the resurrection in Christian history.—D.J.H.

568. G. O'COLLINS AND D. KENDALL, "Mary Magdalene as Major Witness to Jesus' Resurrection," *TheolStud* 48 (4, '87) 631-646.

Mary Magdalene is featured in five of the six Gospel resurrection narratives. In Jn 20 the Evangelist arranged the material so that Mary Magdalene would have the stage (see v. 10). Among the female recipients of the appearances, Mary Magdalene has the primary role.—D.J.H.

569. M. SAWICKI, "Recognizing the Risen Lord," *TheolToday* 44 (4, '88) 441-449.

Matthew's advice to those who want to see the risen Lord is to follow Jesus' teachings, trusting that the Lord is there in the person of the needy. For Luke, recognition of the risen Lord is possible only within a community that knows both how to be hungry and how to feed the hungry.—D.J.H.

Synoptics

570. F. BOVON, "The Synoptic Gospels and the Noncanonical Acts of the Apostles," *HarvTheolRev* 81 (1, '88) 19-36.

We must learn to consider the Gospels of the NT canon, in the form in which they existed before A.D. 180, in the same light in which we consider the NT Apocrypha. With examples from the noncanonical acts of the apostles (especially *Acts of Philip*) the article considers direct contact with the manuscripts, the selection and elimination of sources, the use of sources (citation, imitation, adaptation), the transmission of sayings, the integrity of the Gospels, and the justification of the canon. As the dividing line between *Urchristentum* and ancient Christianity becomes more and more artificial, NT scholarship and the discipline of patristics must join hands.—C.R.M.

571. M. LOWE, "Real and Imagined Anti-Jewish Elements in the Synoptic Gospels and Acts," *JournEcumStud* 24 (2, '87) 267-284.

The rejection of Jewish election is found only in Mt (see 22:7) and presupposes that Jerusalem had already been destroyed. Only Mk objects to observance of the Law by Jews. These statements have insufficient claim to apostolic authority to serve as a basis for Christian doctrine. When they are excluded, the outlook of the two Gospels on Judaism and the Jewish people becomes consistent with the outlooks of Lk-Acts and Paul's letters.—D.J.H.

572. G. MURRAY, "Saint Mark's Extra Material," *DownRev* 105 (360, '87) 239-242.

Markan priority is called into question by the fact that both Mt and Lk omit the same two miracles (Mk 7:32-37; 8:22-26), the same parable (Mk 4:26-29), and innumerable other graphic details that Mk alone preserves (seventeen examples are listed). The cumulative weight of this internal evidence and the clear statement of Clement of Alexandria support the hypothesis that Mk is dependent on Mt and Lk.—C.R.M.

573r. B. REICKE, *The Roots of the Synoptic Gospels* [*NTA* 31, p. 236].

D. P. SCAER, "A Review Article: The Roots of the Synoptic Gospels," *ConcTheolQuart* 51 (4, '87) 255-259.—The late Professor Reicke's "churchmanship" becomes evident in this book, where he places the origin of the Synoptic Gospels within the worship services of the earliest Christians. Quite distinctive is his view that Mt, Mk, and Lk appeared independently at the same time (the early 60's). His emphasis on a firmed-up rather than a scattered tradition may also be his most vulnerable point.—D.J.H.

574. B. B. SCOTT, "Heroes from on High," *AnglTheolRev* 69 (2, '87) 135-144.

The hero-story of Shane did not originate with the American Western or in the 1950s. The epic of Gilgamesh is similar to it. Jesus told the same story in the parables of the good Samaritan (Lk 10:29-37) and the prodigal son (Lk 15:11-32).—D.J.H.

575. F. VOUGA, "Jesus als Erzähler. Überlegungen zu den Gleichnissen," *WortDienst* 19 ('87) 63-85.

The interpretation of Jesus' parables as metaphors was the result of early Christian reinterpretation and allegorization of older forms. The connecting of the parables with the proclamation of God's kingdom came not from Jesus (who had little interest in the concept, and then only in a special way) but rather from an apocalyptic circle that used it to formulate a paraenesis corresponding to its eschatological consciousness. Jesus' own parables were dramatic depictions of the field of human existence.—D.J.H.

Matthew

576. G. Howard, "A Primitive Hebrew Gospel of Matthew and the Tol'doth Yeshu," *NTStud* 34 (1, '88) 60-70.

The Hebrew Mt in Shem-Tob's *Even Bohan* [§ 31-572] has textual and linguistic contacts with the Jewish anti-Gospel known as *Toledot Yeshu.* Sometimes *Toledot Yeshu* appears to have influenced the transmission of the Hebrew Mt. At other points it is possible that the Hebrew Mt influenced *Toledot Yeshu.*—D.J.H.

577. N. Onwu, "Righteousness in Matthew's Gospel: Its Social Implications," *Biblebhashyam* 13 (3, '87) 151-178.

For Matthew, the term "righteousness" referred to the human conduct based on Jesus' new interpretation of the Law that represents God's will. Further understanding of righteousness in Mt can be gained by focusing on Jesus' attitudes toward the poor and toward religious and political leaders. Six social implications can be drawn from Matthew's presentation of Jesus' teaching on righteousness: affirmation of the worth of human life, protection of human rights, call for new patterns of social relationships, redistribution of wealth, achieving social justice through political participation, and fulfilling civic responsibility.—D.J.H.

578. D. J. Verseput, "The Role and Meaning of the 'Son of God' Title in Matthew's Gospel," *NTStud* 33 (4, '87) 532-556.

The christological category inciting Jewish opposition in Mt was that of the Davidic Messiah, and so the Evangelist never allows the reader to doubt the appropriateness of attributing this role to Jesus. Jesus' unique relationship to the Father became an essential ally in defending the embattled messianic claim: Jesus was the Davidic Messiah, who as God's Son was the perfect expression of his Father's will even unto the cross. The Father confirms the Son's ministry and will appoint him to the exalted throne of heaven at his own right hand. —D.J.H.

579. J. N. M. Wijngaards, "Leadership that Fosters Growth," *Vidyajyoti* 51 (7, '87) 319-324.

The article examines the kind of leadership that Jesus expected from his disciples with special attention to Mt in which Christian leadership is a dominant theme. It also shows how Jesus' principles of leadership are confirmed by new management theories.—D.J.H.

580. R. E. Brown, "The Annunciation to Joseph (Matthew 1:18-25)," *Worship* 61 (6, '87) 482-492.

The angel's annunciation to Joseph in Mt 1:18-25 continues the themes of the genealogy [see § 31-581] and looks forward to the rest of the Gospel. Joseph is both righteously concerned for the Law and also seeks to prevent Mary's public disgrace. That Joseph should not divorce Mary was crucial in God's plan primarily for the sake of Jesus' legal identity as Son of David.—D.J.H.

Mt 1:18-25, § 32-642.

581. T. H. Graves, "A Story Ignored: An Exegesis of Matthew 2:13-23," *Faith and Mission* [Wake Forest, NC] 5 (1, '87) 66-76.

Each scene in Mt 2:13-23 refers to an action related to a different geographical location (Egypt, Bethlehem, Nazareth), and each scene concludes with a quotation from earlier Jewish stories tied to the same locale (Hos 11:1; Jer 31:15; uncertain text mentioning Nazareth). —D.J.H.

582. [Mt 3:9] R. Menahem, "A Jewish Commentary on the New Testament: A Sample Verse," *Immanuel* 21 ('87) 43-54.

With Mt 3:9 as an example the article provides a sample of a Jewish commentary on the NT in progress that aims to illustrate the connection between the NT and Jewish texts of the Second Temple period and thereafter. It gives the NT verse, a commentary within the context of the NT, and a discussion of Jewish "sources" on pertinent themes (the merits of the fathers; martyrology; supports, pillars—the righteous; etc.).—D.J.H.

583. [Mt 5–7] D. C. Allison, "The Structure of the Sermon on the Mount," *JournBibLit* 106 (3, '87) 423-445.

The Sermon on the Mount has as its framework nine blessings (Mt 5:3-12) and three warnings (7:13-27). The core of the sermon concerns the task of God's people in the world: summary (5:13-16), Jesus and the Torah (5:17-48), the Christian cult (6:1-18), and social issues (6:19–7:12). The sermon sets forth God's grace in the past (4:23–5:2), the present (6:25-34; 7:7-11), and future (5:3-12). It addresses the three pillars (the Law, cult, acts of benevolence) upon which, according to Simeon the Just, the world stands (see *m. 'Abot* 1:2).—D.J.H.

584. [Mt 5–7] J. Ansaldi, "Le sermon sur la montagne ou les tribulations d'un théologien protestant," *LumVie* 36 (183, '87) 67-84.

The Sermon on the Mount poses difficulties for Protestants on the theological, psycho-anthropological, and sociological levels. It teaches that a righteousness is possible through rigorous observance of the new law reinterpreted by the eschatological teacher. However, it does force a recognition of the diversity within Scripture and the need to choose a hermeneutical center, corresponds to the "second use" of the Law, and raises questions about the nature of Christian ethics. [The same issue (pp. 85-96) contains a response from the perspective of Catholic theology by C. Duquoc.]—D.J.H.

585r. [Mt 5–7] H. D. Betz, *Essays on the Sermon on the Mount* [*NTA* 29, p. 322].

C. E. Carlston, "Betz on the Sermon on the Mount—A Critique," *CathBibQuart* 50 (1, '88) 47-57.—Betz has not established the plausibility of his theories about the development of the Sermon on the Mount. Serious problems exist in his treatment of the history-of-religions background, interpretation of early Christianity, views of Matthew's redactional work, and interpretation of critical passages in the sermon itself.—D.J.H.

586. [Mt 5–7] M. Hengel, "Zur matthäischen Bergpredigt und ihrem jüdischen Hintergrund," *TheolRund* 52 (4, '87) 327-400.

This investigation of the Sermon on the Mount and its Jewish background focuses on three recent books: I. Broer, *Die Seligpreisungen der Bergpredigt* (1986); G. Strecker, *Die Bergpredigt* (1984); and H. Weder, *Die "Rede der Reden"* (1985). Topics treated in the section on Broer's work include macarisms in early Jewish and rabbinic texts, the first Evangelist as Jewish Christian and scribe, tradition and redaction in the beatitudes, the problem of the influence of Isaiah 61, and "righteousness" in Mt. Then the article makes general comments on Strecker's book and particular observations on specific texts and their Jewish background. Finally it enters into dialogue with Weder's interpretation of the sermon. —D.J.H.

587. [Mt 5–7] F. Vouga, "Les sources de la composition matthéenne," *LumVie* 36 (183, '87) 21-39.

In composing the Sermon on the Mount Matthew gathered traditions from diverse early Christian milieus (the sayings source Q, the special Matthean material) and reworked them according to his own perspective in order to develop the program of Jesus' teaching such as he understood it.—D.J.H.

588. [Mt 5–7] J. Zumstein, "Proximité et rupture avec le judaïsme rabbinique," *LumVie* 36 (183, '87) 5-19.

The Sermon on the Mount is an abridgment of Jesus' teaching addressed to the Matthean community after the split with the synagogue. Its basic concern is the interpretation of the Torah as the ultimate formulation of God's will and as finding its center in the demand of love (see Mt 5:17-20; 7:12). The authority of the Torah now resides in Christ.—D.J.H.

589. [Mt 5] F. Genuyt, "Du règne de la loi à la loi du royaume," *LumVie* 36 (183, '87) 41-56.

After discussing the framework of the Sermon on the Mount and its actors (Mt 5:1-16), the article traces the movement of the discourse about the Law and the kingdom through its six stages (5:21-26, 27-30, 31-32, 33-37, 38-42, 43-48).—D.J.H.

590. D. A. Black, "Jesus on Anger: The Text of Matthew 5:22a Revisited," *NovTest* 30 (1, '88) 1-8.

There are legitimate reasons for reconsidering the genuineness of the reading εἰκῇ ("without cause") in Mt 5:22a. The reading is supported by the Matthean tendency to qualify absolute teachings (see Mt 5:11, 32), the widespread external evidence for including εἰκῇ, and the meaning of ὀργιζόμενος ("permitting oneself to be provoked").—D.J.H.

591. C. S. Keener, "Matthew 5:22 and the Heavenly Court," *ExpTimes* 99 (2, '87) 46.

The reference to a Sanhedrin that judges name-calling in Mt 5:22 may correspond to the image of a heavenly Sanhedrin in rabbinic Judaism.—C.R.M.

592. [Mt 5:38-42] J. Lambrecht, "The Sayings of Jesus on Nonviolence," *LouvStud* 12 (4, '87) 291-305.

After exegetical notes on Mt 5:38-42 and Lk 6:29-31, the article argues that the sayings on nonviolence reflect Jesus' intention and that, while deliberately provocative, they are not meant to be taken literally. Then it discusses their meaning today, especially their relation to pacifism. These sayings highlight the difficult program of universal love, including enemies. Where Christians truly live as church, nonviolence and suffering rather than inflicting injustice are a strict rule.—D.J.H.

593. [Mt 6–7] J.-C. GIROUD, "La porte étroite du royaume ou le secret de l'impossible," *LumVie* 36 (183, '87) 57-65.

Following reflections on the organization of Mt 6–7, the article considers various aspects of the text: from the spectacular to the secret, the secret and the impossible, consequences, the tree and the house, the gate and the way, and "Our Father." The Lord's Prayer (Mt 6:9-13) summarizes the content of the two chapters.—D.J.H.

594. [Mt 6:9-13] M. DHAVAMONY, "The Lord's Prayer in the Sanskrit Bible," *Gregorianum* 68 (3-4, '87) 639-670.

After clarifying the question of the Greek text of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), the article discusses the Sanskrit translations of it by W. Carey (1808) and by W. Yates and J. Wenger (1840), analyzes the religious meaning of the key terms used in the Sanskrit version, and reflects on the translation of the Lord's Prayer as a problem of inculturation on the semantic, comparative, and hermeneutical levels.—D.J.H

595. [Mt 6:25-34] J. D. M. DERRETT, "Birds of the Air and Lilies of the Field," *DownRev* 105 (360, '87) 181-192.

Psalm 104 was the text on which Jesus based the parable at Mt 6:25-34 (par. Lk 12:22-32), part as direct midrash and part as innovative sermon. The birds of the air suggest fate after death; the lilies also allude to the world to come. The parable teaches about priorities in this life as projected by the design of the life to come.—C.R.M.

596. T. J. BENNETT, "Matthew 7:6—A New Interpretation," *WestTheolJourn* 49 (2, '87) 371-386.

Both the traditional and critical assessments of Mt 7:6 as an essentially straightforward piece of advice enjoining discretion ignore a number of objections. Recognition of a genuine continuity of thought between 7:1-5 and 7:6 allows a new interpretation that answers all of these objections; the primary emphasis of the saying in v. 6 is that retaliation can be avoided if one is reticent to condemn (vv. 1-2, 6). V. 6, then, is a sarcastic proverbial saying that relates to v. 1 as follows: "Do not give dogs . . ."="Do not judge"; "lest they trample them . . ."="lest you be judged."—C.R.M.

597. J. D. KINGSBURY, "On Following Jesus: the 'Eager' Scribe and the 'Reluctant' Disciple (Matthew 8.18-22)," *NTStud* 34 (1, '88) 45-59.

The two scenes in Mt 8:18-22 impress upon the reader two cardinal tenets of discipleship: One cannot summon oneself to the life of discipleship as the scribe does (vv. 19-20), for it is Jesus who empowers one to enter upon this life; still, once entered upon, this life brooks no divided loyalties as in the case of the disciple who asks to bury his father (vv. 21-22), for they undermine the allegiance that is due to Jesus alone.—D.J.H.

598. E. R. KALIN, "Matthew 9:18-26: An Exercise in Redaction Criticism," *CurrTheol Miss* 15 (1, '88) 39-47.

In Mt 9:20-22 the woman with the hemorrhage is healed by the word of Jesus, who actively and consciously brings to her the peace of God. The story of the ruler's daughter (Mt 9:18-19, 23-26) has been recast to make it illustrate more clearly Jesus' response to John the Baptist in Mt 11:5-6 ("the dead are raised up").—D.J.H.

599. [Mt 9:20-22] V. K. ROBBINS, "The Woman who Touched Jesus' Garment: Socio-Rhetorical Analysis of the Synoptic Accounts," *NTStud* 33 (4, '87) 502-515.

Although the three versions of the story of the woman who touched Jesus' garment (Mt 9:20-22; Mk 5:24-34; Lk 8:42-48) contain themes common to healings in the Hellenistic-Roman world, each contains a perspective and emphasis of its own. The Matthean version displays a logical progression that uses the power of speech within Semitic tradition to create Christian doctrine about healing. The Markan version stresses actions, inner perceptions, and emotions as the woman crosses the boundary from the world of physicians to veneration of Jesus. The Lukan version emphasizes Jesus' reasoning about himself, the public declaration of Jesus' healing powers by the woman, and Jesus' deflection of praise from himself to the woman, thus providing an occasion for appropriate praise by and of Jesus.—D.J.H.

600. R. PIETRANTONIO, "Aspectos evangelizadores de Mateo 10. Estudio Bíblico," *RevistBíb* 49 (3, '87) 129-153.

After situating Mt 10 in the context of the Gospel as a whole, the article suggests that the text is organized concentrically around three characteristics of mission (universal, gratuitous, radically eschatological) and points to Mt 10:24-25 as summarizing the content of the chapter. The main part reflects on evangelization according to Mt 9:36–10:4; 10:5-15; 10:16-25; 10:26-33; and 10:34-42, respectively.—D.J.H.

Mt 10:9-10, § 32-624.

601. J. O'CALLAGHAN, "Dos retoques antioquenos: Mt 10,10; Mc 2,20," *Biblica* 68 (4, '87) 564-567.

The "Lucianic" or Byzantine stage in the Antiochene text is illustrated by the retouches ῥάβδους in Mt 10:10 and ἐν ἐκείναις ταῖς ἡμέραις in Mk 2:20.—D.J.H.

602. R. BARTNICKI, "Das Trostwort an die Jünger in Mt 10,23," *TheolZeit* 43 (4, '87) 311-319.

In its present context Mt 10:23 should be understood as a word of consolation for the persecuted emissaries of God's kingdom. Despite persecutions and flights their mission will not end until the coming of the Son of Man. The saying's emphasis is on consolation, not the time of the parousia.—D.J.H.

Mt 11:16-19, § 32-649.

603. B. W. HENAUT, "Matthew 11:27. The Thunderbolt in Corinth?" *TorontoJournTheol* 3 (2, '87) 282-300.

A recent examination of Mt 11:27/Lk 10:22 has revived the theory that the "thunderbolt" logion was the subject of controversy at Corinth and that Paul alluded to it in 1 Cor 1:17–2:16. Despite some intriguing similarities in wording and theme, and despite P. Richardson's comprehensive historical reconstruction that places Q's theology in the Corinthian situation, there is not a direct literary relation between the texts. The similarities must be due to a common milieu. The "cry of jubilation" did not first flash through the Corinthian sky on its way to its present Synoptic home.—D.J.H.

604. J. O'Callaghan, "La variante 'ahogaron' en Mt 13,7," *Biblica* 68 (3, '87) 402-403.

A weighing of ancient Greek textual evidence and modern editions inclines one toward adopting the reading ἀπέπνιξαν in Mt 13:7.—D.J.H.

605. [Mt 13:44-45] B. B. Scott, "Lost Junk, Found Treasure," *BibToday* 26 (1, '88) 31-34.

This literary meditation on the parable of the lost treasure (Mt 13:44-45) has four distinct moves: the phenomenon of finding the treasure, Jewish laws and customs governing the finding of treasure, how an original audience heard the parable, and the meaning the parable discloses.—D.J.H.

Mt 15:5, § 32-626.

606. [Mt 16:13-23] J. Galot, "La première profession de foi chrétienne," *EspVie* 97 (44-45, '87) 593-599.

This analysis of Peter's profession of faith in Jesus (Mt 16:13-23 parr.) considers its setting on the Day of Atonement (see Mt 17:1), the revelation of the divine name of Jesus, the historical verisimilitude of Peter's words, the confession of Jesus as "the Christ, the Son of the living God," and the definitive value of Peter's profession.—D.J.H.

607. P. Grelot, "'Sur cette pierre je bâtirai mon Église' (*Mt 16,* 18b)," *NouvRevThéol* 109 (5, '87) 641-659.

This analysis of the words in Mt 16:18b considers the object of the action (the church), the person to whom it belongs and on whom it depends ("my" church), the action itself ("build") and the person who does it ("I"), the place where the action is done (the rock), and the precise identification of this place (on "this" rock). The term ἐκκλησία indicates the continuity between the two Testaments. But through Jesus' life, death, and resurrection, its form has been changed radically. Jesus has made it "his" church and "built" it on the christological faith of Peter.—D.J.H.

Mt 17:1-9, § 32-627.

608. [Mt 22:34-40] K. Bockmuehl, "The Great Commandment," *Crux* 23 (3, '87) 10-20.

Jesus' double commandment of loving God and the neighbor relates to individual commandments like the source to the river. Love remains the ground and rule of the law.—D.J.H.

609. [Mt 27:25] F. Lovsky, "Comment comprendre 'Son sang sur nous et nos enfants'?" *EtudThéolRel* 62 (3, '87) 343-362.

Written in dialogue with V. Mora's *Le Refus d'Israël* (1986), this investigation of Mt 27:25 sketches its interpretation in patristic times, discusses the meaning of "all the people" and "His blood be on us and on our children," reflects on the possible significance of the people's cry (wish, blasphemy, curse, prophecy, etc.), and concludes that the representative character of the speakers should not be enlarged beyond the crowd in Jerusalem at the time of Jesus' death.—D.J.H.

610. M. A. **Beavis**, "Women as Models of Faith in Mark," *BibTheolBull* 18 (1, '88) 3-9.

Among Mark's many minor characters the most outstanding examples of faith are the four women whose words-and-deeds chreiai have been integrated into the Gospel narrative (see 5:24-34; 7:25-30; 12:41-44; 14:3-9). These stories are striking because of the rarity of ancient chreiai about women and because they do not provide models of specifically female virtue but of faith and discipleship in general. Such models have the "usefulness for living" associated with the chreiai, and ancient readers would have recognized these stories as exemplary.—C.R.M.

611. J. A. **Grassi**, "The Secret Heroine of Mark's Drama," *BibTheolBull* 18 (1, '88) 10-15.

Mark's drama presents women as heroines of the Gospel and direct counterparts of Jesus, especially in regard to his heroic death and its effects. These women follow Jesus as far as the cross as images of the ideal disciple. The climactic ending comes in the Bethany woman's prophetic action (14:3-9) and its completion in Mary Magdalene and the other women (16:1-8), who make possible the preaching of the gospel in the whole world.—C.R.M.

612. I. **Havener**, "Taking up one's cross: Mark's Gospel of Discipleship," *BibToday* 26 (1, '88) 41-47.

This introduction to Mk discusses its character as a theological reflection, the hiddenness of Jesus, the central place of Jesus' passion, Jesus' resurrection and parousia, compositional techniques, the titles of Jesus, and the portrayal of the disciples and discipleship.—D.J.H.

613. D. **Lührmann**, "Die Pharisäer und die Schriftgelehrten im Markusevangelium," *ZeitNTWiss* 78 (3-4, '87) 169-185.

In Mk the Pharisees are located principally in Galilee and the scribes in Jerusalem. The Evangelist assumed that his Christian readers were already informed about both groups. Whereas Jesus' conflicts with the Pharisees concern matters of halakah, the issue of Jesus' authority plays the main role in his conflicts with the scribes (thus reflecting the preoccupation of the Markan community).—D.J.H.

614. J. **Navone**, "The Last Day and the Last Supper in Mark's Gospel," *Theology* 91 (739, '88) 38-43.

Mark's Gospel is a literary-theological whole in which the last day of Jesus is depicted as the last day of Israel's eschatological hope for God's final coming in judgment to set all things right. The last day is for the last supper: The eternal communion of God and all humankind is the achievement of God's coming in his saving final judgment to pour out his life for all.—D.J.H.

615. L. **O'Reilly**, "The Gospel of St Mark—Good News for Bad Disciples," *Furrow* 39 (2, '88) 78-85.

Despite a promising start the disciples in Mk are presented in an increasingly unflattering light as the Gospel goes on. Their shocking failures show very clearly what is expected of true disciples.—D.J.H.

616. B. VAN IERSEL, "Het geheim in Marcus nader bezien. De parabelverhalen en de functie van het geheim voor de lezer" [The Secret in Mark Looked at Again. The Parable-Accounts and the Function of the Secret for the Reader], *TijdTheol* 27 (4, '87) 356-369. [See § 32-138.]

In the explanation of the parable of the seed (Mk 4:14-20) the meanings of the seed and types of ground are decoded but not the identity of the sower. The parable of the vineyard tenants (Mk 12:1-12) has a clear relation to Jesus' identity (see v. 6) but does not yet reveal the secret. The revealing of the secret happens only during the Last Supper (Mk 14:22-25). Thus the reader finds in Mk everything necessary to answer the question of Jesus' identity. —D.J.H.

617. J. N. M. WIJNGAARDS, "Helping People Believe in Themselves," *Vidyajyoti* 51 (8, '87) 356-362.

Taking Mark as a guide, the article shows how Jesus teaches happy and liberating truths, e.g. love of one's home country, faith in small beginnings, and building up through affirmation.—D.J.H.

Mk, § 32-572.

618. [Mk 1:1] E. LAVERDIERE, "Looking Ahead to the Year of Mark," *Emmanuel* 93 (9, '87) 494-501.

To prepare for the year of Mark in the Sunday lectionary cycle, the article looks at the Gospel's form, structure, and principal themes through the lens of its prefatory title: "The beginning of the gospel of Jesus Christ the Son of God" (1:1).—D.J.H.

619. R. P. MERENDINO, "Testi anticotestamentari in *Mc* 1,2-8," *RivistBib* 35 (1, '87) 3-25.

Mk 1:2-8 is the result of a fusion of one tradition (vv. 2a, 3-5) that can be traced to the circle of John the Baptist's followers and may have come from his personal witness, and another tradition (vv. 2a-c, 6-8) that may be of Christian origin and based on Jesus' witness. The quotations of Isa 40:3 (v. 3) and Mal 3:1 (v. 2bc) show that the events surrounding John the Baptist were prefigured in Scripture. By fusing the two traditions and "christianizing" the Baptist event, the early church resolved the problem of its own identity with respect to John's followers.—D.J.H.

620. [Mk 1:2-13] E. LAVERDIERE, "Mark's Gospel in Miniature," *Emmanuel* 93 (10, '87) 546-553.

Besides being a story in itself, the Markan prologue (Mk 1:2-13) is a narrative synthesis of the entire Gospel. Its central theme is baptism. With vv. 2-3 Mark raises the expectations regarding Elijah's return as John the Baptizer.—D.J.H.

621. [Mk 1:9-13] E. LAVERDIERE, "The Baptism of the Lord," *Emmanuel* 94 (1, '88) 6-13, 21.

Mk 1:9-11 introduces the major lines of Mark's Christology: Jesus is human and divine, Son of Man and Son of God, Christ, Isaac (beloved son), God's Suffering Servant, etc. Jesus' life represented a new exodus in which he would be guided by the Spirit and tested by Satan (see 1:12-13).—D.J.H.

622. [Mk 1:14–8:30] E. LaVerdiere, "Jesus the Christ," *Emmanuel* 94 (2, '88) 74-81.

The first major section in Mk (1:14–8:30) responds to the question, Who is Jesus? This overview examines the literary characteristics of that section, its most significant symbols and images (sea and bread), and the general lines of its structure and development.—D.J.H.

Mk 2:20, § 32-601.

623. P. M. Casey, "Culture and Historicity: the Plucking of the Grain (Mark 2.23-28)," *NTStud* 34 (1, '88) 1-23.

On the basis of an Aramaic reconstruction of Mk 2:23-28 and with reference to rabbinic and other Jewish texts, the article argues that the incident of Jesus' disciples plucking grain on the Sabbath is authentic and intelligible. In Galilee in Jesus' time there was no generally accepted regulation prohibiting the plucking of corn on the Sabbath. The Pharisees, however, felt that the Sabbath rest was being violated by such an action. In defending his disciples Jesus argued that (1) the scriptural example of David ruined the Pharisees' position and (2) God's gift of the Sabbath justified the disciples' behavior. The early church cannot have created this episode; the only feasible setting is in the life of Jesus.—D.J.H.

Mk 5:24-34, § 32-599.

624. K. Romaniuk, "'Ani sandałów, ani laski' (Mk 6, 8-9; Mt 10, 9-10; Lk 9, 3) ('With neither sandals nor staff' [Mk 6, 8-9; Mt 10, 9-10; Lk 9, 3])," *CollTheol* 57 (1, '87) 5-14.

Ten traditional philologically-based interpretations of Mk 6:8-9 parr. are reviewed and found unconvincing. Matthew and Luke worked from "Q" and Mk, while Mark amended "Q" which does not mention sandals or staff. Matthew's prohibitions of sandals and staff (and more) might have been inspired by similar rabbinic prohibitions for pilgrims. Mark's interest in effective evangelization prompted him to allow staff and sandals; his community was unaware of the rabbinic mandates. Luke depended on Mark, but sandals are so necessary he did not mention them nor would he have dared forbid them. He did forbid the staff to demonstrate the preacher's total dependence upon God.—J.P.

625. D. A. Black, "The Text of Mark 6.20," *NTStud* 34 (1, '88) 141-145.

On the basis of external evidence and internal considerations (more difficult reading, Markan style) it seems better to read ἐποίει than ἠπόρει in Mk 6:20. This reading ("he did many things") suggests that Herod Antipas made John the Baptist a kind of spiritual adviser.—D.J.H.

626. [Mk 7:11] A. I. Baumgarten, "*Korban* and the Pharisaic *Paradosis*," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 5-17.

The korban case discussed in Mk 7:11 (see Mt 15:5) referred to the practice of forbidding an object as if it were dedicated to the Temple. Although the pre-A.D. 70 Pharisees released some vows, it is unlikely that they would have released the son in the case described in the Gospel texts. The Pharisaic tradition did not take the far-reaching step proposed by Jesus in declaring such a vow inherently invalid, nor did it open the door far enough to help a son in a case in which his parents suffer from the vow.—D.J.H.

627. S. Hall, "Synoptic Transfigurations: Mark 9,2-10 and Partners," *KingTheolRev* 10 (2, '87) 41-44.

Three themes predominate in patristic interpretations of the transfiguration: theophany, resurrection, and old/new covenant. Analysis of the Gospel texts (Lk 9:28-36; Mk 9:2-10; Mt 17:1-9) shows that the Fathers were in principle right in their exegesis about the first and third of these themes.—D.J.H.

628. A. O. Nkwoka, "Mark 10:13-16: Jesus' Attitude to Children and Its Modern Challenges," *AfricTheolJourn* 14 (2, '85) 100-110.

In the Jewish context Jesus accorded children an unprecedented reception and recognition (see Mk 10:13-16). If the church is the body of Christ and represents God on earth, the challenge to spend and be spent for the children is indispensable.—D.J.H.

629. G. Wagner, "Le figuier stérile et la destruction du Temple: Mc 11/1-4 et 20-26," *EtudThéolRel* 62 (3, '87) 335-342.

The death of the sterile fig-tree (see Mk 11:12-14, 20-26) functioned as a symbol of the destruction of the Temple announced by Jesus on the third day of Passion Week (see Mk 11:20; 13:2).—D.J.H.

630. [Mk 11:15-19] J. Neusner, "I cambiavalute nel tempio: la spiegazione della Mishnah," *RivistBib* 35 (4, '87) 485-489.

According to *m. Šeqal.* 1:3 as interpreted in the Tosefta, the moneychangers in the Temple area provided a service that made possible the cultic participation of every Israelite in the daily public sacrifices. Jesus' overturning their tables (see Mk 11:15-19 parr.) pointed toward the sacrifice of the Eucharist as replacing the daily Temple sacrifices for the expiation of sins.—D.J.H.

Mk 11:20-26, § 32-629.

631. C. Combet-Galland, "La vigne et l'écriture, histoire de reconnaissances. Marc 12/1-12," *EtudThéolRel* 62 (4, '87) 489-502.

This semiotic analysis of the parable of the vinedressers (Mk 12:1-12) reflects on the "fruit" of the vine and the meaning of the Scriptures. It considers the parable's context, structure, characters, places, and significance.—D.J.H.

632. [Mk 12:13-17] M. Bünker, "'Gebt dem Kaiser, was des Kaisers ist!'—Aber: Was ist des Kaisers? Überlegungen zur Perikope von der Kaisersteuer," *Kairos* 29 (1-2, '87) 85-98.

Those who paid taxes with Roman coins thereby professed the ideology of the *pax Romana.* In the Temple area, in response to a delegation from the Sanhedrin, Jesus (see Mk 12:13-17 parr.) summoned his opponents to give up collaboration with the Romans, to give back to Caesar with the coin the entire tax-system and its apparatus of oppression, and thus to free themselves from the money-power system. No longer carrying Caesar's coins, Jesus and his disciples concern themselves only with the pledge-money of God's reign—the praxis of peace and justice.—D.J.H.

633. [Mk 12:20-23] J. D. M. **Derrett**, "Marcan priority and Marcan skill," *BibOr* 29 (3, '87) 135-139.

Comparison of Mk 12:20-23 with Mt 22:25-28 and Lk 20:29-33, especially with reference to "emitting seed" and "last of all," highlights Mark's literary skill and suggests Markan priority.—D.J.H.

634. F. **Mussner**, "Wer ist 'dieses Geschlecht' in Mk 13,30 parr.?" *Kairos* 29 (1-2, '87) 23-28.

The expression "this generation" (see Mk 13:30 parr.) refers to the Jewish people. This identification is suggested by the topographical data in the Synoptic apocalypse (see Mk 13:3, 9, 14 parr.) and the historical setting in the Jewish War ca. A.D. 70.—D.J.H.

635. C. J. **Maunder**, "A Sitz im Leben for Mark 14:9," *ExpTimes* 99 (3, '87) 78-80.

The original independent context of Mk 14:9 was probably that in which the woman who first announced the resurrection was honored by the church. Originally the saying honored a woman named Mary, who on the combined evidence of the Gospel tradition was known as "the Magdalene." She was remembered as the proclaimer of the resurrection and associated with the empty tomb at an early stage in the pre-Gospel tradition.—C.R.M.

636. C. **Mazzucco**, "L'arresto di Gesù nel Vangelo di Marco (*Mc* 14,43-52)," *RivistBib* 35 (3, '87) 257-282.

Mk 14:43-52 is often considered fragmentary and disorganized; it has given rise to contrasting interpretations, especially with regard to the episodes of the blow with the sword (14:47) and the young man who fled naked (14:51-52). The attack on the high priest's servant should be attributed to a disciple and expresses a misunderstanding of and opposition to the passion. The flight of the young man, who had been prepared to follow Jesus even after his arrest, indicates that a true following in human terms during the passion was impossible. That would come about only when Jesus returned to lead his followers in Galilee (see Mk 14:28; 16:7).—D.J.H.

637. M. A. **Beavis**, "The Trial before the Sanhedrin (Mark 14:53-65): Reader Response and Greco-Roman Readers," *CathBibQuart* 49 (4, '87) 581-596.

Mark's account of Jesus' trial before the Sanhedrin (14:53-65) bears a structural resemblance to four other Markan pericopes (7:31-37; 8:22-26; 8:27-33; 15:1-5). The structural similarities among these passages, as well as their implications for interpreting the Gospel, would have been recognized by Greco-Roman readers because of the way in which they were taught to read.—D.J.H.

638. E. S. **Johnson**, "Is Mark 15.39 the Key to Mark's Christology?" *JournStudNT* 31 ('87) 3-22.

An examination of the centurion's "confession" in Mk 15:39 in the light of grammatical evidence (the anarthrous υἱὸς θεοῦ, the meaning of ἦν) and the assumption that Mark's readers were likely to have had about a Roman centurion casts significant doubt on the widely accepted conclusion that the centurion's brief observation about Jesus is the christological key to Mk.—D.J.H.

Luke

639. M. V. Abraham, "Good News to the Poor in Luke's Gospel," *BangalTheolFor* 19 (1, '87) 1-13.

After a brief analysis of the socioeconomic contexts of Jesus' ministry and the composition of Lk, the article highlights major Lukan texts that relate the gospel and the poor (Lk 6:20-21; 16:19-29; 1:52-53; 13:30; 4:16-30; 7:18-23; 14:13, 21). It concludes with reflections on the poor inheriting the kingdom and implications of the study.—D.J.H.

640. K. Haacker, "Verwendung und Vermeidung des Apostelbegriffs im lukanischen Werk," *NovTest* 30 (1, '88) 9-38.

This investigation of the use and non-use of ἀπόστολος in Lk-Acts seeks to interpret all the evidence in semantic categories and thus considers the early Christian use, Luke's treatment of other technical terms (χριστός, προσήλυτος, etc.), Luke's avoidance and employment of ἀπόστολος, and the situation in Acts 14:4, 14. For Luke ἀπόστολος was a designation initiated by Jesus for the Twelve, the post-Easter term for the pre-Easter circle of disciples, and a broader designation for wandering charismatics such as Paul and Barnabas (Acts 14:4, 14). In this wider sense ἀπόστολος is replaceable by μάρτυς; this substitution explains the non-use of ἀπόστολος from a geographical point of view in the second half of Acts, having been replaced by a universally understood concept. The preferred use of ἀπόστολος for the circle of the Twelve does not equal a definition of the concept but rather functions as a paradigm or synonym; its non-use does not intend any devaluation of Paul.—C.R.M.

641. A. O. Igenoza, "Luke the Gentile Theologian: A Challenge to the African Theologian," *AfricTheolJourn* 16 (3, '87) 231-241.

The author of Lk-Acts was a Gentile (not a Jew) who possessed a high intellectual capability, moral integrity, and spiritual perception. Third World theologians can be greatly encouraged by the Gentile Luke's high intellectual attainment and spiritual insight.—D.J.H.

Lk, § 32-706.

642. [Lk 1:26-38] J. M. Casciaro, "La Encarnación del Verbo y la corporeidad humana (Apuntes exegéticos para una teología del cuerpo humano y del sexo)," *ScriptTheol* 18 (3, '86) 751-770.

Part of a biblical-theological study of the human body and sexuality, this exegetical analysis of the annunciation to Mary (Lk 1:26-38) and Jesus' virginal conception and birth (Mt 1:18-25) leads to an explanation of what function the psychosomatic human nature of Jesus in his manhood and of Mary in her womanhood have had in the redemption of the human race. Attention is also given to the bodily-spiritual role of Joseph in his manhood as cooperator in the redemption.—D.J.H.

643. I. de la Potterie, "Κεχαριτωμένη en Luc 1,28. Étude philologique," *Biblica* 68 (3, '87) 357-382.

After describing the state of the question regarding the meaning and translation of κεχαριτωμένη in Lk 1:28, the article underlines the importance of the "factitive" aspect of χαριτοῦν, surveys thirty-four texts containing χαριτοῦν from Sir 18:17 (LXX) up to the end of the Byzantine period, and proposes that the beginning of the angel's greeting in Lk 1:28 be translated "Rejoice to have been transformed by grace."—D.J.H.

644. I. de la Potterie, "Κεχαριτωμένη en Lc 1,28. Étude exégétique et théologique," *Biblica* 68 (4, '87) 480-508.

Results of an earlier philological study of the verb χαριτοῦν as applied to Mary in Lk 1:28 [see § 32-643] are followed up by an analysis of a parallel text in Eph 1:6 (ἐχαρίτωσεν ἡμᾶς) and a survey of κεχαριτωμένη in the history of exegesis (Greek and Latin). Then the epithet is examined in its immediate context (1:26-38), focusing on the parallelism between (1) vv. 28 and 30 and (2) between vv. 28 and 34, to see what function it exercises in the account of the Annunciation. The theological import of κεχαριτωμένη is not limited to describing the sanctity of Mary but also signifies her preparation by the grace of God for virginal maternity; Mary's virginity and her transformation by grace are bound together.—C.R.M.

645. [Lk 1:46-55] B. Robinson, "Musings on the Magnificat," *Priests & People* 1 (8, '87-'88) 332-335.

The Jewish-Christian hymn contained in Lk 1:46-55 presents Mary as the prototype of the Christian disciple: As one of low estate, she rejoices in her Savior and proclaims God's victory. The Magnificat challenges us to consider the nature of the Christian discipleship that Mary represents.—D.J.H.

646. K. Haacker, "Erst unter Quirinius? Ein Übersetzungsvorschlag zu Lk 2,2," *BibNotiz* 38-39 ('87) 39-43.

The term πρώτη in Lk 2:2 should be interpreted in light of Josephus' *Ant.* 7:67: "This census was the first carried out during the term of Quirinius as governor of Syria." Luke may have wished to correct the tradition that placed Jesus' birth in the time of Herod the Great (see Mt 2:1, 22).—D.J.H.

647. K. Luke, "Luke 2:14 in Some Ancient Versions," *IndTheolStud* 24 (2-3, '87) 185-219.

This examination of the Gloria (Lk 2:14) discusses its text, its structure, and the meaning of εὐδοκία (God's goodwill). Then it deals with the text of Lk 2:14 in the Georgian, Armenian, and Syriac versions. This investigation prompts a survey of research on Tatian's Diatessaron: its nature, problems, testimonies, Ephrem's commentary, and Mt 1:25 in the Syriac text of Ephrem's commentary.—D.J.H.

Lk 3:23, § 32-558.

Lk 6:29-31, § 32-592.

648. [Lk 7:11-17] J. Pélaez del Rosal, "'La reanimación de un cadáver.' Un problema de fuentes y géneros," *Alfinge* [Córdoba] 1 ('83) 151-173.

This comparison of accounts of reanimations by Apollonius of Tyana according to Philostratus' *Life* and by Jesus according to Lk 7:11-17 focuses on the questions of sources and genres. The similarities are best explained by supposing that Luke was inspired by the Elijah story in 1 Kings 17:17-24 and that Philostratus read the Lukan account. Whether Philostratus' narrative should be classified as a miracle story is questionable. The Lukan account, however, is clearly a miracle story.—D.J.H.

649. W. J. Cotter, "The Parable of the Children in the Marketplace, Q (Lk) 7:31-35: an Examination of the Parable's Image and Significance," *NovTest* 29 (4, '87) 289-304.

The incongruity in the parable of the children in the marketplace (Lk 7:31-35/Mt 11:16-19) between the content of the children's accusations and the manner (προσφωνεῖν) by which they are communicated to their peers is deliberate and, within the parable's juridical imagery, necessary for the parable's sting. The phrase ἐν ἀγορᾷ καθημένοις describes a court process (i.e. judgment) that draws us not into the world of children but adults, and in particular the centers of civic justice, the courts. Both the application of the parable (vv. 33-34) and the attached proverb (v. 35) support this image and understand the central issue as one of unreasonable rejection: This generation may know how to assume a prestigious position and an impressive pose, but it unmasks itself as shallow as children, in the very judgment it pronounces.—C.R.M.

Lk 8:42-48, § 32-599.

Lk 9:3, § 32-624.

Lk 9:28-36, § 32-627.

650. [Lk 9:51–19:44] H. K. Farrell, "The Structure and Theology of Luke's Central Section," *TrinJourn* 7 (2, '86) 33-54.

Luke's central section is structured chiastically with seven corresponding scenes (Lk 9:51–10:24/18:35–19:44; 10:25-42/18:9-34; 11:1-54/17:1–18:8; 12:1-48/16:1-31; 12:49–13:9/14:25–15:32; 13:10-30/14:1-24; 13:31-33/13:34-35). The article examines each set of passages in order to highlight the theological correspondences.—C.R.M.

651. P. Kariamadam, "The composition and meaning of the Lucan Travel Narrative (Lk. 9,51-19,46)," *Biblebhashyam* 13 (3, '87) 179-198.

The article discusses the composition and arrangement of the travel narrative in Lk 9:51–19:46 with special attention to its soteriological aspect. The important themes upon which the narrative is built are the glorification of Jesus at Jerusalem through his suffering, the preaching of the kingdom by means of his healings, and the call to discipleship through the narrow way.—C.R.M.

Lk 10:22, § 32-603.

652. [Lk 10:30-35] H. Boers, "Traduction semantique, transculturelle de la parabole du bon samaritain," *SémiotBib* 47 ('87) 18-29.

This reflection on the possibilities and problems involved in translating a text from one culture to another focuses on the parable of the good Samaritan (Lk 10:30-35). It first provides syntactic, discursive, and semantic analyses of the parable. Then it considers the task of cultural transposition with reference to it and three other texts.—D.J.H.

653. E. SCHÜSSLER FIORENZA, "Theological Criteria and Historical Reconstruction: Martha and Mary: Luke 10:38-42," *CentHermStudProt* 53 ('87) 1-12. [See § 30-1107.]

The Martha and Mary story in Lk 10:38-42 pits the apostolic women of the Jesus movement against each other and appeals to the revelatory word of the risen one in order to restrict women's ministry and authority. Its rhetorical interests are to silence women leaders of house churches who like Martha might have protested and at the same time to extol the silent and submissive behavior of Mary. [The same fascicle contains seven responses to the paper (pp. 13-38) and the minutes of the colloquy on it (pp. 39-63).]—D.J.H.

Lk 11:2-4, § 32-594.

654. L. M. WHITE, "Scaling the Strongman's 'Court' (Luke 11:21)," *Forum* 3 (3, '87) 3-28.

The simple terms "house" and "household" offer a broad scale of social, economic, and symbolic indicators. Starting from references to houses in Lk 11:14-23, this study considers such a scale in terms of a social index under three main headings: (1) housings patterns and sociographic contexts, (2) functional semantics and social context, and (3) Lukan thematic concerns and symbolic cultural contexts. The householder metaphors and motifs depicted the kingdom through accepted symbolic categories from the environment and are thus a rather important, though subtle, way in which Lk-Acts was shaped apologetically for its environment.—C.R.M.

Lk 12:22-32, § 32-595.

655. M. D. HAMM, "The Freeing of the Bent Woman and the Restoration of Israel: Luke 13.10-17 as Narrative Theology," *JournStudNT* 31 ('87) 23-44.

A careful analysis of the structure, diction, and OT allusions of the account of the bent woman in Lk 13:10-17, considered in connection with its central location in the chiastic structure of 12:49–13:35 and its theological resonance with the full context of Lk-Acts, shows it to be a vehicle of Lukan narrative theology whose implications are eschatological, christological, ecclesiological, and soteriological.—C.R.M.

656. J. B. CORTÉS AND F. M. GATTI, "On the Meaning of Luke 16:16," *JournBibLit* 106 (2, '87) 247-259.

Lk 16:16 should be translated as follows: "The law and the prophets were in effect up until John [the Baptist]; from that time on the good news of the reign of God is being announced, and every person [without exception] is expressly invited to belong to it." The Greek term βιάζεται refers to moral force or insistence, i.e. the genteel constraint imposed on a reluctant guest, friend, or relative.—D.J.H.

657. R. F. HOCK, "Lazarus and Micyllus: Greco-Roman Backgrounds to Luke 16:19-31," *JournBibLit* 106 (3, '87) 447-463.

After a critique of the issues and assumptions of previous scholarship on the parable of the rich man and Lazarus (Lk 16:19-31), the article asserts the overall unity of the parable and proposes a broader comparative framework for reading it, making use of various rhetorical, literary, and philosophical sources from the Greco-Roman world. The clarifying comparisons found in Lucian's *Cataplus* and *Gallus* (both involve the poor Micyllus and rich men) are of particular help in reconstructing the social and intellectual milieu of Luke's parable, which in its views on wealth and poverty possesses an unmistakable Cynic coloring.—C.R.M.

658. R. KRÜGER, "El desenmascaramiento de un despreciador prestigioso. Lectura semiótica de la parábola del fariseo y el publicano. Lucas 18,9-14," *RevistBíb* 49 (3, '87) 155-167.

This semiotic analysis of the parable of the Pharisee and the publican in Lk 18:9-14 indicates the appropriateness of the title "the unmasking of a prestigious despiser." It also shows how v. 14b allows for the application of the parable to members of the Christian community.—D.J.H.

659. [Lk 18:10-14] J. W. HOLLERAN, "The Saint and the Scoundrel," *BibToday* 25 (6, '87) 375-379.

After explaining the social status of Pharisees and tax collectors in Jesus' time, this reflection on Lk 18:10-14 answers five questions: What does the whole story say? What is the point? What is the deeper meaning? What does this parable tell me about God? What is it asking me to do?—D.J.H.

660. R. KRÜGER, "El precio economico del discipulado. Exégesis semiótica de Lucas 18,18-30," *RevistBíb* 49 (4, '87) 193-207.

This investigation of the Lukan pericope of the rich young man (Lk 18:18-30) considers its similarities and differences vis-à-vis Mk 10:17-31 and Mt 19:16-30, demonstrates its concentric structure with vv. 24-25 at the center (the enormous difficulty that the rich experience in entering God's kingdom), and provides a semiotic analysis of the text with particular attention to the relations among major themes.—D.J.H.

661. [Lk 19:1-10] B. M. AHERN, "The Zacchaeus Incident," *BibToday* 25 (6, '87) 348-351.

This reflection on Lk 19:1-10 focuses on the holy curiosity of Zacchaeus (v. 3), his passive and active strength (v. 8), and the concreteness with which Jesus speaks (vv. 5, 9).—D.J.H.

662. [Lk 19:8] B. W. GRINDLAY, "Zacchaeus and David," *ExpTimes* 99 (2, '87) 46-47.

Zacchaeus' fourfold restitution in Lk 19:8 [see § 31-1123] was motivated by his hearing the name David (18:38-39), which brought the fourfold restitution of 2 Sam 12:6 to mind. —C.R.M.

663. J. B. GREEN, "Preparation for Passover (Luke 22:7-13): A Question of Redactional Technique," *NovTest* 29 (4, '87) 305-319.

This test case for determining the extent to which Luke was willing to redact his sources focuses on the story of the preparation of the Passover (Lk 22:7-13). The analysis reveals that the vast majority of instances in which the Lukan rendition departs from the Markan were motivated by stylistic rather than theological interests; where theological interests are in view Luke has for the most part only enhanced motifs already present in his sources.—C.R.M.

664. P. SELLEW, "The Last Supper Discourse in Luke 22:21-38," *Forum* 3 (3, '87) 70-95.

After introducing the broader context of the Lukan passion narrative, this investigation of the Last Supper discourse in Lk 22:21-38 describes the character and structuring of the table discussion after the supper and then comments on the individual dominical sayings included in the passage. The farewell discourse is a secondary creation in literary terms—a new unit composed of originally separate and diverse sayings and very likely filled out with new material from Luke's pen. Analysis of the individual sayings in the units on rank and service (vv. 24-27), the future role of the apostles (vv. 28-30), and the swords (vv. 35-38) leaves little chance of their authenticity.—C.R.M.

665. F. J. Weismann, "Kerigma y Eucaristía en Lucas 24,13-35," *Stromata* 43 (3-4, '87) 309-329.

After listing typically Lukan terms and grammatical elements in Lk 24:13-35, the article examines the literary construction of the pericope, provides an exegesis with special attention to structure, and considers the literary genre with reference to biblical and extrabiblical parallels. Then it presents a theological analysis, focusing on the kerygma and the breaking of the bread.—D.J.H.

Lk 24:13-35, § 32-700.

Lk 24:51, § 32-708.

John

666. C. K. Barrett, "St. John: Social Historian," *ProcIrBibAssoc* 10 ('86) 26-39.

Although it is possible to distinguish between the social and theological background of the Johannine literature, it is impossible to separate them. The article considers various aspects of the social history of the Johannine churches as documented by the Fourth Gospel, Johannine Epistles, and Revelation, first in relation to the Roman empire, then in connection with nationality and nationalism within the empire, and finally in relation to comparable societies that existed in the same areas.—C.R.M.

667. J. Blakesley, "Pictures in the Fire? Austin Farrer's Biblical Criticism and John's Gospel—a Comment," *Journal of Literature & Theology* [Oxford] 1 (2, '87) 184-190.

Farrer's critical method can help to illuminate a narrative detail like the coal fire on the lakeshore (Jn 21:9), the Johannine technique of prefiguration, and the structure of the Fourth Gospel as a whole.—D.J.H.

668. M. Davies, "Which is the Best Commentary? XI. The Fourth Gospel," *ExpTimes* 99 (3, '87) 73-78.

Commentaries on Jn are evaluated under three headings: commentaries on the Greek text, full-scale commentaries on the English text, and commentaries for the general reader. All the commentaries in the first two categories have been written in the light of Bultmann's work and have also been influenced by the work of C. H. Dodd. Readers will be best served by R. Schnackenburg on the Greek text and R. E. Brown on an English translation.—C.R.M.

669. J.-D. Dubois, "Le quatrième évangile à la lumière des recherches gnostiques actuelles," *FoiVie* 86 (5, '87) 75-87.

Research on the sources of the Fourth Gospel can help to situate the Johannine discourses in their original gnostic context and in the history of the transmission of Jesus' sayings. Texts such as *Acts of John* and *Apocryphon of John* illustrate the esoteric gnostic exegesis of the Fourth Gospel and indicate that this esoteric exegesis goes back to the period of the Gospel's redaction.—D.J.H.

670. C. L'Eplattenier, "A la recherche des structures de l'Evangile," *FoiVie* 86 (5, '87) 3-7.

Besides the prologue (Jn 1:1-18) and the epilogue (21:1-25), the Fourth Gospel contains four major parts: the life made manifest (1:19–6:71), the light refused (7:1–12:50), the testament of Jesus (13:1–17:26), and the hour of the glorification (18:1–20:31).—D.J.H.

671. J. M. Lieu, "Blindness in the Johannine Tradition," *NTStud* 34 (1, '88) 83-95.

Jn 9 and 12:39-43 reflect a wider tradition of interpreting Isa 6:9-10 in terms of blinding (τυφλόω) and hardening (πωρόω). This exegetical tradition came to be related to and modified by the historical experience of the Johannine community's exclusion from the synagogue and the ambiguities resulting from that experience. 1 Jn 2:11 appears to represent a different thread within the tradition of interpreting Isaiah 6, one that remained closer to the dualist thought world of those Jewish sources that helped provide a background for the NT theme of blindness and hardness. The very different route taken by 1 John prohibits identifying the Gospel's course with that of the community as a whole.—C.R.M.

672. M. Morgen, "Devenir disciple selon Jean," *FoiVie* 86 (5, '87) 71-73.

The Johannine understanding of discipleship is explained under three headings: the disciple as a believer on the way, the disciples as a group, and the disciple whom Jesus loved. —D.J.H.

673. M. Morgen, "L'évangile interprété par l'épître. Jean et I Jean," *FoiVie* 86 (5, '87) 59-70.

Although the authors of the Fourth Gospel and 1 John used the same traditions and vocabulary, their outlooks differed. The author of 1 John tried to underline inadequate interpretations that could be given to the Fourth Gospel on Christology, ethics, and eschatology.—D.J.H.

674. I. and J.-L. Parlier, "Instruments de travail en français," *FoiVie* 86 (5, '87) 94-96.

This list of resources for studying the Fourth Gospel includes introductions (five), commentaries (five), and particular studies (twenty).—D.J.H.

675r. J. A. T. Robinson, *The Priority of John* [*NTA* 31, pp. 236, 367].

P. Grelot, "Problèmes critiques du IV^{e} Évangile," *RevBib* 94 (4, '87) 519-573.—Although the late Bishop Robinson argued for an early date for the final edition of the Fourth Gospel, both internal criticism and the patristic tradition support a late date of composition. The identity of the beloved disciple remains puzzling. Robinson was not the first to prefer the Johannine chronology of Jesus' public life. But one hesitates before his reconstruction of

Jesus' life on the basis of Jn because it lacks a methodologically serious analysis of the notion of "historicity." He did not take sufficiently into account John's rereading of Jesus' words and deeds in light of the resurrection and the early church's experience.—D.J.H.

676. W. Roth, "Scriptural Coding in the Fourth Gospel," *BibRes* 32 ('87) 6-29.

The Fourth Gospel is a selective and inverted, narrative rewriting of the OT Law and prophets, climaxed in the portrayal of a new creation through the gift of the Spirit by the risen Jesus. The six festival references serve to indicate text units that relate to the OT as follows: Jn 5:1-47 to Deuteronomy, 6:1-71 to Numbers, 7:1–10:21 to Leviticus, 10:22–11:54 to Exodus, 11:55–20:29 to Genesis, and 1:19–4:54 to 1 Kings 17–2 Kings 13. The spiritualized themes of these sections progress from water in 1:19–4:54 to spirit in 11:55–20:29. Jn 2:1-12 functions as a thematic and structural preview of the whole Gospel. [The same issue (pp. 30-41) contains a response by A. Lacocque from an OT and early Judaism perspective.] —C.R.M.

677. W. Russell, "The Holy Spirit's Ministry in the Fourth Gospel," *GraceTheolJourn* 8 (2, '87) 227-239.

This exploration of John's systematic presentation of the Holy Spirit from the perspective of OT messianic expectation interacts especially with the position of C. H. Dodd. Contrary to Dodd's emphasis on the compatibility of Jn with Hellenistic thought, the view of the Spirit in this Gospel is essentially the same as that in the rest of the NT, especially Lk-Acts, having been drawn from the terminology of OT eschatology.—C.R.M.

678. S. Schlumberger, "Quelques études récentes sur Jean," *FoiVie* 86 (5, '87) 91-94.

This annotated bibliography of books on the Fourth Gospel deals with three commentaries (M.-É. Boismard and A. Lamouille, J. Becker, J. Gnilka) and five particular studies (F. Vouga, R. E. Brown, K. Wengst, R. A. Culpepper, T. Onuki).—D.J.H.

679. M. Trainor, "Racism in Australia: Reflections from Within the Fourth Gospel," *AusCathRec* 64 (3, '87) 282-292.

The article investigates the various attitudes that "the Jews" adopt in the Fourth Gospel, examines three representative texts (Jn 5:10-18; 7:1-24; 8:31-59), considers two scholarly interpretations (by W. A. Meeks and J. T. Pawlikowski), reflects on how Johannine Christology assists in understanding this phenomenon, and discusses how the Johannine material about "the Jews" should be handled in pastoral situations.—D.J.H.

680. J. N. M. Wijngaards, "Forming Autonomous Persons," *Vidyajyoti* 51 (9, '87) 406-413.

Using the Fourth Gospel as a guide, the article reflects on how Jesus formed autonomous persons and how those commissioned by Christ to continue his liberating work can help people attain such genuine autonomy.—D.J.H.

681. J. Zumstein, "Le disciple bien-aimé," *FoiVie* 86 (5, '87) 47-58.

After raising the question about the historicity and identity of the "beloved disciple" in the Fourth Gospel, the article analyzes the Johannine texts that refer to the beloved disciple (13:23-25; 19:15-16; 19:26-27; 19:35; 20:2-10; 21:1-8; 21:20-24) and suggests that this figure (perhaps the founder of the Johannine school) was intended to guarantee the legitimacy and originality of the Johannine witness.—D.J.H.

Jn, §§ 32-803, 805, 973.

682. A. B. du Toit, "Marturía in Johannes 1" [Marturia in John 1], *SkrifKerk* 6 (2, '85) 113-124.

On the basis of a composition analysis, the article discusses the development and function of the witness motif in John 1. The focus is on the three "witness" passages (vv. 6-8, 15, 19-34). By means of two prose insertions into the Logos hymn (vv. 6-8, 15), the Evangelist introduced the witness motif already in the first chapter and thereby prepared the ground for the ultimate purpose of the Gospel, the acknowledgment that Jesus is indeed the Christ, the Son of God (20:31).—B.C.L.

683. [Jn 1:1-18] H. Weder, "Der Mythos vom Logos. Überlegungen zum Problem der Entmythologisierung," *Evangelische Kommentare* [Stuttgart] 20 (11, '87) 627-631.

The article first shows that the Johannine Prologue narrates a myth that has the Logos as its theme. Then it clarifies R. Bultmann's program of demythologizing with reference to Jn 1:1-18. The essential concern of demythologization is not the farewell to myth in the name of secularity but rather the attempt to develop a reasonable relation to the mythical in a secular age.—D.J.H.

684. [Jn 1:18] R. Robert, "La double intention du mot final du prologue johannique," *RevThom* 87 (3, '87) 435-441.

Grammatical, stylistic, and theological features indicate that the verb ἐξηγήσατο in Jn 1:18 carries the double meaning "narrate" and "guide." In coming to narrate God to human beings, the Son has led them to him.—D.J.H.

685. [Jn 1:35-51] P. Palatty, "Discipleship and the Covenant," *Biblebhashyam* 13 (3, '87) 199-227.

The Johannine call narrative (Jn 1:35-51) shows that the new covenant promised in the OT is fulfilled in the relationship between Jesus and the disciples. The article first discusses covenant in the OT and the promise of a new covenant. Then it focuses on the Johannine terminology of discipleship ("hear," "follow," "seek," "find") in the light of OT, Jewish, and NT texts. [To be continued.]—D.J.H.

686. [Jn 1:38] R. H. Smith, "'Seeking Jesus' in the Gospel of John," *CurrTheolMiss* 15 (1, '88) 48-55.

Jesus' first word according to Jn 1:38 ("What [Whom] are you seeking?") is a precisely appropriate prelude to everything that the Evangelist unfolds in his unique narration of Jesus' words, deeds, and experiences.—D.J.H.

687. [Jn 3:1-15] G. R. O'Day, "New Birth as a New People: Spirituality and Community in the Fourth Gospel," *WordWorld* 8 (1, '88) 53-61.

The themes of new identity and new community in the Fourth Gospel are examined with particular attention to Jesus' encounter with Nicodemus (see Jn 3:1-15), and according to the following outline: transformative newness, being born again/from above, birth by water and the Spirit, and identity and community through the cross.—D.J.H.

688. [Jn 4:1-42] L. ESLINGER, "The Wooing of the Woman at the Well: Jesus, the Reader and Reader-Response Criticism," *Journal of Literature & Theology* [Oxford] 1 (2, '87) 167-183.

In order to understand reader-response in Jn 4:1-42, one must first understand the meaning of the literary features that shape the response: the betrothal type-scene, the double entendres, and the discourse structure. The betrothal type-scene is a strategy designed to mislead readers so that they gain an actual experience of the gap between Jesus and his human auditors. —D.J.H.

689. [Jn 4:19-24] S. J. SAMUEL, "'Neither on this Mountain nor in Jerusalem': The Johannine Understanding of Worship," *BangalTheolFor* 19 (2, '87) 121-129.

The debate on worship found in Jn 4:19-24 reflects how the Johannine community overcame the limits of place and pattern in worship through Jesus Christ (v. 23). The Johannine form of worship is Jesus-centered, universal, communitarian, and life-centered. As Spirit God expects a new kind of worship that begins with Jesus Christ who is truth.—D.J.H.

690. M. J. J. MENKEN, "The Provenance and Meaning of the Old Testament Quotation in John 6:31," *NovTest* 30 (1, '88) 39-56.

A comparison of the OT quotation in Jn 6:31 ("he gave them bread from heaven to eat") with its possible sources, and a study of the meaning of the quotation in its Johannine context and of early Jewish exegetical practice, converge in pointing to Ps 78(77):24 as the source. In all probability the Evangelist used the Septuagint version. At the same time the study of the meaning of the quotation in its Johannine context sheds light on ideas about Moses in Jewish circles in the environment of the fourth Evangelist (especially, Moses as the giver of the manna).—D.J.H.

691. [Jn 7:53–8:11] B. D. EHRMAN, "Jesus and the Adulteress," *NTStud* 34 (1, '88) 24-44.

This investigation of the story of Jesus and the adulteress (Jn 7:53–8:11) approaches its historical and literary problems through the version preserved in the Ecclesiastes commentary of Didymus the Blind. It considers the sources of Didymus' story, its form and content, and early forms of the pericope *de adultera.* It concludes that by the 4th century A.D. three versions of the story were extant: (1) an entrapment story in which Jesus freely pardons a sinful woman (closely resembling the controversy dialogues of the Synoptic tradition), known to Papias and *Didascalia;* (2) a story of Jesus' intervention in an execution proceeding, preserved in *Gospel according to the Hebrews* and retold by Didymus; and (3) the popular version found in MSS of the Fourth Gospel, a version that represents a conflation of the two earlier stories.—C.R.M.

Jn 8:12-20, § 32-692.

692. J. H. NEYREY, "Jesus the Judge: Forensic Process in John 8,21-59," *Biblica* 68 (4, '87) 509-542.

The Fourth Gospel presents the episode in 8:21-59 as an extended forensic process in which all of the formal elements of a typical forensic process are present (judge, plaintiff, a norm of judgment, witnesses, a judge's *cognitio*, forensic proof). In this narrative the roles of the preceding scene (vv. 12-20) are reversed and Jesus is the judge and his audience the plaintiff. The stage is set for the new trial in vv. 21-30 where the charge of unbelief is introduced as well as the literary pattern of statement/misunderstanding/explanation that structures the flow of the discourse in vv. 31-58 (five tests: vv. 31-37, 38-40, 41-47, 48-55, 56-59) and functions as the official forensic criterion for testing the truth of the plaintiff's claims of innocence. The evidence suggests that an early story of Jesus' trial by the Jews in connection with the feast of Tabernacles (8:12-20) has been redacted at a later time to carry a different message and describe a different historical process in the Johannine community.—C.R.M.

693. A. Pitta, "La funzione 'eufonica' dell'articolo in Gv 8,39b.c.; Gal 3,14.29," *RivistBib* 35 (3, '87) 321-325.

The use of the genitive article τοῦ with 'Αβραάμ in Jn 8:39 (twice) and Gal 3:14, 29 should be called "euphonic" instead of "anaphoric."—D.J.H.

694. U. Busse, "Offene Fragen zu Joh 10," *NTStud* 33 (4, '87) 516-531.

Examination of the literary composition and theological content of Jn 10 highlights its dominant christological-soteriological interest. The text concerns Jesus' mission (with the help of shepherd imagery), the accomplishment of that mission, and certain negative reactions to it. The Hanukkah controversy at the Temple underlines the unity of the Father and the Son's activity in history.—D.J.H.

695. R. Lunt, "The chronology of John 12.12-19," *BibTrans* 38 (4, '87) 445-446.

The sequence of events in Jesus' triumphal entry according to Jn 12:12-19 can be clarified by reading the text in the following order: vv. 12a, 14a, 17-18, 12b-13, 14b-16, 19.—D.J.H.

696. M. Wojciechowski, "La Source de Jean 13.1-20," *NTStud* 34 (1, '88) 135-141.

A literary analysis of Jn 13:1-20 based especially on vocabulary and aimed at distinguishing tradition from redaction reveals a symmetrical primitive account with the dialogue between Peter and Jesus at its center (see vv. 6, 8, 9). The primitive text has been elaborated by enlarging Jesus' discourse and adding theological reflections.—D.J.H.

697. F. Grob, "Jésus: la vigne. Jean 15 et la rupture avec la Synagogue," *FoiVie* 86 (5, '87) 9-16.

Jn 15:1–16:4a reflects the conflict between the Johannine community and the synagogue. The article discusses the historical situation (16:1-4a), the witness (15:26-27), the causes of the break (15:18-25), the community of the Son's friends (15:7-17), and the parable of the conflict (15:1-6).—D.J.H.

698. D. D. Sylva, "Nicodemus and his Spices (John 19.39)," *NTStud* 34 (1, '88) 148-151.

The view that the large amount of spices in Jn 19:39 signifies a lack of understanding of Jesus' life beyond death is supported by the account of the binding (δέω) of Jesus' body for burial (v. 40) and the note that cloths (ὀθόνια) were used (20:5-7). Both here and in the case of Lazarus (11:44) binding represents an action that is contrary to Jesus' function as the resurrection and the life. By shedding the garments in which he was wrapped, the resurrected Jesus dissociates himself from the futile actions of Nicodemus and Joseph.—C.R.M.

699. C. **Combet-Galland**, "L'aube encore obscure. Approche sémiotique de Jean 20," *FoiVie* 86 (5, '87) 17-25.

Taking as its starting point the expression "early, while it was still dark" in Jn 20:1, the article discusses the differing perspectives of the observer and the reader. Then it presents a semiotic analysis of Jn 20 under the following headings: the mosaic of the scenes, seeing, seeing and listening (or reading), having life, and in the name of Jesus the Christ.—D.J.H.

700. J. R. **Busto**, "Exégesis de los relatos de la resurrección (Jn 20, 11-29, 21; Lc 24, 13-35)," *Manresa* 59 (233, '87) 325-335.

After discussing the literary forms in which the NT deals with Jesus' resurrection, the article focuses on the Gospel accounts of Jesus' appearances. Then it provides an exegesis of the appearance narratives in Jn 20:11-29; 21:1-25; and Lk 24:13-35.—D.J.H.

701. M. **Lattke**, "Joh 20:30f. als Buchschluss," *ZeitNTWiss* 78 (3-4, '87) 288-292.

Tertullian's reference to Jn 20:30-31 as the *clausula* of the Gospel (see *Adversus Praxean* 25.4) indicates that in the early 3rd century A.D. an edition of the Fourth Gospel ending at that point was in circulation.—D.J.H.

702. C. **Roberts**, "John 20:30-31 and 21:24-25," *JournTheolStud* 38 (2, '87) 409-410.

The words τούτων and ταῦτα in Jn 21:24 do not refer to the entire Gospel as does ταῦτα in 20:31 but to the immediately preceding incident, or perhaps to Jn 21 as a whole.—C.R.M.

Jn 21:24-25, § 32-702.

Acts of the Apostles

703. G. **Betori**, "Lo Spirito e l'annuncio della Parola negli Atti degli Apostoli," *RivistBib* 35 (4, '87) 399-441.

The functions of the Spirit in proclaiming the word according to Acts include the following: presence in different ways at the origin of the ministries of the word; being the guiding power behind the movement of the witness according to the divine plan; revealing the meaning of events in the context of salvation history; being the force that renders the proclamation efficacious, constant, and free; and confirming the proclaimed word in ordinary and extraordinary ways.—D.J.H.

704. F. R. **Harm**, "Structural Elements Related to the Gift of the Holy Spirit in Acts," *Conc Journ* 14 (1, '88) 28-41.

The gift of the Holy Spirit in Acts follows a divinely ordered structure in both the Semitic and the Gentile contexts: First the Spirit comes as a sovereign gift of the ascended Lord (see Acts 2, 10); then the Spirit is granted through the imposition of an apostle's hands (see Acts 8, 19).—D.J.H.

705. D. P. **Moessner**, "Paul in Acts: Preacher of Eschatological Repentance to Israel," *NTStud* 34 (1, '88) 96-104.

An examination of the correspondences in the pronouncements of eschatological judgment between Jesus (see Lk 11:37-54; 13:31-35; 19:42-44) and Paul (see Acts 13:40-46; 18:6;

28:25-28) yields the following implications: (1) Both believing and non-believing Jews constitute and remain throughout Acts the one Israel, the people of God. (2) Believing Jews form the eschatological remnant. (3) At the end of Acts some Jews do respond to Paul's proclamation in Rome; therefore to speak of a Lukan vantage point from which repentance or belief for Jews is over is not only misleading but also has no warrant in the text. (4) Nevertheless the final pronouncement (Acts 28:25-28) bears an unmistakable force of warning to Israel.—C.R.M.

706. J. B. Tyson, "The Gentile Mission and the Authority of Scripture in Acts," *NTStud* 33 (4, '87) 619-631.

This investigation of Luke's use of Scripture in connection with his presentation and legitimation of the Gentile mission focuses on six prominent passages: Lk 4:16-30; Acts 8:26-40; 13:44-47; 15:13-21; 28:23-28; 10:1–11:18. The Cornelius episode (10:1–11:18) constitutes an exception to Luke's rule that Scripture provides a justification for the Gentile mission. Luke omitted quotations and allusions to Scripture in this passage (except at 10:43) because he recognized that Scripture seemed to stand in the way of the Gentile mission at this point. Thus for Luke, Scripture is true but there are exceptions; his view of Scripture is utilitarian. It is authoritative where it is useful or correctly interpreted but irrelevant at those points where God, Jesus, or the Spirit have provided subsequent alteration or annulment.—C.R.M.

707. R. W. Wall, "The Acts of the Apostles in Canonical Context," *BibTheolBull* 18 (1, '88) 16-24.

The hermeneutical center for the study of Acts should be relocated from its historical to its canonical moment, which holds decisive clues for how the text should be interpreted today by the believing community. Acts links the Gospels and letters together in a canonical conversation and serves as a commentary on each. The title given this composition by the canonizing community envisages a theological claim for apostolic authority that helps to shape an appropriate context for reading the apostolic writings that follow.—C.R.M.

Acts, §§ 32-571, 640–641, 726.

708. M. C. Parsons, "The Text of Acts 1:2 Reconsidered," *CathBibQuart* 50 (1, '88) 58-71.

The evidence of Acts 1:2, properly understood, supports rather than militates against reading the shorter text at Lk 24:51. The word ἀνελήμφθη is original to the text of Acts 1:2 and refers to Jesus' passion, resurrection, and exaltation (the ascension being included in this exaltation in Acts 1:9-11).—C.R.M.

709. F. Montagnini, "La comunità primitiva come luogo cultuale. Nota da *At* 2,42-46," *RivistBib* 35 (4, '87) 477-484.

The four elements of Christian life listed in Acts 2:42—the apostles' teaching, fellowship, the breaking of bread, prayers—provide the basis for worship. Acts 2:42-46 characterizes the earliest church as a cultic community.—D.J.H.

710. D. D. SYLVA, "The Meaning and Function of Acts 7:46-50," *JournBibLit* 106 (2, '87) 261-275.

The article bolsters the thesis that Acts 7:46-50 is a statement about God's transcendence of the Temple by (1) providing arguments against the "rejection" interpretation, (2) explaining how vv. 46, 47, and 50 express God's transcendence of the Temple, and (3) clarifying parts of the text that were obstacles to accepting the "transcendence" interpretation. It also argues that Acts 7:46-50 is an answer to the Temple charge found in Mk 14:58 and applied to Stephen in Acts 6:14 on the basis of the proximity of these verses to the Law accusation and on the basis of Luke's use of Mk 14:58a in Acts 6:14 and his use of words found in Mk 14:58b once he writes about building the Temple in Acts 7:46-50.—D.J.H.

711. C. UKACHUKWU MANUS, "The Areopagus Speech (Acts 17:16-34): A Study of Luke's Approach to Evangelism and Its Significance in the African Context," *AfricTheol Journ* 14 (1, '85) 3-18.

After preliminary observations on the concentric structure of the Areopagus speech (Acts 17:16-34) and a brief overview of its interpretation in recent research, an exegesis of the text is presented followed by a consideration of the Lukan Paul's approach to evangelism and reflections on how this approach should inform contemporary missionary efforts in Africa. —C.R.M.

712. [Acts 20:18-35] E. LÖVESTAM, "Paul's Address at Miletus," *StudTheol* 41 (1, '87) 1-10.

The English version of an article published in *SvenskExegÅrs* [§ 31-686] with a few minor additions to the notes.—C.R.M.

713. [Acts 22–28] F. F. BRUCE, "Paul's Apologetic and the Purpose of Acts," *Bull JohnRylUnivLibMan* 69 (2, '87) 379-393.

Observations are offered on the succession of speeches in Acts 22–28 in which Paul defends himself against the charges laid against him before varying audiences. Although Luke's purpose in writing Acts was not primarily apologetic, he did anticipate the three main types of 2nd-century Christian apologetic in relation to pagan religion, Judaism, and the political authorities; the latter two types figure in Paul's defense speeches.—C.R.M.

Acts 23–25, § 32-890.

714. B. PRETE, "Il senso della formula 'coloro che sono stati santificati per la fede in me' (At 26,18c)," *RivistBib* 35 (3, '87) 313-320.

The expression "by faith in me" in Acts 26:18c complements the participle "sanctified," and the whole clause modifies "inheritance." This interpretation is based on philological reasons and other texts in Acts (20:32; 26:10; 20:28; 15:9, 11, 14).—D.J.H.

715. A. J. MALHERBE, "'Not In a Corner': Early Christian Apologetic in Acts 26:26," *SecondCent* 5 (4, '85-86) 193-210.

For at least seven hundred years the phrase "to speak in a corner" (cf. Acts 26:26) was used pejoratively by orators or philosophers (see Plato, *Gorgias* 485D) to criticize people, especially philosophers, who did not engage in public life. Its use in Acts may reflect an awareness of pagan social criticisms of Christians as uneducated, unphilosophical, and secretive, charges that would later confront Christian apologists in the second century. Luke's presentation of Paul as using the language of moral philosophy (e.g. claiming divine guidance [26:16-17, 22], speaking fearlessly to rulers [v. 26], etc.) and his depiction of the public character of Christianity are features that suggest broadening the understanding of external apologetic with which Acts might be examined beyond political issues to include social factors.—C.R.M.

716. B.-J. Koet, "Paul in Rome (Acts 28,16-31): A Farewell to Judaism?" *Bijdragen* 48 (4, '87) 397-415.

The theme of Acts 28:16-31 is not Paul's judgment, nor the rejection of Judaism in general, nor even of the Jews present, but rather discussion with the Jews about the position of the Gentiles. The division described in v. 25a is the reaction to Paul's statement in vv. 25b-28. Paul, after his success with one group of Jews (v. 24a), quotes Isa 6:9-10 to compare the obduracy of the fathers with that of the unbelieving part of his audience, who are unable to understand that the Gentile mission is rooted in Scripture. The possibility to repent is implicit in this quotation. Although Paul's statement in vv. 25b-28 is his last word in Acts, it is not his last word to Judaism. The discussion is left open as if indicating the debate is still ongoing.—C.R.M.

EPISTLES–REVELATION

Paul

717. H. D. Betz et al., "New Literature on the Authentic Letters of the Apostle Paul," *JournRel* 68 (1, '88) 186-203.

This annotated bibliography of 165 books and articles published since 1970 on Paul's letters is divided into ten categories: general introduction (by A. J. Droge), collection of the Pauline corpus (L. L. Welborn), Romans (Betz), 1 Corinthians (M. M. Mitchell), 2 Corinthians (Welborn), Galatians (D. Hellholm), Philippians (L. R. Donelson), 1 Thessalonians (G. S. Holland), 2 Thessalonians (Holland), and Philemon (J. A. Trumbower).—D.J.H.

718. P. Bowers, "Fulfilling the Gospel: The Scope of the Pauline Mission," *JournEvangTheolSoc* 30 (2, '87) 185-198.

What, in Paul's understanding, had he done to achieve such a firm sense of task completed in preaching the gospel fully "from Jerusalem and as far round as Illyricum" (Rom 15:19)? A review of the data available on the activity that for Paul fell within the intended scope of his missionary vocation demonstrates that Paul's familiar formula "proclaiming the gospel" encompassed not simply an initial preaching mission but the full sequence of activities that resulted in settled churches.—C.R.M.

719. A. Feuillet, "Le dialogue de saint Paul avec le monde grec," *EspVie* 97 (41, '87) 545-556.

Paul's dialogue with the Greek world of his time is examined with reference to the language and thought in 1–2 Corinthians, the identification of Christ with divine wisdom in 1–2 Corinthians, the sublimity of the mystery of the incarnation according to Colossians and Ephesians, and the church as the "body" whose head is Christ and as the pleroma of Christ. The article also compares Pauline and Johannine Christologies and ecclesiologies, and reflects on lessons to be drawn from Paul's dialogue with the Greek world.—D.J.H.

720. P. W. GOOCH, "Sovereignty and Freedom: Some Pauline Compatibilisms," *Scot JournTheol* 40 (4, '87) 531-542.

The article first discusses Paul's assumptions about human freedom in order to reject a harsh view of divine sovereignty. Then after sketching three ways of reconciling freedom and sovereignty (fideistic, deterministic, or libertarian compatibilism), it examines Paul's concept of God's sovereignty in Romans 9–11 in order to conclude that only libertarian compatibilism holds promise for faith and understanding. Libertarian compatibilism takes seriously God's sovereignty and promise, while preserving scope for human freedom and accountability.—D.J.H.

721. D. J. HARRINGTON, "A New Paradigm for Paul," *America* [New York] 157 (12, '87) 290-293.

The "paradigm shift" in recent Pauline studies involves sources, social setting, theology, and hermeneutics. The proper starting point for studying Paul is the corpus of seven undisputed letters. Paul the Jew of Tarsus carried out his ministries in the cities of the Mediterranean world. His letters were pastoral communications rather than theological treatises. They should be read in their original setting, not through the spectacles of later theological issues and polemics.—D.J.H.

722. H. HÜBNER, "Methodologie und Theologie. Zu neuen methodischen Ansätzen in der Paulusforschung. Teil II," *KerDog* 33 (4, '87) 303-329.

This second installment [see § 32-221] in an examination of the use of nontheological methods for studying Pauline theology discusses the linguistic approach (W. Schenk and R. Wonneberger), the combination of semantics and sociology as *wirkungsgeschichtliche Hermeneutik* (A. von Dobbeler), the history-of-religions approach carried out in a system of coordinates within a model of communication theory (G. Sellin), and psychological exegesis (G. Theissen). All these approaches are quite promising. But the expected results are not completely achieved because of inadequacies in dealing with theology and too little basic discussion of methodology.—D.J.H.

723. P. G. KATOPPO, "Translating *hagiasmos* 'Sanctification' in Paul's letters," *BibTrans* 38 (4, '87) 429-432.

To translate ἁγιασμός in a meaningful way for modern readers it may often be necessary to render it by a phrase. If the term refers to the act of consecration, the phrase should include the notion of belonging to God; if it refers to the conduct of the believer, the phrase should stress the idea of pleasing God and refraining from evil.—C.R.M.

724. G. MARSHALL, "Some Implications of Pauline Anthropology for Contemporary Pastoral Care," *VoxEvang* 17 ('87) 23-34.

Three features of Paul's understanding of the human condition are examined for their pastoral implications: the reality and extent of sin, the reason to hope, and the importance of one's relationship to God.—D.J.H.

725. G. SCHÖLLGEN, "Was wissen wir über die Sozialstruktur der paulinischen Gemeinden? Kritische Anmerkungen zu einem neuen Buch von W. A. Meeks," *NTStud* 34 (1, '88) 71-82.

This critique of the second chapter (on the social level of the Pauline Christians) in Meeks's *The First Urban Christians* (1983) focuses on methodological problems: the lack of full-scale analyses of the social structures of the cities of the Pauline communities, anachronistic assumptions about the ancient city, the presupposition that the Pauline communities exhibited the same basic social level, questionable conclusions drawn from details, etc.—D.J.H.

726. W. STEGEMANN, "War der Apostel Paulus ein römischer Bürger?" *ZeitNTWiss* 78 (3-4, '87) 200-229.

Despite the testimony of Acts (direct: 16:37-38; 22:22-29; indirect: 25:9-12; 26:31-32; 28:17-19), an examination of the social-historical background pertaining to the possession and granting of Roman citizenship (in general, for Jews, and at Tarsus) and attention to Paul's Jewish identity and self-testimony makes it quite improbable that Paul possessed Roman citizenship. The author of Acts evidently inferred this status from the accounts of Paul's transfer to Rome. It allowed the Lukan portrayal of Paul, as a well-placed Roman and true Jew, to represent the Christianity of the author's contemporaries, which had to establish its place in the Jewish and Roman worlds.—C.R.M.

727. G. WAGNER, "Paul and the Apostolic Faith," *AfricTheolJourn* 13 (2, '84) 115-135.

An investigation of what was essential for Paul with regard to faith does not begin with a pre-understanding of an "apostolic faith," but simply acknowledges Paul as apostle and asks: How did Paul confess his faith? The discussion proceeds under the headings: Paul and faith, Paul and the tradition of faith, and Paul and Nicea.—C.R.M.

728. W. O. WALKER, "The Burden of Proof in Identifying Interpolations in the Pauline Letters," *NTStud* 33 (4, '87) 610-618.

It is clear that the burden of proof lies with any argument that a particular passage in the Pauline letters is an interpolation. Nevertheless, literary-critical and text-critical considerations support the *a priori* assumption that Paul's letters, as we now have them, do contain interpolations; the problem is how to identify them. Thus the burden of proof also rests with any *a priori* argument that a particular letter in the Pauline corpus contains no interpolations. —C.R.M.

729. D. ZELLER, "Zur neueren Diskussion über das Gesetz bei Paulus," *TheolPhil* 62 (4, '87) 481-499.

After examining the presuppositions of Paul's theology of the Law, the article considers four contexts in which Paul's statements about the Law appear: the human person under the Law and apart from Christ, the alternative of justification by the works of the Law or by faith, Law-righteousness in the rejection of the gospel, and the Law in Christian life. The final section reflects on starting-points for a "biblical theology" of the Law. A bibliography of sixty-five books and articles on the Law according to Paul that were published over the past twelve years is included.—D.J.H.

730. C. E. B. Cranfield, "The Pastor's Opportunities. VIII. Preaching on Romans," *Exp Times* 99 (2, '87) 36-40.

It is reasonable to expound Paul's letter to the Romans in twenty-four sermons of not more than a half hour. The article offers suggestions about a few of these sermons (on 1:1-7; 1:8-16a; 1:16b-17; 1:18-32; 2:1–3:20; 3:21-26; etc.).—D.J.H.

731. J. H. Neyrey, "Hope Against Hope," *Way* 27 (4, '87) 264-273.

Painting a vast fresco stretching from first creation to new creation, Paul in Romans portrayed God in basic, characteristic poses—first God's mercy and just judgment, then God's powers to create and raise the dead. In two allegorical scenes Paul described God's dealings with Abraham and Jesus as dramatizations of the way in which God relates to all. This scenario might be described as an allegory about hope, which for Paul meant that God will be consistent and reliable, i.e. show mercy, create, and raise the dead. Even as we view these scenes, Paul calls us to hope in God's faithfulness.—D.J.H.

732. B. Villegas Mathieu, "Una visión de la gracia: la justificación en Romanos," *TeolVida* 28 (4, '87) 277-305.

After discussing the non-Pauline and Pauline antecedents of Paul's treatment of justification in Romans, the article calls attention to the structural role of justification in the letter. Then it highlights four innovations in Paul's treatment of justification in Romans: placing justification in the light of the Adam-Christ parallelism, placing it in the light of God's justice, emphasizing the dynamism of hope inherent in justification, and approaching the problem of Israel's theological status posed by universal justification through grace and faith in the light of its election and fall. It concludes that the forensic element is only one aspect of the multifaceted reality of grace. Five appendixes are included.—D.J.H.

733. G. Segalla, "L'empietà come rifiuto della verità di Dio in *Romani* 1,18-28," *StudPat* 34 (2, '87) 275-296.

The article considers the singularity of Paul's vocabulary and style in Rom 1:18-28, the literary and linguistic structure of Rom 1:18-32, the originality of Paul's manner of censure in the Jewish-Hellenistic cultural milieu, and impiety as practical atheism. According to Paul, God reveals himself to humans who can perceive God almost by intuition. Pagan impiety is the refusal of truth, which is identified as God's revelation. Rampant immorality is God's just eschatological punishment for this refusal.—D.J.H.

734. J. Eckert, "Die Taufe und das neue Leben. Röm 6, 1-11 im Kontext der paulinischen Theologie," *MünchTheolZeit* 38 (3, '87) 203-222.

After outlining the theological and exegetical problems associated with Rom 6:1-11, the article discusses statements about baptism in 1 Corinthians and Galatians, and considers the baptism-tradition in Colossians. Then it explains Paul's understanding of baptism as expressed in Rom 6:1-11. It concludes by highlighting the connections between the experience of union with Christ, salvation, the event of baptism, and new life in the Spirit.—D.J.H.

735. Z. I. Herman, “Saggio esegetico sul ‘già e non ancora’ escatologico in Rm 8,” *Antonianum* 62 (1, ’87) 26-84.

Taking account of modern exegetical research, the article attempts to determine which soteriological categories have been adopted in Romans 8 to express the “already” and the “not yet” of salvation. After indicating the importance of Rom 7:7-25 for understanding chapter 8, the article considers the soteriological “already” in Rom 8:1-27 with particular attention to the gift of the Spirit and the divine sonship of believers. Then it discusses the soteriological “not yet” in Rom 8:28-39 with reference to the certainty of the final victory.—D.J.H.

736. F. Morgan Gillman, “Another Look at Romans 8:3: ‘In the Likeness of Sinful Flesh,’” *CathBibQuart* 49 (4, ’87) 597-604.

V. P. Branick [§ 29-1036] attaches a too rigid nuance to ὁμοίωμα in Rom 8:3. Nevertheless, it is possible that Paul intended the phrase ἐν ὁμοιώματι σαρκὸς ἁμαρτίας in Rom 8:3 to express full congruence between Christ and sinful flesh. Yet even this reading need not imply that Christ sinned.—D.J.H.

737. W. Nicol, “Hoe direk lei die Gees? ’n Dogmatiese en eksegetiese ondersoek rondom Romeine 8:14” [How directly does the Spirit lead? A systematic and exegetical investigation of Romans 8:14], *SkrifKerk* 7 (2, ’86) 173-197.

Direct guidance by the Spirit (see Rom 8:14) does not replace the examination of Scripture nor the use of rational faculties. But the role of the Spirit can also not be reduced to rational or exegetical procedures. A balance must be preserved between rational thought and openness for the mysterious working of the Spirit.—B.C.L.

738. [Rom 8:18-27] J. A. Rimbach, “‘All Creation Groans.’ Theology/Ecology in St. Paul,” *AsiaJournTheol* 1 (2, ’87) 379-391.

Paul’s argument in Rom 8:18-27 can be understood under the heading “subjected in hope—destined for glory.” To the degree that the saints have the Spirit as a pledge (see v. 23), they also glimpse the realization of the hope of created things. The restoration of the divine image (v. 19) allows human beings to function in their intended and primevally entrusted stewardship role with regard to the natural world.—D.J.H.

739. P. T. O’Brien, “Romans 8:26, 27. A Revolutionary Approach to Prayer?” *Ref TheolRev* 46 (3, ’87) 65-73.

After outlining various explanations for Paul’s statement that “we do not know what to pray for as we ought” (Rom 8:26), the article situates Rom 8:26-27 in the context of 8:18-30 and provides an exegesis according to the following outline: the Spirit helps us in our weakness (v. 26a), the nature of our weakness and the Spirit’s help (v. 26bc), and the efficacy of the Spirit’s intercession (v. 27). The Christian’s weakness is a feature of “the sufferings of this present time” (v. 18); the Spirit’s mighty intercessions are of a piece with the glory that is to come and indeed a foretaste of it.—D.J.H.

740. J. W. Aageson, “Typology, Correspondence, and the Application of Scripture in Romans 9–11,” *JournStudNT* 31 (’87) 51-72.

Paul’s application of Scripture in Romans 9–11 develops according to two principles: Scripture (1) illustrates and substantiates religious principles, and (2) applies to individuals, groups, or events in Paul's own historical situation. Through "correspondence" Paul's use of Scripture was firmly anchored in the circumstances of his ministry among the Gentiles. With respect to Romans 9–11 the terminology of "typology" understood in terms of type, antitype, historical linkage, and escalation is completely inadequate.—D.J.H.

741. [Rom 9–11] B. Lindars, "The Old Testament and Universalism in Paul," *BullJohn RylUnivLibMan* 62 (2, '87) 511-527.

Paul's choice of biblical texts in Romans 9–11 to support his argument regarding universal salvation in Christ has its best explanation in their availability from prior use in Christian and Jewish debate in connection with other issues. Paul had no tradition of Jewish exegesis in relation to universalism on which to build but gathered his quotations in an ad hoc way from his familiarity with the use of Scripture in Jewish and Christian debate.—D.J.H.

742. M. Theobald, "Kirche und Israel nach Röm 9–11," *Kairos* 29 (1-2, '87) 1-22.

Comparison of 1 Thes 2:14-16 and Gal 6:16 with Romans 9–11 shows that in the matter of the "church and Israel" Paul underwent an important learning process whose results are available in his "testament," the letter to the Romans. Convinced of God's covenant fidelity, Paul outlined Israel's history with God in the past (chap. 9), present (chap. 10), and future (chap. 11). According to Paul, salvation for all is only through Jesus Christ; but in the case of Israel (and perhaps not only in the case of Israel) salvation is beyond the church. Since God's election of Israel has an abiding quality, Israel and the church co-exist. Romans 9–11 does not justify viewing Israel's history and covenant as *praeparatio ecclesiae.*—D.J.H.

Rom 9–11, § 32-720.

743. M.-L. Gubler, "'Passt euch nicht den Massstäben dieser Welt an!' (Röm 12,2). Von der Zivilcourage biblischer Frauen," *Diakonia* 18 (5, '87) 305-316.

Starting from Paul's advice in Rom 12:2 ("do not be conformed to this world"), the article reflects on the "civil courage" displayed by women who are described in the Bible (Deborah, Judith, Tamar, Esther, Rachel) or whose lives were shaped by the Bible (Catherine of Siena, Joan of Arc, the mothers of the Plaza de Mayo in Argentina, Dorothy Day). It also reflects on female solidarity, women as witnesses of Jesus' way, and the significance of women for the church.—D.J.H.

744. T. C. de Kruijf, "The Literary Unity of Rom 12,16-13,8a. A Network of Inclusions," *Bijdragen* 48 (3, '87) 319-326.

Though it is often considered a "foreign body," Rom 13:1-7 is an integral and organic part of Rom 12:17–13:7, which is firmly anchored in the context through the preceding (12:16) and following (13:8a) verses. An extended network of inclusions spans the whole pericope. The precise reason why Paul wrote about the role of the "authorities" in this part of the letter remains a matter for speculation, though literary analysis may provide the basis for an explanation.—D.J.H.

745. S. Boyer, "Exegesis of Romans 13:1-7," *Brethren Life and Thought* [Oak Brook, IL] 32 (4, '87) 208-216.

After establishing the text and translation of Rom 13:1-7, the article provides a literary analysis, places it in its historical setting, analyzes its key words, and gives an interpretation.

Paul was writing in his own time with a specific situation in mind, not defining the Christian's relation to the state in an exhaustive way.—D.J.H.

746. K. NÜRNBERGER, "Theses on Romans 13," *Scriptura* 22 ('87) 40-47.

A democratic system is more in line with the intention of Rom 13:1-7 than an authoritarian regime is, because the sins of both the ruled and the rulers are controlled. Under democratic presuppositions Rom 13:1-7 legitimizes the overthrow of an illegitimate government, subject to the other criteria of the "just war" theory.—D.J.H.

747. E. DE LA SERNA, "La cruz y el crucificado en 1 Cor.," *RevistBíb* 49 (4, '87) 209-213.

The theology of the cross according to 1 Corinthians is examined with reference to the word of the cross, Paul's preaching of the cross, the significance of the cross for the community, and the cross as the perfect manifestation of God's love.—D.J.H.

748. T. ENGBERG-PEDERSEN, "The Gospel and Social Practice According to 1 Corinthians," *NTStud* 33 (4, '87) 557-584.

From 1 Cor 1:10–4:21 it is clear that for Paul the gospel was about social practice, in fact about love as the only true norm of social practice. Analysis of 1 Cor 8:1–11:1 and 11:17-34 indicates that this fact has certain definite consequences for the method that one may adopt when trying to make other people conform to the gospel. Paul's argument in 1 Cor 8:1–11:34 and 6:9–7:40 (and indeed 1:10–4:21) exemplifies this method, thus being itself an application of the gospel of love. The "realistic and practicable" character of Paul's solutions in those chapters does not turn them into compromises. On the contrary, that character is required by the radical content of the gospel of love, and Paul maintains the radical character of the gospel throughout.—D.J.H.

1 Corinthians, § 32-780.

749. L. D. JACOBS, "Die makro-gesprekstrategie in 1 Korintiërs 1-4" [The macro-dialogical strategy in 1 Corinthians 1-4], *SkrifKerk* 7 (2, '86) 140-149.

In 1 Corinthians 1–4 Paul chose teaching as his macrostrategy, rather than sharp rebuke. With the use of a series of speech acts, he developed a pastoral dialogue in order to lead his readers to spiritual maturity.—B.C.L.

1 Cor 1:17–2:16, § 32-603.

750. R. TREVIJANO ETCHEVERRIA, "El contraste de sabidurías (1 Cor 1, 17-4, 20)," *Salmanticensis* 34 (3, '87) 277-298.

This investigation of wisdom and the "wise" in 1 Cor 1:17–4:20 appears under three headings: the discourse of the cross, the wisdom of God, and the distinction between the ψυχικοί and πνευματικοί. Paul contrasted worldly wisdom and the gospel. He spoke of another wisdom of God for mature Christians, not those involved in pride and factions. He was concerned that Christians be spiritual more than wise.—D.J.H.

751. T. Söding, "'Was schwach ist in der Welt, hat Gott erwählt' (1 Kor 1,27). Kreuzestheologie und Gemeinde-Praxis nach dem Ersten Korintherbrief," *BibLiturg* 60 (4, '87) 58-65.

1 Cor 1:27-28 provides access to the central concerns of the letter and opens up important aspects of Pauline theology: strong and weak in the Corinthian community, criticism of the "perfect" (see 2:6), the "foolish" word of the cross as the expression of God's power and wisdom, faith overcoming self-boasting, building up the church, and the community in the sign of the cross.—D.J.H.

752. L. L. Welborn, "A Conciliatory Principle in 1 Cor. 4:6," *NovTest* 29 (4, '87) 320-346.

The words μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6 appear to have been a proverb or saying that Paul had reason to believe would be known to the Corinthians. The advice "not to go beyond what is written" was commonly applied by philosophers and statesmen to those who threatened to arouse discord. Its concrete setting was the process of arbitration in which an arbitrator encouraged compliance with the terms of an agreement. Paul abstracted the admonition from its context and gave it the character of a maxim in order to erect a barrier against factions and to facilitate reconciliation.—D.J.H.

753. A. West, "Sex and Salvation: a Christian Feminist Study of 1. Corinthians 6.12 - 7.39," *ModChurch* 29 (3, '87) 17-24.

For the sake of the liberation that feminists believe in and for the sake of all those women and men who have suffered under patriarchy's misreading of Paul, we must be prepared to revise the old stereotype of Paul as very authoritarian about everything, especially sex and women. Examination of the historical setting and the content of 1 Cor 6:12–7:39 highlights Paul's paradox that in choosing freedom by belonging to the body of Christ, we become those who have "been bought with a price."—D.J.H.

754. M. Fishbane, "Through the Looking Glass: Reflections on Ezek 43:3, Num 12:8 and 1 Cor 13:[12]," *Hebrew Annual Review* [Columbus, OH] 10 ('86) 63-75.

After considering the meaning and translation of the Hebrew terms *mar'eh* and *mar'ôt* in Ezek 43:3, the article discusses the word *mar'eh* in Num 12:8 with particular attention to the midrashic play between *mar'eh* ("vision") and *mar'āh* ("mirror"). Then it suggests that Paul's comment in 1 Cor 13:12 ("at present we see enigmatically through a mirror") may reflect the midrashic reading of Num 12:8.—D.J.H.

755. W. Munro, "Women, Text and the Canon: The Strange Case of 1 Corinthians 14:33-35," *BibTheolBull* 18 (1, '88) 26-31.

Contrary to E. Schüssler Fiorenza, 1 Cor 14:33-35 could not have been accepted as a credible part of the text of 1 Corinthians apart from a milieu in which the axiomatic authority of the husband-father-master was assumed, as in the Pastorals. 1 Cor 14:33-35, along with the closely related prohibitions in 1 Tim 2:11-12, is the most telling evidence we have for the prominent, vocal activity of women in the early church, such that there were those who sought to crush them into silent submission.—C.R.M.

756. A. LINDEMANN, "Parusie Christi und Herrschaft Gottes. Zur Exegese von 1Kor 15,23-28," *WortDienst* 19 ('87) 87-107.

This exegetical analysis of 1 Cor 15:23-28 discusses its function within 1 Corinthians 15, the time between the parousia and the end (vv. 22-23), the subjects of the statements in vv. 24-27, and whether vv. 25 and 27 are biblical quotations or merely use biblical language. The second part of the text proceeds chiastically: A–superscription ("Then comes the end"), B–Christ (vv. 24b-25a), C–God (vv. 25b-27), B′–Christ (v. 28), and A′–conclusion ("that God may be all in all"). The text traces the relationship between God and Christ to its goal when God will be "all in all."—D.J.H.

757. J. F. JANSEN, "I Cor. 15. 24-28 and the Future of Jesus Christ," *ScotJournTheol* 40 (4, '87) 543-570.

Is the incarnation a permanent or a temporary reality? Is the humanity of Jesus Christ eternal or provisional? Three theologians are examined for their approaches to these questions with reference to 1 Cor 15:24-28: Marcellus of Ancyra from the patristic age, John Calvin from the Reformation period, and A. A. Van Ruler from modern times. The NT never suggests that the incarnation was an intermezzo.—D.J.H.

758. W. L. CRAIG, "Paul's Dilemma in 2 Corinthians 5.1-10: A 'Catch-22'?" *NTStud* 34 (1, '88) 145-147.

The traditional interpretation of 2 Cor 5:1-10 (Paul both wants to live until the parousia and does not want to live until the parousia) is not in fact self-contradictory. The appearance of inconsistency arises from Paul's paradoxical "Catch-22" situation: In order to attain the optimal state of being at home with the Lord in a glorified body and avoid the intermediate state of nakedness (with the Lord but away from the body) it was necessary to remain in the least desirable of all three states–home in the body and away from the Lord.—C.R.M.

759. [2 Cor 5:1-10] J. YATES, "Immediate or Intermediate? The State of the Believer upon Death," *Churchman* 101 (4, '87) 310-322.

Exegesis of 2 Cor 5:1-10 supports the traditional Christian view that after death the believer not only enters into a temporally interim existence but also an existentially penultimate one. Being with Christ (see 5:8) fills the intermediate state with meaning. Yet this stage must be penultimate for it precedes both the completion of our total humanity through bodily resurrection and the apotheosis of the whole body of Christ that awaits the parousia.—D.J.H.

760. [2 Cor 5:17] M. PARSONS, "The New Creation," *ExpTimes* 99 (1, '87) 3-4.

The idea of newness in such phrases as καινὴ κτίσις (2 Cor 5:17; Gal 6:15) and καινὸν ἄνθρωπον (Eph 4:24; see Col 3:10) is distinctly eschatological and closely related to ethical matters. The new creation implies a new life-style and is an ongoing event.—C.R.M.

Galatians–Philemon

761. J. M. G. BARCLAY, "Mirror-Reading a Polemical Letter: Galatians as a Test Case," *JournStudNT* 31 ('87) 73-93.

In using Paul's letter to the Galatians as a means of understanding his opponents, one must attend to seven features: type of utterance, tone, frequency, clarity, unfamiliarity, consistency, and historical plausibility. Application of these criteria enables one to decide which statements about Paul's opponents are certain or virtually certain, highly probable, probable, possible, conceivable, and incredible. It is also possible to draw up a list of points on which Paul and his opponents would have agreed.—D.J.H.

762. R. G. HALL, "The Rhetorical Outline for Galatians: A Reconsideration," *JournBibLit* 106 (2, '87) 277-287.

Paul's letter to the Galatians fits the deliberative species of rhetoric. It seeks predominantly to urge the Galatians to cleave to Paul and his gospel, and to repudiate his opponents and their false gospel. The letter can be outlined as follows: salutation/exordium (1:1-5), proposition (1:6-9), proof (1:10–6:10) consisting of the narration (1:10–2:21) and further headings (3:1–6:10), and epilogue (6:11-18).—D.J.H.

763. [Gal] P.-G. KLUMBIES, "Zwischen Pneuma und Nomos. Neuorientierung in den galatischen Gemeinden," *WortDienst* 19 ('87) 109-135.

Careful attention to the text of Galatians indicates that the recipients were not eager to embrace the entire Jewish Law and that Paul introduced the sharp opposition between works of the Law and faith. The Galatians were practicing circumcision (see 5:2-12) and observing special times (see 4:10). Paul opposed these developments with his "justification" theology, for he viewed them as threats to Christian freedom and life in the Spirit.—D.J.H.

764. J. KNOX, "On the Meaning of Galatians 1:15," *JournBibLit* 106 (2, '87) 301-304.

Although it is not improbable that Paul's call to Christian faith (see Gal 1:15) and the cessation of his persecuting activity occurred somewhat before his call to be an apostle, it is unlikely that Paul was clearly aware of any interval.—D.J.H.

765. [Gal 3:1] J. H. NEYREY, "Bewitched in Galatia: Paul and Cultural Anthropology," *CathBibQuart* 50 (1, '88) 72-100.

In Gal 3:1 Paul used the Greek term βασκαίνω in its formal sense as an accusation that someone had bewitched the Galatians (see 2 Cor 11:3, 13-15). This evaluation of Gal 3:1 as a formal accusation of sorcery entails the use of two models taken from M. Douglas's works: (1) a general sketch of Paul's strong group/low grid cosmology from an anthropological viewpoint, and (2) a specific assessment of a "witchcraft" accusation, which is a common feature of that type of cosmology.—D.J.H.

Gal 3:14, § 32-693.

766. [Gal 3:28] H. W. HOUSE, "A Biblical View of Women in the Ministry. Part 1 (of 5 parts): 'Neither . . . Male nor Female . . . in Christ Jesus,'" *BiblSac* 145 (577, '88) 47-56.

In Gal 3:26-28 Paul insisted that no kind of person is excluded from the position of being a child of Abraham who has faith in Jesus Christ. His concern was the equality of all people of faith in their inclusion in the Abrahamic covenant, not egalitarianism of role or function within the church.—D.J.H.

Gal 3:29, § 32-693.

767. G. BOUWMAN, "De Twee Testamenten. Een exegese van Gal 4,21-31 (Die zwei Testamente)," *Bijdragen* 48 (3, '87) 259-276.

The position of Paul's opponents addressed in Gal 4:21-31 may be reconstructed with the aid of rhetorical analysis. It is usually assumed that the "two testaments" in v. 24a belongs to Paul's response and refers to the OT and NT. But Paul's comments began only with v. 24b. He drew a longitudinal section between the true and false children of Abraham, who live synchronically beside one another and not diachronically after one another.—D.J.H.

Gal 6:5, § 32-760.

Ephesians, § 32-774.

768. A. T. LINCOLN, "The Church and Israel in Ephesians 2," *CathBibQuart* 49 (4, '87) 605-624.

Contrary to the views of M. Barth, Eph 2:11-22 cannot be treated as providing the basis for conversation between church and synagogue on the grounds of their common election. The unity of which the passage speaks is not one between Christians and Jews, but one between Gentile and Jewish Christians within the one body of the church; unlike Paul in Romans 9–11, the writer of Ephesians viewed God's purposes among humans as centered exclusively in the church. Nevertheless, if one essential for dialogue is the ability to combine a sense of the uniqueness and particularity of one's own tradition with an exploration of the universality of salvation within and through other religions, Ephesians may provide a more realistic and sounder basis for Christian dialogue with other religions, and especially the conversation with Judaism.—C.R.M.

Eph 4:1-16, § 32-823.

769. H. P. HAMANN, "The Translation of Ephesians 4:12—A Necessary Revision," *Conc Journ* 14 (1, '88) 42-49.

The actual linguistic support for the almost universal translation of Eph 4:11-12 approaches zero. This judgment is based on an analysis of grammar and vocabulary. Particular attention is given to M. Barth's comments on the text.—D.J.H.

Eph 4:24, § 32-760.

770. P. WELLS, "La famille chrétienne à l'image de Christ: Une étude d'Ephésiens 5:22 à 6:4," *RevRéf* 38 (3, '87) 11-23.

In Eph 5:22–6:4 Paul shows that the family structure has been established with reference to the person of Christ. After discussing the problem of cultural context and the question of equality in Christ, the article proposes an analysis of Eph 5:22–6:4 in the light of Paul's christocentric perspective on the family.—D.J.H.

771. J. D. PRICE, "A Computer-Aided Textual Commentary on the Book of Philippians," *GraceTheolJourn* 8 (2, '87) 253-290.

This report on the application of a computer program to sixteen variation-units from Philippians [see § 32-48] details the resultant genealogical tree diagram that suggests the development of four ancient text-types and an early but gradual degradation of the text. Of the sixteen readings selected as original by this method, nine agree with the choice of the United Bible Societies' *Greek New Testament* (3rd ed.), and seven disagree.—C.R.M.

772. D. F. Watson, "A Rhetorical Analysis of Philippians and its Implications for the Unity Question," *NovTest* 30 (1, '88) 57-88.

In accord with his desire to have the Philippians conduct their Christian lives in a prescribed fashion, Paul chose deliberative rhetoric as best suited to his purpose. After the exordium (1:3-26), he developed his main proposition (1:27-30) in a threefold fashion (2:1-11; 2:12-18; 3:1-21) and wove other items into the digression (2:19-30) and the peroration (4:2-3, 10-20). Rhetorical analysis provides a new approach to the long-debated question of the unity of Philippians. Proponents of the composite character of Philippians must explain the rhetorical unity of the current text.—D.J.H.

Philippians, § 32-864.

773. H. Binder, "Erwägungen zu Phil 2:6-7b," *ZeitNTWiss* 78 (3-4, '87) 230-243.

The description of Christ "taking the form of a servant" in Phil 2:7 refers to his relationship with other human beings: He came not to be served but to serve and give his life as a ransom for many (see Mk 10:45; Mt 20:28). All other ideas and expressions in Phil 2:6-7b should be interpreted in light of the fundamental identification of Christ as the δοῦλος/διάκονος. —D.J.H.

774. S. Cipriani, "'Sapienza' e 'Legge' in Colossesi ed Efesini," *RivistBib* 35 (3, '87) 283-298.

According to Col 2:3 all the treasures of wisdom and knowledge are hidden in Christ. Because he is "wisdom," Christ is also the new "law," not only as a model to be followed but above all as the principle and inner strength of the Christian's activity. This explains the persistent quarrel (notably in Colossians) with those legal practices in which some Christians believed that they could find salvation. To walk in wisdom is to walk in love and in Christ.—D.J.H.

775. F. Guerra, "*Col* 2,14-15: Cristo, la croce e le potenze celesti," *RivistBib* 35 (1, '87) 27-50.

The article first examines the structure and vocabulary of the pre-Pauline fragment in Col 2:14-15 and then discusses its pivotal role in the argument of Col 2:6-23. The primacy of Christ (see Col 1:15-20) cancels the bill of condemnation and the authority of the heavenly powers. Through Christ it is possible to live in the freedom of God's children.—D.J.H.

Col 3:10, § 32-760.

776. R. Bohlen, "Die neue Diskussion um die Einheitlichkeit des 1. Thessalonicherbriefes. Eine Kurzinformation für die Verkündigungspraxis," *TrierTheolZeit* 96 (4, '87) 313-317.

The supposition, as formulated by H.-M. Schenke and R. Pesch, that 1 Thessalonians contains two previously independent Pauline letters to the community in Thessalonica represents a plausible, coherent, and irrefutable hypothesis. The following possibilities are present: (1) The interpretation and exposition of 1 Thessalonians is methodologically responsible and sensible when it proceeds from the unity of the canonical letter. (2) The composition-hypothesis also makes possible a sensible and coherent interpretation of the present form of the letter. (3) The decision on the unity of the letter will depend upon a literary-critical analysis of all the Pauline letters.—C.R.M.

777. N. Baumert, "'Ομειρόμενοι in 1 Thess 2,8," *Biblica* 68 (4, '87) 552-563.

The term ὁμειρόμενοι in 1 Thes 2:8 derives from the verb μείρεσθαι with a prothetic omicron, is semantically in line with "divide, separate," and should be taken in the passive sense "having been separated."—D.J.H.

778. J.-M. Sordet, "La venue du Seigneur. Deux discours d'espérance à la lumière de deux hypothèses: 1 Thessaloniciens 4,13-18 et 2 Thessaloniciens 2,1-12," *Hokhma* 35 ('87) 35-57.

Exegetical analysis of two Pauline texts about the coming of the Lord (1 Thes 4:13-18; 2 Thes 2:1-12) reveals a common emphasis on hope in the present time on the basis of God's perfect sovereignty. Both texts were composed by Paul.—D.J.H.

2 Thes 2:1-12, § 32-778.

779. R. Russell, "The Idle in 2 Thess 3.6-12: An Eschatological or a Social Problem?" *NTStud* 34 (1, '88) 105-119.

This analysis of 2 Thes 3:6-12 and related passages demonstrates the weakness of the traditional theological explanation, whether futuristic or realized eschatology, for the *Sitz im Leben* of the problem of idleness. A social explanation that sees Paul's admonition as directed to the situation of the urban poor best satisfies the evidence. Paul urged these idle poor, caught up as beneficiaries of Christian love, to be self-sufficient and constructive in their relationships with others.—C.R.M.

780. P. H. Towner, "Gnosis and Realized Eschatology in Ephesus (of the Pastoral Epistles) and the Corinthian Enthusiasm," *JournStudNT* 31 ('87) 95-124.

The best starting point for explaining the heresy found in Ephesus as portrayed by the Pastoral epistles would seem to be 1 Corinthians. Each community evidences similar problems that can be linked to a similar over-realized eschatological outlook. Although the situation in the Pastorals differs in important respects from the Corinthian enthusiasm, both situations reflect elements vital to the later gnosis-constellations; there are also clear differences from later gnosticism that make it difficult to speak in terms of "development." The indication that a misunderstanding of the Pauline doctrine of participation in Christ's death and resurrection lay at the root of the false teaching must be given its full due in assessing the heretics' beliefs and effect on the church. While some claim that the heresy depicted in the Pastorals was a construct, from all appearances real situations are in view.—C.R.M.

781. L. E. Wilshire, "The TLG Computer and Further Reference to ΑΥΘΕΝΤΕΩ in 1 Timothy 2.12," *NTStud* 34 (1, '88) 120-134.

The 314 literary citations in the Thesaurus Linguae Graecae (TLG) computer database project may help to understand αὐθεντέω in 1 Tim 2:12. Sometime during the spread of Koine the word αὐθεντέω went beyond the predominant Attic meaning connecting it with murder and suicide and into the broader concept of criminal behavior. It also began to take on the additional meanings of "to exercise authority/power/rights," which became firmly established in the Greek patristic writers to mean "to exercise authority."—D.J.H.

782. [Tit 2:11-13] P. Courthial, "La triade 'Piété-Justice-Sobriété,'" *RevRéf* 38 (4, '87) 35-40.

The spiritual formation of Christians is described with reference to the virtues of piety, justice, and sobriety (see Tit 2:11-13), and the corresponding practices of prayer, almsgiving, and fasting.—D.J.H.

Hebrews

783. N. Casalini, "I sacrifici dell'antica alleanza nel piano salvifico di Dio secondo la Lettera agli Ebrei," *RivistBib* 35 (4, '87) 443-464.

The role assigned by the author of Hebrews to the sacrifices of the Old Law in God's plan of salvation is examined with reference to texts in which negative evaluations are expressed (Heb 9:9-10; 10:1-4; 10:11) and texts that find in those sacrifices the prefiguration of Christ's saving death (9:15-23; 10:5-10). The author of Hebrews attributed a pedagogical function to the sacrifices of the Old Covenant inasmuch as their symbolic nature (see 9:8) prepared the human soul for the reality that they symbolized.—D.J.H.

784. A. Mugridge, "Warnings in the Epistle to the Hebrews: An Exegetical and Theological Study," *RefTheolRev* 46 (3, '87) 74-82.

Five passages in Hebrews (2:1-4; 3:12–4:2, 11-13; 6:4-8; 10:26-31; 12:12-17, 25-29) warn the readers of the consequences of following their present trend and of not heeding the author's message to them. Perseverance as a Christian is the only true test of genuine faith in God and Christ; the doctrine of assurance rests on the promises of God and the death of Christ.—D.J.H.

785. T. Radcliffe, "Christ in Hebrews: Cultic Irony," *NewBlackfr* 68 (810, '87) 494-504.

The author of Hebrews was faithful to the proper reference of sacrificial and priestly language but transformed its meaning by presenting God's creative act as being not the conquest of chaos (see Genesis 1) but rather the death and resurrection of Christ. His use of cultic language was ultimately ironic. The author of Hebrews resisted the temptation to offer an alternative to the Temple cult through liturgy or meditation on the Scriptures.—D.J.H.

786. T. K. Oberholtzer, "The Warning Passages in Hebrews. Part 1 (of 5 parts): The Eschatological Salvation of Hebrews 1:5–2:5," *BiblSac* 145 (577, '88) 83-97.

In Heb 1:5-14 the writer quoted from six psalms and 2 Samuel 7 to show the Son's supremacy in the coming eschatological rule. These verses lead up to and prepare the reader for the warnings in Heb 2:1-5. Since Christ is superior now and in the future to the angels and his enemies, believers should heed the import of those truths.—D.J.H.

787. M. Bachmann, "Hohepriesterliches Leiden. Beobachtungen zu Hebr 5:1-10," *ZeitNTWiss* 78 (3-4, '87) 244-266.

A concentric structure can be discerned in Heb 5:1-10: a_1 (v. 1), a_2 (vv. 2-3), b (v. 4), b′ (vv. 5-6), a_2' (vv. 7-8), a_1' (vv. 9-10). The passage picks up themes already developed in Hebrews (see 2:17; 4:14-16) and points forward to the remainder of the epistle. Against this background the article discusses the interpretation of various phrases in Heb 5:7-8a. —D.J.H.

Heb 7:1-10, § 32-927.

788. D. A. Black, "A Note on the Structure of Hebrews 12,1-2," *Biblica* 68 (4, '87) 543-551.

The structure of Heb 12:1-2 highlights "Jesus the Pioneer and Perfecter of faith." The text of Heb 12:2b ("who for the joy . . .") is clearly homological or even hymnic.—D.J.H.

Catholic Epistles

789. J. S. Siker, "The Canonical Status of the Catholic Epistles in the Syriac New Testament," *JournTheolStud* 38 (2, '87) 311-340.

Monophysite Syrian Christians knew of the minor catholic epistles (2 Peter, 2–3 John, Jude) and probably accorded them a "canonical" status inasmuch as they formed part of the Philoxenian and Harclean versions, especially in the 6th and 7th centuries A.D. But the minor catholic epistles were finally not incorporated into the Syriac NT canon as a whole because they were not included in what increasingly became the authoritative version of the NT—the Peshitta. At best they attained a quasi-canonical status, neither wholly accepted nor wholly rejected by the Syrian church. An appendix (pp. 330-340) lists citations from and allusions to the catholic epistles in selected Syriac literature.—D.J.H.

790. P. P. A. Kotzé, "'n Brief van strooi?: Die Evangelie in Jakobus" [An epistle of straw?: The Gospel in James], *SkrifKerk* 6 (2, '85) 137-146.

Despite doubts about the value of the letter of James, the article highlights the spiritual richness of the letter by discussing themes such as its imperative character, the perfection motif, the christological presupposition, word and law, the perfect law of freedom, and the relation between faith and works.—B.C.L.

791. [1–2 Peter] D. W. Kennard, "Petrine Redemption: Its Meaning and Extent," *JournEvangTheolSoc* 30 (4, '87) 399-405.

For Peter, redemption is Christ's work, setting people free from their previous lifestyles. Peter's concept of redemption emphasizes a changed life. It includes all who experience the transformation of life by means of Christ's death, even for a time.—D.J.H.

792. S. Voorwinde, "Old Testament Quotations in Peter's Epistles," *VoxRef* 49 ('87) 3-16.

The OT passages from which quotations are drawn in 1 Peter concern especially the "righteous sufferer" and the new Israel. A third group of OT texts quoted in Peter's epistles deals with miscellaneous themes and is taken largely from Proverbs. Peter did not select OT quotations randomly or arbitrarily.—D.J.H.

793. W. Grudem, "Christ Preaching Through Noah: 1 Peter 3:19-20 in the Light of Dominant Themes in Jewish Literature," *TrinJourn* 7 (2, '86) 3-31.

The major issues in 1 Peter 3:19-20 on which commentators differ are these: Who are the spirits in prison? What did Christ preach? When did he preach? Interpreted in the light of the Pseudepigrapha, rabbinic writings, and other Jewish literature, the text yields the following meaning: When Noah was building the ark, Christ "in spirit" was in Noah preaching repentance and righteousness through him to unbelievers who were on the earth then but are now "spirits in prison" (people in hell). The passage encourages readers to bear witness boldly in the midst of hostile unbelievers, assures them that God will save them, and reminds them of the certainty of final judgment and Christ's ultimate triumph over all the forces of evil that oppose them.—D.J.H.

794. A. Wolters, "Worldview and Textual Criticism in 2 Peter 3:10," *WestTheolJourn* 49 (2, '87) 405-413.

The reading εὑρεθήσεται in 2 Pet 3:10, which is the best-attested text, yields excellent sense in its context when it is recognized that the author of 2 Peter pictured the day of judgment as a smelting process (after Mal 3:2-4) from which the world would emerge purified. The usage of the passive of εὑρίσκω in 1 Pet 1:7; 2 Pet 3:10; and *Barnabas* 21:6 suggests that it can function as a metallurgical term appropriate to smelting and refining.—C.R.M.

1–3 John, §§ 32-666, 803.

795. [1 Jn] G. Gispert-Sauch, "St John's Nectar in Indian Flavour," *Vidyajyoti* 51 (9, '87) 421-424.

The main characteristic of the presentation of 1 John in Sanskrit poetry and Indian symbolic idiom by H. Sharma and S. Hemraj (1987) is its intention to be fully inculturated in the Indian milieu. In their translation and commentary 1 John acquires an Indian resonance; or, to use the title-metaphor, the nectar has an Indian flavor.—D.J.H.

1 John, §§ 32-671, 673.

796. O. Artus, "La seconde épître de Jean," *FoiVie* 86 (5, '87) 27-34.

After providing a literal translation of 2 John, the article presents a literary analysis (structure, vocabulary) of it, suggests that it was composed by the author of 3 John but after 3 John, and calls attention to its Christology and eschatology.—D.J.H.

797. [3 Jn 9-10] J.-W. Taeger, "Der konservative Rebell. Zum Widerstand des Diotrephes gegen den Presbyter," *ZeitNTWiss* 78 (3-4, '87) 267-287.

The quarrel between the elder and Diotrephes (see 3 Jn 9-10) was an inner-Johannine conflict in which the elder was criticized as an innovator for promoting individual leadership and teaching authority within the community. Diotrephes and his followers defended the old Johannine conviction that the Spirit leads and teaches the community.—D.J.H.

798. W. Whallon, "Should We Keep, Omit, or Alter the οἱ in Jude 12?" *NTStud* 34 (1, '88) 156-159.

The first clause in Jude 12 should read: οὗτοί εἰσιν αἱ ἐν τοῖς ἀχάταις ὑμῶν σπιλάδες συνευωχούμενοι, "these are the spots in your agates when they share a banquet"; in the poem *Lithica* ascribed to Orpheus (line 620) the ἀχάτης is said to have σπιλάδες. When the masculine ἀχάταις became the feminine ἀγάπαις, the τοῖς was changed to ταῖς and the οἱ remained on the model of οὗτοί εἰσιν οἱ in v. 19.—C.R.M.

Revelation

799. D. E. Aune, "The Apocalypse of John and Graeco-Roman Revelatory Magic," *NTStud* 33 (4, '87) 481-501.

This study discusses three complexes of religious motifs: "I have the keys to Death and Hades" (Rev 1:18), "I am coming quickly" (2:16; 3:11; 22:7, 12, 20), and "I am the Alpha and the Omega" (1:8, 11 [*v.l.*]; 21:6; 22:13) against the background of Hellenistic magical traditions. All of these passages (1) are presented as words of the risen Jesus, (2) are located in the literary framework of the Apocalypse (chaps. 1–3, 22), (3) have striking parallels with the techniques, formulas, and motifs of magical revelation as shown in the Greek and Demotic magical papyri, and (4) are unique in early Christian literature. The author of Revelation utilized the techniques, formulas, and motifs from the world of pagan magical practice to devise an extensive and creative anti-magical polemic intended to nullify the revelatory claims of the pagan competitors of Christian prophets.—C.R.M.

800. M. A. Doll, "The Temple: Symbolic Form in Scripture," *Soundings* 70 (1-2, '87) 145-154.

The article explores the psychological and mystical "speakings" that surround the temple in the books of Exodus and Revelation. John demystified what in Exodus had been subject to the utmost secrecy and veiling. In Revelation the secret is revealed.—D.J.H.

801. H. Moore, "The Book of Revelation," *IrBibStud* 9 (4, '87) 158-174.

The book of Revelation combines elements of an apocalypse, a prophecy, and an epistle. It is Christian in its essential ideas and historical setting. It modifies and even transforms apocalypticism in light of the Christ-event, without casting aside the apocalyptic hope. —D.J.H.

802. K. G. C. Newport, "Semitic Influence in Revelation: Some Further Evidence," *AndUnivSemStud* 25 (3, '87) 249-256.

The evidence for Semitic influence on the following prepositions and prepositional phrases in the book of Revelation is substantial and clear: ποιῆσαι πόλεμον μετά, σκηνώσει ἐπ' αὐτούς, ἐν ("at the price of"), instrumental ἐν, ἀπό expressing agent, ἀπὸ σταδίων χιλίων, and ἐγένετο εἰς.—D.J.H.

803. S. S. Smalley, "John's Revelation and John's Community," *BullJohnRylUnivLibMan* 69 (2, '87) 549-571.

An examination of the possible connections between Revelation and the Fourth Gospel in the areas of ethos, theology, tradition, language, and structure suggests that Revelation need not be isolated from the remainder of the Johannine corpus. It belongs to an early period in the life of the Johannine community, composed by John the apostle in the 70s. The history of John's circle may be traced from it through 3 John.—C.R.M.

804. K. A. Strand, "The 'Victorious-Introduction' Scenes in the Visions in the Book of Revelation," *AndUnivSemStud* 25 (3, '87) 267-288.

Analysis of the introductory scenes (Rev 1:10b-20; 4:1–5:14; 8:2-6; 11:19; 15:1–16:1; 16:18–17:3a; 19:1-10; 21:5-11a) to the eight main visions highlights the following prominent features: (1) the pervasiveness of temple imagery in the settings, (2) positive and negative thrusts within the scenes, (3) a certain dynamic or movement both in the temple imagery throughout and in the negative judgment symbolism in visions three through six, and (4) a special similarity in structure and content between the first and eighth visions.—D.J.H.

805. P. WHALE, "The Lamb of John: Some Myths about the Vocabulary of the Johannine Literature," *JournBibLit* 106 (2, '87) 289-295.

Several major commentaries and NT introductions base their assessments of language differences between the Fourth Gospel and the book of Revelation on the summary provided by R. H. Charles in his commentary on Revelation (1920). But Charles was on occasion inaccurate or suppressed information, as in the case of the word "lamb." In some instances he emended out or explained away counterexamples to his statements, as with the word "call" and the attracted relative. Also in the case of ἔθνος, Charles's careful assessments have sometimes been reported inaccurately.—D.J.H.

Revelation, § 32-666.

806. C. H. DYER, "The Identity of Babylon in Revelation 17–18. Part 2 (of 2 parts)," *BiblSac* 144 (576, '87) 433-449.

A more precise identification of the Babylon present in Revelation 17–18 [see § 32-318] can be achieved by studying the interpretive keys within the chapters and by isolating and interpreting the OT themes on which John drew. The parallels between Revelation 17–18 and Jeremiah 50–51 show that both texts refer to the future destruction of the rebuilt city of Babylon on the Euphrates.—C.R.M.

Revelation 20, § 32-937.

BIBLICAL THEOLOGY

Christology

807. A. BLANCY, "Christ est-il juif?" *FoiVie* 86 (6, '87) 37-46.

This reflection on the relation between the Jewish Jesus and the Christian Christ shows how the division between the two developed and how they might be brought closer together. —D.J.H.

808. F. GRÜTTERS, "Agnus Dei. Archaische Worte und Zeichen und eine theologische Betrachtung," *Renovatio* 43 (3, '87) 129-137.

After discussing primitive ways of talking about God, the article considers the domestication of sheep and sacrificial rituals in antiquity. Then it treats the symbolic uses of terms related to sheep (shepherd, "good shepherd," lamb) and surveys NT and later Christian reflections on Jesus as the Lamb of God.—D.J.H.

809. P. JONES, "Jésus: Modèle de spiritualité," *RevRéf* 38 (4, '87) 21-34.

After outlining the difficulty, danger, and problem of taking Jesus as the model of spirituality, the article offers a solution with reference to the "not yet" of Christian life according to

Paul, the spirituality of Jesus lived under the sign of the "not yet," Jesus as the model of spirituality according to Paul, and Jesus as the explanation of the "why" of Christian spirituality.—D.J.H.

810. W. P. Loewe, "The New Christologies. The Recovery of Jesus' Full Humanity," *Church* 3 (4, '87) 19-25.

A central theme running through recent Catholic books on Christology is the recovery of the full humanity of Jesus. After pointing to the 1500th anniversary of the Council of Chalcedon (1951) as marking the beginning of a sea-change in Christology, the article traces subsequent developments through three phases: the biblical Christ, the historical Jesus, and history and commitment. By broadening its scope to include Jesus as a fully human Jew of the 1st century, Christology has assumed a more direct relation to spirituality and Christian living.—D.J.H.

811. H. Sahlin, "Adam-Christologie im Neuen Testament," *StudTheol* 41 (1, '87) 11-32.

There is far more evidence for an Adam-Christology in the NT than is generally recognized. Adam-Christology is present in Mk (1:12-13; 2:10-12; 2:27-28; 6:35-44; etc.), Jn (1:1-18; 1:29, 36; 11:50; etc.), the Pauline letters (Phil 2:5-11; 1 Cor 15:44-49; Rom 5:12-21; Col 1:15-20; etc.), and Hebrews (1:3; 1:6-14; 2:6).—D.J.H.

812. G. M. Salvati, "Il Signore risorto sorgente dello Spirito," *Sapienza* 40 (3, '87) 261-276.

According to the NT the Holy Spirit was constantly present in Jesus' life; after the resurrection the risen Lord became the source of the Spirit for others. After tracing these themes in the Johannine and Pauline writings, the article discusses the economy and ontology of the mystery of salvation, the necessity of the glorification of Christ, the humanity of Christ and the sending of the Spirit, and Jesus Christ as mediator.—D.J.H.

813. P. Schäfer, "Jesus Christus, das Heil Gottes. Zusage und Verheissung," *ForKath Theol* 3 (4, '87) 269-280.

Jews and Christians believe in the one God who wills the salvation of human beings and works in history for it. Christians differ from Jews in their confession of God as the Father of our Lord Jesus Christ and of the presence of salvation in the Spirit. The eschatological claim of Jesus, which he made on the basis of Jewish tradition, led necessarily to the development of the trinitarian image of God.—D.J.H.

814. D. J. Smit, "Christologie uit 'n derde wereld-perspektief: 'n literatuur-ondersoek (Christology from a Third World perspective: a literary analysis)," *Scriptura* 23 ('87) 1-49.

A review of christological literature written from the perspective of the Third World (especially liberation theology) leads to the construction of the following "ideal type": a vision of the historical Jesus, who calls people to discipleship in the form of an integral spirituality.—D.J.H.

Church and Ministry

815. K. P. Donfried, "A New Testament Scholar Looks at the Issue of Ministry," *Dialog* 27 (1, '88) 8-16.

Drawing on the NT and the Lutheran *Confessio Augustana,* the article reflects on the relation of the priesthood of all believers to the special ministry of the church, the necessity for a special ministry in the church, the continuation of a special ministry in the church, and the office of bishop.—D.J.H.

816. A. Gounelle, "L'autorité du Nouveau Testament en ecclésiologie," *EtudThéolRel* 62 (4, '87) 555-560.

Three attitudes toward the Bible's authority in ecclesiology can be discerned: restoration (because the NT provides the structure that Jesus and his apostles gave to the church), reformation (because the church must respond afresh to needs and situations), or relativization (in light of the imminence of God's kingdom).—D.J.H.

817. C. B. Hoch, "The Role of Women in the Church: A Survey of Current Approaches," *GraceTheolJourn* 8 (2, '87) 241-251.

Current literature reflects three major approaches to the role of women in the church: nonevangelical egalitarian, evangelical egalitarian, and hierarchical. Every effort should be expended to reach a position that neither vitiates the authority of Scripture nor robs women of a vital place in the church.—C.R.M.

818. O. Knoch, "Die frühe Kirche als Familie Gottes. Gedanken zur Erneuerung christlicher Gemeinschaft," *GeistLeb* 60 (5, '87) 375-379.

Jesus used the model of family with regard to his movement. The choice of this model for the new people of God was based in the fatherhood of God. Jesus as Son of God gave the example of a serving, brotherly life. This new order was expressed in the house-communities of the early church.—D.J.H.

819. T. D. Lea, "The Priesthood of All Christians According to the New Testament," *SWJournTheol* 30 (2, '88) 15-21.

After a brief survey of the OT ideas of the people of God and the priesthood (see Exod 19:5-6; Isa 61:6), the article reviews the most important NT passages concerning the priesthood of all Christians (1 Pet 2:4-10; Rev 1:5-6; 5:9-10) and examines the theme of spiritual sacrifices (Rom 12:1; Heb 13:15-16). The priesthood of all Christians demands obedience, praise, and deeds of mercy; it emphasizes responsibility and is collective in its application. —C.R.M.

820. T. Lorenzen, "Das christliche Hauskirche," *TheolZeit* 43 (4, '87) 333-352.

After defining "house church," the article synthesizes the NT evidence about house churches, traces developments of this phenomenon throughout Christian history, and discusses the house-church movement today.—D.J.H.

821. R. L. Saucy, "The Presence of the Kingdom and the Life of the Church," *BiblSac* 145 (577, '88) 30-46.

Though the emphasis of Jesus and the early church was on the futurity of the kingdom, their total message included the presence of the kingdom and the possibility of entering it now. The presence of the kingdom and its power carry certain implications for Christian life during this age.—D.J.H.

822. A. Vanhoye, "Appunti sulla teologia del laicato," *CivCatt* 138 (3296, '87) 128-139.

This discussion of the biblical-theological basis for a theology of the laity first stresses the laity's full participation in church life and calls attention to some problematic aspects of this participation. Then it warns against the dangers of marginalizing and clericalizing the laity.—D.J.H.

823. L. M. White, "Social Authority in the House Church Setting and Ephesians 4:1-16," *RestorQuart* 29 (4, '87) 209-228.

Adequate attention has not been given to Paul's relation with the house-church patrons as it reflects on questions of leadership in the local churches. It is unwarranted to assert that Paul only recognized charismatic, apostolic authority in his local house churches and, from this assertion, to posit an opposition in the emergence of social or institutional leadership. Certain lines of "social authority" deriving from the house-church setting and already operative in Paul's day gave rise to ecclesiological notions of organization and leadership in the letter to the Ephesians (see 4:1-16) and later Christianity.—D.J.H.

Various Themes

824. B. M. Ashley, "Scriptural Grounds for Concrete Moral Norms," *Thomist* [Washington, DC] 52 (1, '88) 1-22.

If Christian moral theology is to have a concrete normative character and not be reduced to exhortations to follow one's conscience or to a philosophical ethics, it must begin with the system of moral norms of the OT and NT, universalized, interpreted, and exemplified by Jesus and the apostles. Moral theologians rightly make use of natural law arguments because the Bible itself acknowledges and confirms their validity as rooted in the order of creation and the gift of human reason and free will. To have theological force, however, such natural law reasoning must always be subjected to theological criticism in the light of revealed principles and norms.—D.J.H.

825. J. A. Baird, "The Holy Word. The History and Function of the Teachings of Jesus in the Theology and Praxis of the Early Church," *NTStud* 33 (4, '87) 585-599.

There is an abundance of evidence to support the thesis that the teachings of Jesus, what the early church called "the Holy Word," functioned as the basis of Christian doctrine and practice from the beginning of the Christian era at least as far as Eusebius. The documentation of this thesis is accomplished by a study of the word λόγος in the NT and in the Apostolic and Anti-Nicene Fathers.—C.R.M.

826. W. Beilner, "Was zählt?" *BibLiturg* 60 (4, '87) 66-69.

The NT foundations of "smallness" are discussed under four headings: quality before quantity, the greatness of the small, no ideology of smallness, and consequences.—D.J.H.

827. J. **Beutler**, "In der Welt, nicht von der Welt. Zum Ort der Christen nach dem Neuen Testament," *StimmZeit* 206 (1, '88) 37-46.

After describing the Christian dilemma involved in living in the world but not of the world (see Jn 17:11, 16, 18), the article discusses the place of Christians vis-à-vis the world with the help of the formula "gathering and sending" developed in the Gospels of Matthew and John. It concludes by applying the formula to church life today.—D.J.H.

828. G. **Bilezikian**, "Hierarchist and Egalitarian Inculturations," *JournEvangTheolSoc* 30 (4, '87) 421-426.

The biblical foundations for claims of equality between men and women are examined with reference to the order of creation, the new community established by Christ, the meaning of κεφαλή, NT texts about mutual submission, and debated NT prohibitions (1 Cor 14:33-35; 1 Tim 2:11-15).—D.J.H.

829. E. **Bosetti**, "Codici familiari: storia della ricerca e prospettive," *RivistBib* 35 (2, '87) 129-179.

The article first reviews modern research on the NT household codes with reference to M. Dibelius, K. Weidinger, E. G. Selwyn, K. H. Rengstorf, D. Schroeder, E. Lohmeyer, J. E. Crouch, L. Goppelt, W. Schrage, W. Lillie, D. L. Balch, D. Lührmann, J. H. Elliott, and D. C. Verner. Then it summarizes agreements and indicates tasks for further research in three areas: literary aspects, the history of the form and the tradition, and hermeneutics. —D.J.H.

830. H. **Brunner**, "Die Gerechtigkeit Gottes," *ZeitRelGeist* 39 (3, '87) 210-225.

Examination of pertinent texts about the righteousness of God in the OT, the NT, patristic writings, and Luther's works shows that righteousness originally referred to the cosmic order (including humankind) established by God and only later was specifically related to the ethical order. The concept of the righteousness of God should not be associated too closely with the question of theodicy.—D.J.H.

831. J. **Budillon**, "Loi naturelle et anthropologie biblique," *Istina* 32 (3, '87) 258-273.

After reviewing objections to the ideas of nature and natural law, the article discusses biblical terms used to describe human nature, explores the relation between human nature and ethics, considers the biblical foundations of natural law (especially Romans and Genesis 1–11), and reflects on the prophetic function of the church's magisterium.—D.J.H.

832. J. M. **Cameron**, "Un nouveau Nouveau Testament," *Esprit* [Paris] 55 (12, '87) 37-44.

The French version of a review article on T. Sheehan's *The First Coming* [§ 31-837r]. —D.J.H.

833. J. M. **Castillo**, "Seguir a Jesús. Por un cristianismo radical," *RazFe* 216 (1067-68, '87) 863-873.

After distinguishing following Jesus from imitating him, the article discusses the call of Jesus and defines his destiny as working and struggling for the good of human beings, in solidarity with them, even unto death. Following Jesus involves a radical Christianity. —D.J.H.

834. F. W. Danker, "Bridging St. Paul and the Apostolic Fathers: A Study in Reciprocity," *CurrTheolMiss* 15 (1, '88) 84-94.

The use of Greco-Roman reciprocity structures and benefactor models suggests a theoretical framework for locating the varied thought of Paul, Luke, and the Apostolic Fathers (*1–2 Clement, Didache,* Ignatius). While all the NT and early apostolic documents agree that God's beneficence has been supremely expressed in Jesus Christ, Luke's special interest in Greco-Roman political and cultural factors offers a bridge from Paul to the post-Pauline period.—D.J.H.

835. W. R. Domeris, "Biblical Perspectives on Reconciliation," *JournTheolSAfric* 60 ('87) 77-80.

The peculiar nature of Jesus' death fired the legal mind of Paul and gave birth to the theological construct καταλλαγή ("reconciliation"). Thus an idea from the Greek legal system (not from the Hebrew Bible) became one of the basic tenets of Pauline soteriology.—D.J.H.

836. N. R. Ericson, "The NT Use of the OT: A Kerygmatic Approach," *JournEvang TheolSoc* 30 (3, '87) 337-342.

Focusing on the centrality of the kerygma in the early church provides the best perspective by which to understand and respect the phenomena of the relation between the two Testaments. This method affirms the whole of the OT, emphasizes the new stage of revelation in Jesus Christ, affirms the pragmatic mode of operation among the apostles and allows for a realistic description of the phenomena, affirms the accuracy of Holy Scripture at all stages, and gives praise to God.—D.J.H.

837. N. M. Flanagan, "Mary of Nazareth: Lady for All Seasons," *Listening* 22 (3, '87) 170-180.

The main text of an article published in *Marianum* [§ 31-1277].—D.J.H.

838. T. C. Gilmour, "The Dynamic of Faith," *ExpTimes* 98 (12, '87) 365-369.

The language of faith in the early Christian context grew out of the Septuagintal usage, which in turn made use of the secular vocabulary that expressed ideas of belief, trust, commitment, confidence, reliance, and dependability. The NT christianized the Septuagintal usage and applied the idea of faith in all its nuances to the life and teaching of Jesus seen as part of God's action for the redemption of the world.—D.J.H.

839. J. Guillet, "Jésus accompagnateur, Jésus accompagné," *Christus* [Paris] 34 (136, '87) 390-398.

After describing the God of Israel as a God who "accompanies," the article traces the theme of accompaniment in the NT with reference to Jesus as portrayed in the Gospels and interpreted by Paul. It concludes with observations on the Paraclete as "another accompanier." —D.J.H.

840r. Z. C. Hodges, *The Gospel Under Siege* [*NTA* 28, p. 324].

W. G. Bjork, "A Critique of Zane Hodges' *The Gospel Under Siege:* A Review Article," *JournEvangTheolSoc* 30 (4, '87) 457-467.—The central thrust of Hodges's position is that persons can be saved—and really know it—and yet not manifest any fruit or good works in their lives as a result. This critique evaluates the biblical foundations of his position and thereby the underpinnings of his soteriological system by quoting various statements in several key chapters and assessing their validity hermeneutically and theologically.—D.J.H.

841. E. Kähler, "Zur 'Unterordnung' der Frau im Neuen Testament," *Reformiertes Forum* [Zurich] 1 (35, '87) 11-14.

1 Cor 15:23-28 provides a comprehensive and basic archetype for every kind of subordination according to the NT: the subordination of the wife at the worship service (1 Cor 14:34), citizens to the state (Rom 13:1-7), and wives to husbands (Eph 5:21-33).—D.J.H.

842. E. L. Larson and S. M. Larson, "A Philosophy of Healing from the Ministry of Jesus," *Faith and Thought* [Exeter, UK] 112 (1, '86) 63-75.

The article traces the history of medicine and healing through the OT, during the life of Jesus, and throughout the development of the church. Jesus' ministry presents a model for the Christian health-care provider and client. The principles of the integration of the body-mind-spirit, care and compassion, freedom of choice, and equal access can serve as the foundation for the practice of healing in our professional and personal lives.—D.J.H.

843. R. N. Longenecker, "'Who is the prophet talking about?' Some reflections on the New Testament's use of the Old," *Themelios* 13 (1, '87) 4-8.

Three matters call for reflection when we attempt to understand the NT's use of the OT: (1) the concept of fulfillment in the NT, (2) the exegetical procedures of the early Christians, and (3) the normativity of then current hermeneutical practices for Christian faith both in that time and today.—D.J.H.

844. I. H. Marshall, "The Problem of Apostasy in New Testament Theology," *Persp RelStud* 14 (4, '87) 65-80.

The NT encouragements to believers to persevere and warnings against the dangers of apostasy are best understood against the background of genuine dangers of apostasy. The possibility of falling away cannot be excluded, even though it involves some tension with the doctrine of God's preserving grace.—D.J.H.

845. S. C. Mott, "The Use of the New Testament for Social Ethics," *Journal of Religious Ethics* [Atlanta, GA] 15 (2, '87) 225-260.

The revised version of an article published in two parts in *Transformation* [§ 29-307]. —D.J.H.

846. R. W. Neff, "The Biblical Basis for Political Advocacy," *Brethren Life and Thought* [Oak Brook, IL] 32 (4, '87) 201-207.

Advocacy even in the political sphere is a central theme in both Testaments. Neither Jesus nor Paul avoided advocacy in the political sphere.—D.J.H.

847. J. Osei-Bonsu, "Anthropological Dualism in the New Testament," *ScotJournTheol* 40 (4, '87) 571-590.

In *Sōma in Biblical Theology* (1976) R. H. Gundry argued that the presence of anthropological dualism in the NT speaks against the holistic understanding of σῶμα. While some of the passages adduced by Gundry exhibit anthropological dualism, others cannot and should not be cited in support of anthropological dualism in the NT. The ultimate source of anthropological dualism in the NT is not the OT, as Gundry contends, but Greek thought.—D.J.H.

848. P. PERKINS, "Biblical Traditions and Women's Experience," *America* [New York] 157 (12, '87) 294-296.

Neither feminist nor antifeminist can claim the Bible as an ally on the difficult questions facing women today. The Bible provided stories of faith that sustained our ancestors, not a social or ecclesial blueprint. Fidelity to the God represented in the Bible continues to be the challenge for the believing community.—D.J.H.

849. P. PERKINS, "Theological Implications of New Testament Pluralism," *CathBibQuart* 50 (1, '88) 5-23.

This reflection on the theological implications of NT pluralism considers pluralism as contemporary challenge, pluralism and the goals of interpretation, pluralism in reading (with reference to Lk 1:26-56), and the transition from narrative and poetry to myth. It concludes that any theology claiming to be founded on the NT must be characterized by hermeneutical awareness, cultural-linguistic understanding of religious language and doctrine, readings of texts oriented to the canonical preference for "realistic narrative," and readings of texts oriented to universalistic rather than sectarian praxis.—D.J.H.

850. P. PERKINS, "Women in the Bible and Its World," *Interpretation* 42 (1, '88) 33-44.

Though the evident leadership of women in some Pauline communities was grounded in opportunities open to women generally and supported by symbols and practices of the cult, it did not issue in permanent divergence from conventional patterns of behavior. To avoid tensions with the larger society early Christians chose patriarchal order over egalitarian discipleship. A survey of stories and images of women in the OT reveals the complex interaction between biblical texts and the socio-cultural contexts in which the stories first originated; global judgments about particular stories as liberating or oppressive are impossible. The women around Jesus in the Gospels may all be described as victims of the social, economic, and cultural upheavals in Palestine. Jesus' healing, preaching, and death were not about abstractions like "patriarchal system" but mirrored and sought to heal the concrete experiences of violence, suffering, division, greed, poverty, and helplessness.—C.R.M.

851. B. REICKE, "Positive and Negative Aspects of the World in the NT," *WestTheolJourn* 49 (2, '87) 351-369.

The purpose of this biblical-theological investigation of positive and negative aspects of the world in the NT is to illustrate the submission of cosmology to Christology in the NT. After a consideration of the ideological background of the NT conceptions of the universe found in the OT and Judaism, the study focuses on the NT concentration of the creative activity of God on the Son, even independent of christological titles, with examples from the Gospels, epistles, and Revelation.—C.R.M.

852. W. R. ROEHRS, "Divine Covenants: Their Structure and Function," *ConcJourn* 14 (1, '88) 7-27.

After examining the meaning of "covenant," the article discusses covenants in the OT: those made by and with human participants, and those made by God (at the deluge, with

Abraham, with Israel, etc.). Then it examines covenants in the NT: those made by humans, and divine covenants. Observations on the theological significance of covenant and on the translation of the pertinent terms conclude the article.—D.J.H.

853. P. Schmidt, "Using the Bible for Peace? A Methodological Reflection on the Use of Bible Citations," *LouvStud* 12 (4, '87) 306-322.

Even when using the Bible as a basis, understanding peace as God's will can never be founded merely on quotations. Attention must be given to God's revelation in history, the interaction between the parts and the whole of Scripture, the road to salvation as the Bible's *Leitmotiv*, the relation between the "good" and the "evil," and the destruction of enmity by the cross. The sum of the biblical faith-experience is that God loves and calls every human being, and has given his Son also for "my enemies."—D.J.H.

854r. W. Schrage, *Ethik des neuen Testaments* [*NTA* 27, p. 111].

O. Merk, "Ethik im Neuen Testament. Zu Wolfgang Schrages Gesamtdarstellung," *Theol LitZeit* 112 (9, '87) 641-650.—After an introduction to Schrage's work, the article summarizes and comments on each of the nine chapters: Jesus' eschatological ethic, ethical starting-points in the early communities, ethical accents in the Synoptic Gospels, etc. Far more than an introduction to NT ethics, this book deserves to become a standard work in NT research.—D.J.H.

855. A. Serra, "The Beauty of Eve Reflected on the People on Mt. Sinai, on the Church and on Mary," *SIDIC* [Rome] 20 (2, '87) 15-21.

The beauty with which God adorned Eve at the dawn of creation is celebrated in the Jewish tradition. The eschatological renewal of Israel is envisaged as being reclothed with Eve's resplendent beauty. In 2 Cor 11:3 Paul called on Eve as the symbol of the virgin church. Early Christian tradition developed the Eve-Mary theme with reference to the annunciation and the cross.—D.J.H.

856. A. W. Steenkamp, "Eskatologiese radikaliteit: enkele nuwe-testamentiese perspektiewe op geweld en vrede" [Eschatological radicality: some New Testament perspectives on violence and peace], *Scriptura* 22 ('87) 18-39.

The radicality of Jesus and of the NT message should be viewed against the background of eschatology and not confused with revolutionism. Jesus' eschatological radicality involved a critique of everything not considering God's will of justice as well as a denial of all resistance movements because they obscure God's coming kingdom and his requirement of love and justice. The crux of the matter is how the following of Christ and obedience toward authorities should be sensibly related.—D.J.H.

857. M. Tinker, "The priority of Jesus: a look at the place of Jesus' teaching and example in Christian ethics," *Themelios* 13 (1, '87) 9-19.

In an attempt to clarify the place of Jesus' teaching and example in Christian ethics, the article explores five interrelated areas of thought: the basic features of Christian ethics, the nature of Christ's ethical teaching and how it contrasts with legalism, Christ as exemplar, the extent of the moral obligation attached to Jesus' teachings, and the relation between "creation ethics" and "kingdom ethics."—D.J.H.

858. A. Tosato, "Cristianesimo e capitalismo: il problema esegetico di alcuni passi evangelici," *RivistBib* 35 (4, '87) 465-476.

Opposition to capitalism as an economic system is sometimes based on NT texts (e.g. Lk 6:20, 24; Mt 6:19-20, 24; 16:24-26; 19:21; Acts 2:42-47; 4:32-35; 5:12-16; Mt 25:14-46; 26:6-13), while ignoring their connection with God's kingdom and their eschatological dimension. Only a fundamentalist reading of the Gospels can find in them the condemnation of capitalism.—D.J.H.

859. H. Ulonska, "Glück den Unglücklichen. Zu den Makarismen des Neuen Testaments," *Der Evangelische Erzieher* [Frankfurt] 39 (5, '87) 530-547.

After noting the lack of attention paid to the theological theme of happiness, the article describes happiness as a gift of God and related to salvation. Then it discusses beatitudes as a way of speaking about happiness and examines the beatitudes in Q, the Synoptic Gospels, the NT letters, and the Johannine literature.—D.J.H.

860. M. Vellanickal, "Biblical Background of Interreligious Dialogue," *Biblebhashyam* 13 (2, '87) 105-127.

Even though ancient Israel's dialogue with surrounding religious and cultural traditions implied a crisis, it resulted in an enrichment and growth of Israel's faith. When confronted with other religious and cultural traditions, the early Christian approach represented by Paul and John (especially in Jn 1:1-18) was positive, dialogical, and critical.—D.J.H.

861. E. Vijver, "El uso de la Biblia en cuestiones éticas. El caso del divorcio," *Cuadernos de Teologia* [Buenos Aires] 8 (1, '87) 17-33.

The Bible cannot give us concrete solutions for our ethical problems. Examination of the NT divorce texts (Mk 10:1-12; Mt 5:31-32; 19:1-9; Lk 16:18; 1 Cor 7:10-15) shows that there are important differences among the passages and that the ideas of the biblical writers about ethical themes (including divorce) respond to historical situations that are not our own.—D.J.H.

862. E. S. Wehrli, "Biblical Dimensions of the Trinity," *Prism* 2 (2, '87) 4-15.

The importance of the Trinity in history and to the Christian life and experience of God is deeply rooted in the biblical material. The biblical dimensions of the Trinity are considered under the following headings: biblical ways of perceiving unity, the reality of God, fluid language, naming, foundations, the order of the Trinity, and language.—D.J.H.

863. J. D. Zizioulas, "Primitive Christianity. The Original Spirituality," *Church* 3 (4, '87) 10-14.

The spirituality of primitive Christianity is described under five headings: the eschatological outlook, the worship of Jesus Christ, the Holy Spirit, the church, and baptism and the Eucharist.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

864. V. Abrahamsen, "Women at Philippi: The Pagan and Christian Evidence," *Journ FemStudRel* 3 (2, '87) 17-30.

Both literary and archaeological evidence hints at the continuing high regard the Christian community at Philippi had for women in leadership roles. The investigation focuses on the earliest Christian evidence (Philippians, Acts, Polycarp to the Philippians, *Acts of Paul, Acts of Andrew*), the pagan evidence from the goddess cults of Diana and Isis, and the history of the diaconate and presbytery in the early church into the Byzantine era. The pagan evidence supports the conclusion that women were not marginalized when it came to making decisions about the administration of their organizations. It may be that the combined influence of Isis and Diana vis-à-vis female cult officials was felt by the Philippian Christian community. —C.R.M.

865. P. C. Almond, "Buddhism in the West: 300BC-AD400," *Journal of Religious History* [Sydney] 14 (3, '87) 235-245.

Buddhism played a minor role in that inchoate vision of India that the West developed between 300 B.C. and A.D. 400. But it cannot be said to have been seminal in the development of Western religion and philosophy in the way that Brahmanical thought may well have been.—D.J.H.

866. C. C. Black, "The Rhetorical Form of the Hellenistic Jewish and Early Christian Sermon: A Response to Lawrence Wills," *HarvTheolRev* 81 (1, '88) 1-18.

Most, if not all, of the questions left dangling in L. Wills's analysis of the form of Hellenistic-Jewish and early Christian sermons [§ 31-386] may be plausibly resolved by locating 1st-century Jewish and Christian preaching within the mainstream of classical rhetoric. When we regard these sermons in concert with, rather than as innovative departures from, Greco-Roman oratory, we can better understand the devices of logical and "quasi-logical" argument being employed, the rhetorical function of certain exhortations in building transitional bridges between arguments, and the role played by repetitions of, and deviations from, established patterns of argument.—C.R.M.

867. M. Bouttier, "Aux abords de l'ère chrétienne," *EtudThéolRel* 62 (3, '87) 401-405.

Descriptions and evaluations of five recent books on the NT world: E. Schürer, *The History of the Jewish People*, vol. 3.1 (1986); C. Saulnier, *Histoire d'Israël. III* (1985); R. Harari, *Hérode le Grand ou le refus d'un peuple* (1986); J. Neusner, *The Pharisees: Rabbinic Perspectives* (1985); and J. Murphy-O'Connor, *Corinthe au temps de Saint Paul* (1986).—D.J.H.

868. J. H. Charlesworth, "The Background and Foreground of Christian Origins," *ProcIrBibAssoc* 10 ('86) 40-54.

Referring especially to the OT Pseudepigrapha, the article comments on choosing and defining appropriate terms related to Judaism and Christian origins, methodology and sensitivity, canon, portraying early Judaism, and liturgical order. The background of early Christianity is the foreground of Jesus and his earliest followers. The Gospels are post-Easter confessionals full of and shaped by pre-Easter traditions.—D.J.H.

869. J. Eckert, "Das Imperium Romanum im Neuen Testament. Ein Beitrag zum Thema 'Kirche und Gesellschaft,'" *TrierTheolZeit* 96 (4, '87) 253-271.

This consideration of the place of the Christian vis-à-vis the Roman Imperium and Hellenistic society in early Christianity approaches the question under the following headings: Jesus' proclamation of the kingdom of God as a challenge for Jews and Romans, the Christian communities in the Hellenistic world according to the Pauline letters, Luke as preparing for the Constantinian turning-point, and the conflict with state and society as reflected in 1 Peter and Revelation (Rome as "Babylon"). Different opinions of the Roman Imperium in the NT reflect varying historical locations and experiences.—C.R.M.

870. E. Gabba, "The Holy Spirit, the Roman Senate, and Bousset," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 55-65.

The article first sketches patristic opinions up to Augustine and Orosius about the relation between the Roman empire and the development of Christianity. Then it calls attention to J. B. Bousset's emphasis on 1 Maccabees 8 in the framework of the providential historical interpretation.—D.J.H.

871. J. A. Goldstein, "Creation Ex Nihilo: Recantations and Restatements," *Journ JewStud* 38 (2, '87) 187-194.

Contrary to D. Winston [§ 32-883], Christians and Jews did not insist on creation *ex nihilo* until driven to it by the two-body paradox and its challenge to the doctrine of the resurrection. The author admits that his earlier article [§ 29-733] was "impaired by misreadings and rash generalizations made with insufficient knowledge of patristic literature."—D.J.H.

872. M. Hengel, "Hadrians Politik gegenüber Juden und Christen," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 153-182.

Taking as a starting point the conflicting assessments of Hadrian in *Sibylline Oracles*, the article gathers the pertinent evidence about Hadrian's politics vis-à-vis Jews and Christians under three headings: the positive image of Hadrian in Judaism, Hadrian's politics against the Christians, and the anti-Jewish turn in Hadrian's politics.—D.J.H.

873. W. G. Kümmel, "Zwei Gesamtdarstellungen des Urchristentums," *TheolRund* 52 (4, '87) 401-409.

The article first discusses the collection of the late K. M. Fischer's articles entitled *Das Urchristentum* (1985). Then it comments on contributions to W. Haase (ed.), *Aufstieg und Niedergang der römischen Welt.* Teil II: *Principat.* Band 25 (1.-3. Teilbände; 1982, 1984, 1985).—D.J.H.

874r. R. Lane Fox, *Pagans and Christians in the Mediterranean World from the Second Century A.D. to the Conversion of Constantine* (San Francisco: Harper & Row, 1988).

W. H. C. Frend, "Pagans and Christians," *DownRev* 105 (360, '87) 224-231.—Although its main conclusions concerning the spread of Christianity are open to serious challenge, *Pagans and Christians* is a significant work of scholarship that will retain its standing for many years to come. Lane Fox is at his best when describing the pagan side of the story in the first five chapters of the book. It is in the second and third parts of the work, which cover the spread and ultimate victory of Christianity, where one becomes quickly aware of flaws in his method and deficiencies in his knowledge. This attractive and finely written study will provide many new insights as well as challenges, but the last word will rest with the mainstream of post-Harnackian research.—C.R.M.

875. J. M. Lieu, "The Social World of the New Testament," *EpworthRev* 14 (3, '87) 47-53.

A consideration of the household, the use of language, and the social origins of the church illustrates how the help of historians, archaeologists, and classicists and the insights of social scientists are essential for understanding the NT and answering the question: What was it like being an early Christian?—C.R.M.

876. F. Manns, "'Ante lucem' dans la lettre de Pline le Jeune à Trajan (Ep. X,96)," *Antonianum* 62 (2-3, '87) 338-343.

From the 1st century B.C. onward (see Wis 16:28) the Jewish tradition affirmed the obligation to pray at sunrise. This practice assumed a gathering before dawn. The early Christian assembly *ante lucem* (Pliny, *Epistles* 10.96) followed Jewish custom. For Christians, Christ was the new sun who illumined the souls of those who prayed.—D.J.H.

877. F. Millar, "Empire, Community and Culture in the Roman Near East: Greeks, Syrians, Jews and Arabs," *JournJewStud* 38 (2, '87) 143-164.

Did other groups in the Roman Near East before A.D. 312 exhibit any real national identity in the way that the Jews did? While admitting that much remains unknown relative to such societies, the article gathers the pertinent evidence regarding national identity in Nabataea, Palmyra, Emesa, and Edessa.—D.J.H.

878. E. Norelli, "Sociologia del Cristianesimo primitivo. Qualche osservazione a partire dall'opera di Gerd Theissen," *Henoch* 9 (1, '87) 97-123.

With particular attention to the works of G. Theissen, this survey of research on the sociology of primitive Christianity takes account of thirty-one books and articles published in various languages on particular aspects of the topic.—D.J.H.

879. C. Raphael, "Pagans, Christians, Jews," *Commentary* [New York] 84 (4, '87) 39-44.

Taking as a starting-point R. Lane Fox's *Pagans and Christians* (1987), the article considers various ways of explaining the growth of Christianity in pagan society to the time of Constantine. Then it traces developments in Jewish history under the Roman empire during the same period, with particular attention to Rabbi Judah's and Josephus' attempts to come to terms with the Gentile world.—D.J.H.

880. M. B. Skinner, "Des bonnes dames et méchantes," *Classical Journal* [Greenville, SC] 83 (1, '87) 69-74.

T. Fleming's ultraconservative political stance renders suspect anything that he says about feminist research on women in antiquity [see § 31-843]. His pretensions to expertise soon prove hollow. He shows no awareness of "women in antiquity" as an autonomous subfield of classical scholarship with its own well-established, academically legitimate protocols. —D.J.H.

881. E. J. C. Tigchelaar, "More on Apocalyptic and Apocalypses," *JournStudJud* 18 (2, '87) 137-144.

Taking its starting point from F. García Martínez's assessment of recent methods in studying apocalyptic [§ 31-1302r], the article comments on some of his remarks and on the prevailing attitudes toward the problem of apocalyptic. The function, or meaning, of the genre depends on the particular use of the genre in a specific historical time and place. Since apocalyptic resists definition, description is the most appropriate way of investigating it.—D.J.H.

882r. J. L. White, *Light From Ancient Letters* [*NTA* 31, p. 262].

(1) T. H. Tobin, "A Discussion of *Light From Ancient Letters* by John L. White," *BibRes* 32 ('87) 42-46.—One of the values of White's book is that it provides a representative selection of "everyday" letters, a commentary on each, and an introduction and concluding section that places them in their historical, social, and literary contexts. The book introduces scholars in biblical studies and Greco-Roman religion to the work of papyrologists, gets us inside the everyday world of Greco-Roman Egypt, and provides a nuanced and flexible analysis of crucial aspects of ancient letter writing. (2) R. Jewett, 46-49.—White provides a definitive and wide-ranging collection of primary materials and explanatory chapters. In the context of the sometimes overly theological discussion of NT letters, White's book provides a necessary counterbalance of concrete information about how letters typically functioned in the ancient world.—C.R.M.

883. D. Winston, "Creation Ex Nihilo Revisited: A Reply to Jonathan Goldstein," *JournJewStud* 37 (1, '86) 88-91.

The evidence adduced by J. Goldstein [§ 29-733] on behalf of his hypothesis that the doctrine of creation *ex nihilo* arose because of adherence to belief in bodily resurrection not only fails to support his position but also indicates very clearly that Christian theologians did not feel the need to invoke the doctrine to demonstrate the possibility of the resurrection of the flesh. His interpretation of *Genesis Rabbah* 1:9 no longer seems reasonable.—D.J.H.

Archaeology

884. D. T. Ariel, "Coins from the Synagogue at 'En Nashut," *IsrExplJourn* 37 (2-3, '87) 147-157.

The coins from the synagogue at 'En Nashut in the Golan Heights were found (1) in two concentrated deposits, (2) above the floor, (3) below floor level, and (4) in nonstratified areas. The numismatic evidence indicates that the synagogue was constructed in the mid-5th century A.D. and occupied to some extent throughout the 6th century.—D.J.H.

885. P. Benoit, "Activités archéologiques de l'École Biblique et Archéologique Française à Jérusalem depuis 1890," *RevBib* 94 (3, '87) 397-424.

The main part of the article surveys archaeological explorations and excavations in the Holy Land and related areas since 1890 that were undertaken by members of the École Biblique et Archéologique Française à Jérusalem. The final seven pages call attention to other French excavations during the same period.—D.J.H.

886. B.-Z. Binyamin, "*Birkat ha-Minim* and the Ein Gedi Inscription," *Immanuel* 21 ('87) 68-79.

The Ein-gedi synagogue inscription may well be an Aramaic translation of the original Hebrew version of the *birkat hămmînîm,* translated according to the needs, styles, and texts known to worshippers in the Ein-gedi synagogue. This interpretation fits in well with the scholarly view that argues that the *birkat hămmînîm* went through many incarnations. —D.J.H.

887. H. B. Brin, "A Rare Judaea Capta Sestertius," *IsrNumisJourn* 8 ('84-'85) 12-13, plate 1:5-6.

The sestertius published here and its parallel in the British Museum are examples of a hitherto unrecorded denomination of the *Iudaea capta* series issued by an important mint (Lugdunum) not in the mainstream of Roman life and in a year (A.D. 77-78) that did not have any special significance in Roman-Jewish relations.—D.J.H.

888. H. A. Cahn, "An Imperial Mint in Bithynia," *IsrNumisJourn* 8 ('84-'85) 14-26, plates 2-6.

Technical, stylistic, and other evidence demonstrates that a series of sestertii, dupondii, and asses minted under Titus and Domitian (A.D. 80-82) and assigned by H. Mattingly to Lugdunum were actually struck in Bithynia. Titus opened an official imperial mint in Bithynia in A.D. 80 to increase and influence more directly the money circulation in the whole region. We have no hint why Domitian terminated this coinage after the first year of his reign. —D.J.H.

889. J. Goldstein, "The Central Composition of the West Wall of the Synagogue of Dura-Europos," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 99-142.

The paintings on the reredos of the west wall of the Dura-Europos synagogue have a messianic theme and illustrate elements of Genesis 49 and Isaiah 11. Even the Orpheus figure represents the Jewish Messiah (see Isa 11:1-9). The king and his two attendants are the Messiah along with Moses and Elijah (see Mk 9:2-8 parr.). All four figures in the wing panels represent Moses. The Dura synagogue painting drew heavily on the matured patterns of the royal art of the Sassanian Persian dynasty.—D.J.H.

890. C. Hemer, "The Name of Felix Again," *JournStudNT* 31 ('87) 45-49.

The supposition that the epitaph of T. Mucius Clemens [§ 12-407] refers to the procurator Felix (see Acts 23–25) and supports his identification as Tiberius Claudius Felix following Josephus [§ 23-535] must now be discarded. If there are really indications of a well-known family connected with Felix, the issue seems weighted towards the nomen Antonius following Tacitus; but all is still in the realm of circumstantial probabilities.—C.R.M.

891. C. J. Howgego, "The Relationship of the Issar to the Denar in Rabbinic Literature," *IsrNumisJourn* 8 ('84-'85) 59-64.

The Roman denarius was valued at sixteen asses. In rabbinic sources, however, it is said to be worth twenty-four, thirty, or thirty-two issars (asses). Those rates were the result of rabbinic theorizing; they were not applied by the moneychangers of Palestine during the Roman principate.—D.J.H.

892. H. L. Kessler, "Prophetic Portraits in the Dura Synagogue," *JahrbAntChrist* 30 ('87) 149-155, plate 9.

One of the most perplexing questions posed by the synagogue frescoes at Dura Europos has been the identification of the two men represented in the lower "wing panels" flanking the focal composition above the Torah shrine. The visual evidence and the literary and pictorial parallels indicate that the two men can be identified as Isaiah and Jeremiah.—D.J.H.

893. Y. Meshorer, "The Coins of Caesarea Paneas," *IsrNumisJourn* 8 ('84-'85) 37-58, plates 7-15.

The numismatic evidence from Caesarea Paneas indicates that from the 1st to the 3rd century A.D. it was a prosperous city, inhabited by a mixed population, the majority apparently being pagans who worshipped local deities, mainly Pan but also Zeus and Tyche. —D.J.H.

894. L. Mildenberg, "A Bar Kokhba Didrachm," *IsrNumisJourn* 8 ('84-'85) 33-36, plate 28.

The Bar Kokhba didrachm described in this article is the first example of the denomination to come to light. It was apparently produced under difficult circumstances in an isolated workshop near the end of the revolt.—D.J.H.

895. A. Ovadiah and T. Michaeli, "Observations on the Origin of the Architectural Plan of Ancient Synagogues," *JournJewStud* 38 (2, '87) 234-241.

A re-examination of the various structures proposed by scholars as the source for the architectural plan of the ancient synagogue fails to reveal any sole dominant source. Ancient synagogues do not exhibit any unity of plan, apparently indicating the architect's freedom from any strict architectural canon.—D.J.H.

896. L. Y. Rahmani, "More Lead Coffins from Israel," *IsrExplJourn* 37 (2-3, '87) 123-146, plates 10-18.

Since an earlier article on lead coffins from Israel [§ 32-396], further examples have come to light either in excavations or due to the rearrangement of the Israel Department of Antiquities and Museums reserves. This article discusses thirteen such coffins that show hitherto unrecorded motifs: the Netanya coffin (IDAM 53.3), the "funerary Eros" coffin (IDAM 75.713), the Ashdod coffin (IDAM 86.502), the Ashkelon fragment (IDAM 85.502), the infant's coffin (IDAM 40.1246), etc. It concludes with observations on (1) the places and dates of manufacture and (2) the significance of the decoration.—D.J.H.

897. M. Rosenberger, "Two Unpublished Coins of Ascalon," *IsrNumisJourn* 8 ('84-'85) 6, plate 1:3-4.

The male head on the obverse of the first coin published here may be a portrait of Antiochus VIII Grypus (125-96 B.C.). The coin seems to belong to the transitional period from Seleucid to autonomous issues in the coinage of Ascalon. The head on the second coin, struck in 83 B.C., may be the portrait of Ptolemy X (117-81 B.C.).—D.J.H.

898. H. Shanks, "Prize Find: Mosaic Masterpiece Dazzles Sepphoris Volunteers," *Bib ArchRev* 14 (1, '88) 30-33.

The article reports on the discovery at Sepphoris in 1987 of a huge mosaic floor (3rd century A.D.), featuring an elegant, delicately shaded portrait of a woman crowned with a wreath. Sepphoris may now be seen as a center of pagan art.—D.J.H.

899. I. SHATZMAN, “The Beginning of the Roman Defensive System in Judaea,” *American Journal of Ancient History* [Cambridge, MA] 8 (2, ’83) 130-160.

Some elements of the *limes Palestinae* system probably started earlier than Diocletian’s time, but the institutional character of the entire system is a phenomenon of the later Roman empire (from the late 3rd century A.D. onward). Historical considerations and archaeological evidence indicate that in the second half of the 1st century A.D. the problem of internal security, not threats from foreign incursions, attracted the military attention of the Roman authorities of Judea. The idea of the Palestine *limes* as a defensive line to protect a civilian population from outward incursions cannot be upheld.—D.J.H.

900. D. B. SMALL, “Late Hellenistic Baths in Palestine,” *BullAmSchOrRes* 266 (’87) 59-74.

This study of baths from the late Hellenistic period in Palestine investigates their construction and functional features to determine whether they were the products of Roman acculturation. The construction features show that the baths were built according to Palestinian architectural and artistic principles. Spatial analysis reveals that the bathing regime they housed represents an independent Hellenistic bathing tradition, an attested counterpart to that of Roman Italy.—C.R.M.

901. A. STEIN, “The Undated Coins of Agrippa II under Nero,” *IsrNumisJourn* 8 (’84-’85) 9-11.

The final word in the Greek inscription on the reverse of a well-known series of coins of Agrippa II should be read ΝΕΡΩΝΙΕ(ΩΝ) (“of the inhabitants of Neronias”). Contrary to Y. Meshorer, the coins bear no date.—D.J.H.

902. R. VALE, “Literary Sources in Archaeological Description: The Case of Galilee, Galilees and Galileans,” *JournStudJud* 18 (2, ’87) 209-226.

The ancient literary sources about Galilee and Galileans predispose us to look for monolithic cultural patterns. In the material culture, however, there are indications of a limited range of ceramic and architectural forms as well as indications of regional patterns of art and language that corroborate the cultural disparity that might be expected in the two physiographically diverse Galilees. The numismatic evidence points to Tyre as the commercial focus for Upper Galilee and further suggests that the nucleus of its cultural life may lie to the north and east rather than south to Lower Galilee and Jerusalem.—D.J.H.

Dead Sea Scrolls

903. M. BROSHI, “The Gigantic Dimensions of the Visionary Temple in the Temple Scroll,” *BibArchRev* 13 (6, ’87) 36-37.

By comparison with the temple described in *Temple Scroll,* the Herodian temple was a miniature. The total area of the temple compound described in *Temple Scroll* was precisely the size of Jerusalem in the 2nd century B.C.—D.J.H.

904. A. CATASTINI, “4Q Sam^a: I. Samuele il ‘Nazireo,’” *Henoch* 9 (2, ’87) 161-195.

After reviewing theories about the relation of 4QSam^a to the Septuagint and the Masoretic text, the article compares the ancient texts of 1 Sam 1:22-25 and discerns a development in the portrayal of Samuel: Nazirite (Qumran), prophet and judge with priestly features (Masoretic text), and levite (1 Chr 6:12-13, 18).—D.J.H.

905. J. J. Collins, "Prophecy and Fulfillment in the Qumran Scrolls," *JournEvang TheolSoc* 30 (3, '87) 267-278.

This overview of the interpretation of prophecy in the Qumran biblical commentaries or pesharim considers their character, relation to Daniel, manner of interpretation, function, value as historical evidence, and relation to the NT. The pesharim, as exampled by 1QpHab, did not simply exegete the prophetic text but correlated it with an independent body of information about the history of the Qumran community. There are always points of connection with the text, but the constraints placed on the interpreter were minimal. Although the pesharim throw valuable light on the early Christian understanding of Scripture, there is no actual example of pesher in the NT.—C.R.M.

906. J. A. Fitzmyer, "The Dead Sea Scrolls and the Bible: After Forty Years," *America* [New York] 157 (12, '87) 300-303.

The Dead Sea scrolls have shed light on three important areas related to the Bible: the nature of Palestinian Judaism in the first centuries B.C. and A.D., the copying and transmission of OT texts, and the Palestinian background of Jesus and the NT.—D.J.H.

907. M. Kister, "Ltwldwt kt h'ysyym – 'ywnym bḥzwn hḥywt, spr hywblym wbryt dmšq (Concerning the History of the Essenes – A Study of the *Animal Apocalypse*, the *Book of Jubilees* and the *Damascus Covenant*)," *Tarbiz* [Jerusalem] 56 (1, '86) 1-18.

(1) *1 Enoch* 90; *Jubilees* 23:16-20; and CD 1:8-11 describe the origin of the Essenes, a sect formed with a reformist-fundamentalist halakic purpose, opposed to the halakic practice of the time. The struggles of the Hasidim (and the Maccabees) against the Hellenizers do not fit these descriptions. (2) Examination of CD 7:10 indicates that the split between the Pharisees and the Sadducees occurred during the same period as the split between the Pharisees and the Qumran sect.—D.J H.

908. H. Shanks, "Intrigue and the Scroll – Behind the Scenes of Israel's Acquisition of the Temple Scroll," *BibArchRev* 13 (6, '87) 23-27.

An account of Y. Yadin's early efforts to acquire 11QTemple, with special attention to the roles of J. Uhrig ("Mr. Z") and Kahil Iskander Shaheen ("Kando").—D.J.H.

909. H. Stegemann, "How to Connect Dead Sea Scroll Fragments," *BibRev* 4 (1, '88) 24-29, 43.

Three basic clues – material, spacing between lines, and handwriting – enable scholars to connect Dead Sea scroll fragments. Previously unknown texts can be put together by finding pieces that join like parts of a jigsaw puzzle. Some reconstructions can be accomplished on the basis of thematic context. Attention to similarly shaped damaged areas is a promising avenue for identifying distant joins.—D.J.H.

910. H. Stegemann, "Is the Temple Scroll a Sixth Book of the Torah – Lost for 2,500 Years?" *BibArchRev* 13 (6, '87) 28-35.

Temple Scroll is not an Essene document, and its composition had no specific connection with the Qumran Essene community. Rather, it was composed in a priestly circle from previously existing sources as a "sixth book" of the Torah in the second half of the 5th century B.C.—D.J.H.

911. M. A. Sweeney, "Midrashic Perspective in the Torat Ham-Melek of the Temple Scroll," *Hebrew Studies* [Madison, WI] 28 ('87) 51-66.

The article disputes the proposal made by M. Hengel, J. H. Charlesworth, and D. Mendels [§ 31-405] about the literary character of the kingship section in 11QTemple (56:12–59:21) and their identification of Alexander Jannaeus as the king with whom the passage is concerned. It argues that (1) both the modified text of Deut 17:14-20 in 56:12-21 and the additional material on kingship in cols. 57–59 represent the author's interpretation and exposition of Deut 17:14-20, (2) the passage addresses real problems of Jewish kingship but does not presuppose a specific Hasmonean king, and (3) it was written during the early Hasmonean period in anticipation of the reinstitution of Jewish kingship.—D.J.H.

912. G. Vermes, "Biblical Studies and the Dead Sea Scrolls. 1947-1987: Retrospects and Prospects," *JournStudOT* 39 ('87) 113-128.

The article first sketches the "Qumran phenomenon": the discovery of the scrolls, the various kinds of documents, and the dating of the scrolls. Then it examines how the Dead Sea scrolls have transformed our basic approach to studying the Hebrew Bible. No one familiar with the present state of documentation is likely to assume that any extant text represents the "original" version or to attempt to reconstruct an *Urtext*.—D.J.H.

913. B. Z. Wacholder, "A Qumranic Polemic Against a Divergent Reading of Exodus 6:20?" *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 225-228.

The intent of 4Q'Amram^c 1:2-3 can be captured in the following paraphrase: "on the day of his (Amram's) death, in the one hundred and thirty-sixth year; that was the year of his death." The Aramaic word *hy'* ("that was") seems polemical, evidently criticizing other readings of Exod 6:20 that gave a divergent date for Amram's death. This is reemphasized by the synchronism of the 152nd year of the exile of Israel to Egypt.—D.J.H.

Jewish Backgrounds

914. M. W. Baldwin Bowsky, "M. Tittius Sex.f. Aem. and the Jews of Berenice (Cyrenaica)," *American Journal of Philology* [Baltimore, MD] 108 (3, '87) 495-510.

M. Tittius was a proconsular legate stationed in Cyrene in 14/13 B.C. and the immediate authority figure for the Jews of Berenice. The inscription from Berenice that honors him (*IGR* 1.1024) celebrated his successful handling of the taxation and civic status of the Jews (see *Ant.* 16:160-161, 169).—D.J.H.

915. H. Basser, "Word Studies in Rabbinic Hebrew," *Hebrew Studies* [Madison, WI] 28 ('87) 67-77.

Translations of five difficult terms in rabbinic writings are proposed: *šṭwt* ("shame"), *mtwn* ("pious person"), *'nṭyqysr* ("viceroy"), *ṭrp* ("shine, glow"), and *hmyrws* ("the Samaritan Torahs").—D.J.H.

916. J. M. Baumgarten, "The Laws of *'Orlah* and First Fruits in the Light of Jubilees, the Qumran Writings, and Targum Ps. Jonathan," *JournJewStud* 38 (2, '87) 195-202.

A. Geiger was right in calling attention to *Targum ps.-Jonathan*'s assignment of the fourth-year fruits to the priests (see Lev 19:24; Deut 20:6) as an important variant from normative rabbinic halakah. However, he erred in assuming that redemption from the priesthood was the universal interpretation of the law in the prerabbinic period. *Jubilees* knows nothing about it. The spectrum of halakic interpretation in the Second Temple period was wider and more complex than previously supposed, including both the Essene-Qumran exegesis and the interpretations that ultimately became normative in rabbinic law. It would seem to be imprudent to dismiss the rabbinic interpretation of *'orlâ* as just the concoction of the later halakah.—D.J.H.

917. M. A. L. Beavis, "Anti-Egyptian Polemic in the Letter of Aristeas 130-165 (The High Priest's Discourse)," *JournStudJud* 18 (2, '87) 145-151.

Two themes underlying the high priest's discourse in *Aristeas* 130-165 are that Jews are separate from other nations and that they are harmless. Eleazar's attack is not on the religion of the ethnically Greek Ptolemaic court but on the gods of the native Egyptian inhabitants of Alexandria. These "Egyptians" are reviled because they are theriolaters. The high priest tries to show that Jewish religion is quite different from native Egyptian religion, probably in answer to the charge that there were certain similarities between the two.—D.J.H.

918. C. T. Begg, "Rereadings of the 'Animal Rite' of Genesis 15 in Early Jewish Narratives," *CathBibQuart* 50 (1, '88) 36-46.

Agreements among the rereadings of the "animal rite" in Gen 15:9-10, 17 in *Jubilees* 14:9-19, Josephus' *Antiquities* 1:183-185, ps.-Philo's *Biblical Antiquities* 23:6-7, and *Apocalypse of Abraham* 9–15 are quite minimal. *Biblical Antiquities* places its version in the context of Joshua 24. Josephus omits the fire phenomenon. Whereas *Jubilees* and Josephus stand together in their sacrificial interpretation and ps.-Philo gives the episode a symbolic twist, *Apocalypse of Abraham* takes an apocalypticizing approach.—D.J.H.

919. B. Belletti, "Idea e creazionismo in Filone di Alessandria," *Sapienza* 40 (3, '87) 277-304.

The article first examines Philo's understanding of various kinds of "ideas": intelligence and sensation, humankind, virtue, virginity, passions, numbers, the tabernacle, and repentance. Then it explores the ontological and metaphysical role of the ideas in Philo's doctrine of creation.—D.J.H.

920. P. F. Bradshaw, "The Search for the Origins of Christian Liturgy: some methodological Reflections," *StudLiturg* 17 ('87) 26-34.

Something of a revolution has been taking place recently in Jewish liturgical studies. Those studying the origins of Christian liturgy should no longer assume that Jewish worship in the 1st century A.D. was uniform or that later sources can confidently be used to demonstrate practices from that period.—D.J.H.

921. S. C. Briel, "The Pastor and the Septuagint," *ConcTheolQuart* 51 (4, '87) 261-274.

Besides providing helpful insights into the significance of certain words and phrases in the Greek NT, the Septuagint often illustrates how OT texts were understood or applied by some

Jewish believers. In particular, it clarifies and enriches our understanding of the verb δικαιόω and Paul's teaching on justification.—D.J.H.

922. A. **Cavigneaux**, "Aux sources du Midrash: l'herméneutique babylonienne," *AulaOr* 5 (2, '87) 243-255.

There are striking similarities between the exegetical methods of Babylonian scholars and Jewish midrashists. Certain techniques that are characteristic of Babylonian hermeneutics and occur also in Jewish midrash (especially notarikon) raise the question of possible direct borrowing by Jewish scholars.—D.J.H.

923. E. G. **Chazon**, "Moses' Struggle for his Soul: A Prototype for the *Testament of Abraham*, the *Greek Apocalypse of Ezra*, and the *Apocalypse of Sedrach*," *SecondCent* 5 (3, '85-'86) 151-164.

Testament of Abraham, Greek Apocalypse of Ezra, and *Apocalypse of Sedrach* represent adaptations of the legend of Moses' struggle for his soul. The form of the legend used by *Testament of Abraham* can be identified with the one behind the last section of *Petirat Moshe.* The form of the legend reflected in *Greek Apocalypse of Ezra* and *Apocalypse of Sedrach* also resembles the last section of *Petirat Moshe* but exhibits a development of the dialogue in the direction like that found in the Arabic and Armenian versions of *Death of Moses.* A fundamental difference between *Testament of Abraham* and *Greek Apocalypse of Ezra* is that Ezra becomes a second Moses while Abraham does not.—D.J.H.

924. N. G. **Cohen**, "The Jewish Dimension of Philo's Judaism—An Elucidation of *de Spec. Leg.* IV 132-150," *JournJewStud* 38 (2, '87) 165-186.

Careful reading of Philo's *De specialibus legibus* 4:132-150 against the backdrop of Jewish tradition and traditional Jewish sources provides a salient corrective to the ongoing tendency to minimalize the "normative" Jewish dimension of Philo's thought and writings. The subjects "common to all . . . which fit in . . . so to speak with the Decalogue as a whole rather than to a special commandment" turn out to be the contents of the Shema and the obligation to keep the Torah in its entirety (including "unwritten" laws). Philo considered this material to belong to the category of "justice" understood in a Hellenistic-Jewish framework. Philo's allegorical and symbolical explanations were not meant by him to abrogate the practical observance of the commandments.—D.J.H.

925. S. J. D. **Cohen**, "Solomon and the Daughter of Pharaoh: Intermarriage, Conversion, and the Impurity of Women," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 23-37.

In the earliest strata of 1 Kings Solomon's marriage to Pharaoh's daughter was hailed as a great achievement, one of the glories of a glorious reign. But by the time the ancient Hebrew text was edited, the marriage was interpreted as contributing to his downfall. During the Second Temple period many Jews looked on intermarriage as inherently sinful and at Solomon as one of the most conspicuous of such sinners. By rabbinic times intermarriage was regarded as so great a sin that exegetes asked how Solomon could have violated the prohibition so flagrantly. One rabbi suggested that Solomon hoped that his foreign wives would convert after the marriage. Solomon's concern that his Egyptian wife not reside in an area sanctified by the Ark (see 2 Chr 8:11) is a forerunner of the kind of piety developed in rabbinic Judaism and at Qumran in more extreme form.—D.J.H.

926. A. D. Crown, "Studies in Samaritan Scribal Practices and Manuscript History: V. Samaritan Bindings: A Chronological Survey With Reference to Nag Hammadi Techniques," *BullJohnRylUnivLibMan* 62 (2, '87) 425-491, plates 1-5.

After methodological remarks and general considerations, this chronological survey of Samaritan bindings deals with scribal restorers and restorations, as well as forms, structures, and materials. The early binding methods of the Samaritans show a closer affinity to those of the Nag Hammadi binders than those of their Islamic neighbors.—D.J.H.

927. M. Del Verme, "La 'prima decima' nel Giudaismo del Secondo Tempio," *Henoch* 9 (1, '87) 5-38.

After clarifying the terminology and biblical background of the Jewish "first tithe," the article discusses Second Temple texts pertaining to that institution: those texts that may allude to the practice or may simply provide a theoretical discussion of it, those that surely reflect the practice, and the writings of Philo and Josephus. It concludes by bringing the results to bear on the interpretation of Heb 7:1-10 [see § 31-1233].—D.J.H.

928. P. de Robert, "Aspects de l'exégèse samaritaine," *EtudThéolRel* 62 (4, '87) 551-554.

S. Lowy's *Principles of Samaritan Bible Exegesis* (1977) is valuable for its information and examples, but suffers from lack of clarity and precision in analysis. A. Tal's *The Samaritan Targum of the Pentateuch* (1980-81) is a truly critical edition and surpasses all its predecessors. The article also discusses the Samaritan exegesis of certain OT texts (e.g. Genesis 22, Deuteronomy 34).—D.J.H.

929. R. Doran, "*T. Mos.* 4:8 and the Second Temple," *JournBibLit* 106 (3, '87) 491-492.

Rather than rejecting the Second Temple, *Testament of Moses* 4:8-9 describes the fidelity of the two tribes to Temple worship while in exile (see Psalm 137). During the exile the two tribes longed to offer sacrifice as formerly while the ten tribes flourished during their captivity.—D.J.H.

930r. A. Dupont-Sommer and M. Philonenko (eds.), *La Bible. Écrits Intertestamentaires* [*NTA* 32, pp. 128-129].

E. Cothenet, "Une édition de textes importants pour la connaissance du judaïsme et du christianisme naissant," *EspVie* 97 (46, '87) 619-622.—After calling attention to problems involved in the title of the book, the article offers observations on the treatment of various Qumran writings and OT Pseudepigrapha. It indicates the great importance and high quality of the work.—D.J.H.

931. S. Freyne, "Galilee-Jerusalem Relations According to Josephus' *Life*," *NTStud* 33 (4, '87) 600-609.

Josephus' official appointment to Galilee in A.D. 66 by the newly constituted revolutionary council in Jerusalem exemplifies Jerusalem's control over Galilean affairs. Other administrative and religious matters in Josephus' *Life* show that Galileans remained attached to Jerusalem as the symbolic center of their beliefs even when their loyalty was tested by an uncaring, venal aristocracy.—D.J.H.

932. T. Friedman, "The Shifting Role of Women, From the Bible to Talmud," *Judaism* 36 (4, '87) 479-487.

In the biblical era women actively participated in every aspect of social life, whereas in the talmudic era they disappeared from public view. The remarkable similarities regarding the position of women in Athens and in talmudic Palestine indicate that Greek influence around the turn of the era brought about this shift.—D.J.H.

933. M. Gichon, "New Insight into the Bar Kokhba War and a Reappraisal of Dio Cassius 69.12-13," *JewQuartRev* 77 (1, '86) 15-43.

Dio Cassius' *Roman History* 69.12-14 in the epitome by Xiphilin from the 11th century is the only Roman source dealing at length with Bar Kokhba's uprising against Hadrian. One is struck, however, by the impossibility of reconstructing a logical sequence of events and, upon detailed examination of the events related, by their logical inconsistency. Xiphilin's version suffers from the condensation of events, which brought about changes in sequence and the telescoping together of subsequent happenings. There is no telling how much of the mistake was made already in Dio's original text.—D.J.H.

934. J. Goldin, "On the Account of the Banning of R. Eliezer ben Hyrqanus: an Analysis and Proposal," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 85-97.

That the colleagues of Rabbi Eliezer ben Hyrcanus imposed a ban on him should be accepted as historical. He was put under the ban because he refused to accept the rule of halakah according to the majority opinion but insisted on the exclusive legitimacy of received tradition by an individual.—D.J.H.

935. D. Goodblatt, "Josephus on Parthian Babylonia (Antiquities XVIII, 310-379)," *JournAmOrSoc* 107 (4, '87) 605-622.

Book 18 of Josephus' *Antiquities* concludes with two incidents in the history of the Jews of Babylonia in the 1st century A.D.: the rise to power of two Jewish brothers from Nehardea who ruled briefly over part of Babylonia (18:314-371), and a massacre of the Jews in Seleucia on the Tigris (18:372-379). The conflict that led to the massacre ca. A.D. 40-41 was between the old Greco-Macedonian families and the hellenized, wealthy Babylonians who had been admitted to citizenship in the polis of Seleucia. The narratives derived from two different sources, and so Josephus' sequential relation between the two accounts is secondary and unhistorical. In reality the two incidents were simultaneous.—D.J.H.

936. L. L. Grabbe, "Josephus and the Reconstruction of the Judean Restoration," *Journ BibLit* 106 (2, '87) 231-246.

Josephus possessed very little reliable data about the Persian period from Nehemiah to Alexander. His story about Joannes and Bagoses (*Ant.* 11:297-301) is possibly authentic. The Manasseh-Sanballat episode (*Ant.* 11:302-312, 321-325, 340-347) is a midrashic expansion of Neh 13:28 and has no independent historical value. The legend of Alexander and the high priest (*Ant.* 11:326-339) has been rejected by practically all modern historians. Josephus did not have a list of high priests independent of the biblical text (see Neh 12:10, 22).—D.J.H.

937. L. L. **Grabbe**, "The Scapegoat Tradition: A Study in Early Jewish Interpretation," *JournStudJud* 18 (2, '87) 152-167.

The article traces Jewish and Christian interpretations of the yearly scapegoat ritual (see Lev 16; 23:26-32) in the Enoch literature, *Apocalypse of Abraham*, rabbinic literature, Revelation 20, and *Barnabas* and Tertullian. Whatever the original significance of the Azazel goat, it became a demonological figure in Judaism. The scapegoat was symbolic of the Prince of Darkness who would eventually be bound and punished and thus prevented from subverting God's people. In Christian tradition the scapegoat became a symbol of Christ who bore the sins of all, and the demonic aspect was ignored. Both traditions came together in Revelation 20, in which the eschatological kingdom of Christ is ushered in by the binding of Satan.—D.J.H.

938. F. **Herrenbrück**, "Zum Vorwurf der Kollaboration des Zöllners mit Rom," *ZeitNTWiss* 78 (3-4, '87) 186-199.

The idea that the tax-collectors in Jesus' time collaborated with the Romans has no historical foundation. The antipathy toward the tax-collectors expressed in the phrase οἱ τελῶναι καὶ ἁμαρτωλοί ("the sinful tax-collectors") arose among the Pharisees, who were their socioreligious rivals.—D.J.H.

939r. M. L. **Klein**, *Genizah Manuscripts of Palestinian Targum to the Pentateuch* [*NTA* 31, p. 389].

R. **Le Déaut**, "Les manuscrits du Targum du Pentateuque de la Guénizah du Caire," *Biblica* 68 (4, '87) 568-576.—Klein has provided a sumptuous edition of the targumic fragments of the Torah from the Cairo Genizah. The article describes the various features of the two volumes and comments on particular points encountered in them. The publication confirms the authenticity and Palestinian character of Targum Neofiti.—D.J.H.

940. D. **Kraemer**, "The Scientific Study of Talmud," *Judaism* 36 (4, '87) 471-478.

Through attention to the chronological and literary development of the Babylonian Talmud we can discover not only the development of many Jewish rituals and observances but also the development of the Jewish psyche and ethical heart. Modern study of the Talmud assumes that discovering the meaning of God's word involves examining the divine plan as it unfolded in full partnership with human beings.—D.J.H.

941. S. **Lauer**, "Biblical Wisdom in Rabbinic Garb," *Christian Jewish Relations* [London] 20 (1, '87) 23-30.

After describing the historical setting and content of *Pesiqta deRab Kahana*, the article examines four parables in it that are vehicles for wisdom teaching.—D.J.H.

942. M. H. **Levine**, "Three Talmudic Tales of Seduction," *Judaism* 36 (4, '87) 466-470.

Three talmudic stories involving seduction are examined under the following titles: the disguised wife, the Beruriah affair, and the seduction that never was. These tales reveal much about male fears of women or the age-old battle of the sexes.—D.J.H.

943. Y. **Liebes**, "'Who Makes the Horn of Jesus to Flourish,'" *Immanuel* 21 ('87) 55-67.

The formula "who makes the horn of salvation flourish" in the "shoot of David" blessing of the Amidah was of Jewish-Christian provenance. While unmistakably alluding to Jesus, this diplomatic expression was nevertheless acceptable to those who did not believe in him but could bear in mind the more general sense of the abstract noun "salvation." Although the blessing was abolished in the Palestinian rite, it was retained in Babylonia where there were no Jewish Christians.—D.J.H.

944. L. Mildenberg, "The Bar Kokhba War in the Light of the Coins and Document Finds 1947-1982," *IsrNumisJourn* 8 ('84-'85) 27-32.

Some major issues concerning the Bar Kokhba War are considered in light of the coins and documents discovered between 1947 and 1982: names (Shim'on ben Kosiba, Eleazar, Jerusalem), chronology (A.D. 132-135), territory (the Judean heartland), the monetary system, the cause of the war (Hadrian's de facto prohibition of circumcision), and the singularity of the war.—D.J.H.

945. F. J. Murphy, "Divine Plan, Human Plan: A Structuring Theme in Pseudo-Philo," *JewQuartRev* 77 (1, '86) 5-14.

The contrast between divine plans and human plans affects the manner in which ps.-Philo narrated the biblical accounts about the tower of Babel, Pharaoh's decree against male Hebrew infants, the exodus, and Micah's idolatry. The four episodes conform to the following pattern: Evil plans are proposed by the enemies of God; counterplans are advanced by characters initially portrayed in a positive light, who express confidence in God's support; objections are raised through an individual; and God vindicates the latter by acting forcefully—bypassing the counterplan—and punishing the enemies.—D.J.H.

946. J. Neusner, "'Israel': Judaism and Its Social Metaphors," *JournAmAcadRel* 55 (2, '87) 331-361.

A Judaic system or a Judaism is a world view which explains a way of life and is addressed to and allegedly characterizes an "Israel." The Mishnah defined "Israel" over against "not Israel" and "priest" or "Levite." The second stage in the Judaism of the double Torah (ca. A.D. 400-600) stressed Israel as a family and as *sui generis*. The cases of Paul, Philo, the Qumran Essenes, and the sages of the dual Torah indicate that the system builders' social (including political) circumstance defines the generative problematic that imparts self-evidence to the systematically definitive logic, encompassing its social component.—D.J.H.

947. J. Neusner, "Sage, Story, and History: The Medium and the Message in the Fathers According to Rabbi Nathan," *Hebrew Studies* [Madison, WI] 28 ('87) 79-111.

What is new in *'Abot deRabbi Nathan A* by comparison with *m. 'Abot* is a doctrine concerning the sage, on the one hand, and the meaning and end of history viewed as eschatology and a sequence of revelatory events, on the other. The medium that bears the new message is the story about the sage, which is in narrative form quite different from the story about the biblical hero, the parable, and the narrative setting for a saying, which are other species of the narrative genus in the document.—D.J.H.

948. É. Nodet, "Le texte des Antiquités de Josèphe (1.1-10)," *RevBib* 94 (3, '87) 323-375.

On the basis of the textual data in B. Niese's edition (1885-95) of Josephus' *Antiquities* it is possible to propose a more coherent stemma of manuscripts for books 1–10. Niese's "best manuscripts" appear in a poor position in the new stemma, though they alone preserve transcriptions of proper names from Josephus' Hebrew Bible. The Latin translation (6th century A.D.) proceeds from a later stage of the manuscript tradition; it is not worthwhile to produce a critical edition of its many witnesses. Though Niese's edition contains few errors, it could be improved by some additional collations.—D.J.H.

949. F. Parente, "Flavius Josephus' Account of the Anti-Roman Riots Preceding the 66-70 War, and its Relevance for the Reconstruction of Jewish Eschatology during the First Century A.D.," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 183-205.

The article examines the different incidents of anti-Roman riots from Herod's death to the outbreak of the A.D. 66-70 war as described by Josephus and other sources. The various movements in 1st-century A.D. Judaism differed in their views of how to assure God's eschatological intervention. Whereas the Zealots were prepared for a fight that was to extend to heaven, Theudas and the "Egyptian" wished to create an "eschatological situation" that had been announced beforehand in the Scriptures—precisely what Jesus wanted to do in driving out the moneychangers from the Temple.—D.J.H.

950. J. Ribera, "La partícula *bĕdyl.* Su origen y evolución en arameo," *AulaOr* 5 (2, '87) 306-309.

After explaining the elements in the Aramaic composite *bĕdîl,* the article surveys its occurrences in Qumran texts and the official targums (*Onqelos* and *Jonathan*), and calls attention to its virtual absence in eastern Aramaic and western Aramaic after the official targums. —D.J.H.

951. G. B. Sarfatti, "’rb‘*t hbnym* šbhgdh šl psḥ (The 'Four Sons' of the Passover Haggadah)," *Tarbiz* [Jerusalem] 56 (1, '86) 125-126.

The types of the four sons of the Passover Haggadah were created according to the logical scheme called tetralemma, based in this case on the two qualities of intellect and fear of God.—D.J.H.

952. S. R. Shimoff, "Hellenization Among the Rabbis: Some Evidence from Early Aggadot Concerning David and Solomon," *JournStudJud* 18 (2, '87) 168-187.

A Greek Orphic model of David and Solomon appears in the legends of the early church, Christian gnostics, the Qumran covenanters, and Jewish gnostics. Six rabbinic legends about David and Solomon exhibit Hellenistic influences with respect to hairstyles, social mores, coins, culinary excesses, royal world dominion, and Solomon's throne. These legends show how the rabbis assimilated dimensions of Hellenistic culture and civilization, while maintaining the unique vitality of their own traditions.—D.J.H.

953. J. Sievers, "Jonathan Aristobulus III and Hasmonean Names," *IsrNumisJourn* 8 ('84-'85) 7-8.

The idea that the Hebrew names of the Hasmonean rulers can be reconstructed on the principle that each Greek name was always paired with the same Hebrew "equivalent" (so that e.g. the Hebrew name of Aristobulus II was Judas after Aristobulus I/Judas) is greatly weakened by the case of Aristobulus III/Jonathan (see Josephus, *War* 1:437; *Ant.* 15:51-56). —D.J.H.

954. P. J. Sijpesteyn and K. A. Worp, “Διασφετερίζομαι,” *Mnemosyne* [Leiden] 40 (3-4, ’87) 413.

In the light of P. Lond. inv. 2222 (A.D. 319) it is obvious that in Philo’s *De vita Mosis* 1:313 the reading of the best family of manuscripts should be followed and that διασφετερίσασθαι should be preferred to σφετερίσασθαι.—D.J.H.

955. M. Smith, “A Note on Some Jewish Assimilationists: The Angels (P. Berlin 5025b, P. Louvre 2391),” *Journal of the Ancient Near Eastern Society* [New York] 16-17 (’84-’85) 207-212.

The invocation of angels contained in two magical papyri (P. Berlin 5025b, P. Louvre 2391) called upon an “all-Jewish team” (Iao, Michael, Gabriel, Abrasax, Adonai) and served as a charm for warriors, perhaps even as early as the 1st century B.C.—D.J.H.

956. D. B. R. Stawsky, “Prophecy: Crisis and Change at End of Second Temple Period,” *SIDIC* [Rome] 20 (3, ’87) 13-20.

This discussion of prophecy at the end of the Second Temple period appears under four major headings: prophet and prophecy, prophecy passes to the sages of Israel, the appearance of Christian prophetism, and return to the land of Israel and prophecy.—D.J.H.

957. D. Steinmetz, “A Portrait of Miriam in Rabbinic Midrash,” *Prooftexts* 8 (1, ’88) 35-65.

The midrashic portrait of Miriam links together stories, solves textual difficulties, fills in narrative gaps, and suggests a thematic reading of the biblical text. The synthetic portrait of a Miriam concerned about the continuity of family and leadership highlights a concern that the rabbis read in the Exodus and Numbers narratives—a concern for the stability and survival of the nation born during Miriam’s lifetime.—D.J.H.

958. J. T. Townsend, “How Can Late Rabbinic Texts Inform Biblical and Early Christian Studies?” *Shofar* [W. Lafayette, IN] 6 (1, ’87) 26-32.

Late rabbinic texts can be useful to modern biblical exegetes because they (1) suggest interpretations that make sense on critical grounds, (2) widen assumptions about what interpretations are possible, (3) make use of a historical perspective through which we can understand biblical passages that may originally have drawn little attention, and (4) highlight things that passed unnoticed in an earlier source.—D.J.H.

959. N. M. Waldman, “Ahab in Bible and Talmud,” *Judaism* 37 (1, ’88) 41-47.

The rabbis, while recognizing Ahab’s sins, stressed his strengths as a military man and a powerful king. They also interpreted his dependence on Jezebel in his favor and not to his detriment. They saw him as a king who respected Torah and the scholars. In their view a great person who sins is more interesting than a mediocrity.—D.J.H.

960. A. Wohlmann, “Mary of Nazareth. Why the Silence of Judaism?” *SIDIC* [Rome] 20 (2, ’87) 9-14.

Jewish tradition has no direct interest in the person of Mary. She is only mentioned indirectly in the *Toledot Yeshu* polemics about Jesus’ person and doctrine. Jews keep silence on the subject of the Virgin, Mother of God, because she symbolizes the rejection of both sexuality and the Law.—D.J.H.

961. D. Zlotnick, "Memory and the Integrity of the Oral Tradition," *Journal of the Ancient Near Eastern Society* [New York] 16-17 ('84-'85) 229-241.

The sages of the Mishnah and Talmud sought to insure the accuracy of their oral traditions by such means as brevity and conciseness of formulation, singing, painstaking exactness, and oral mnemonics. Secret scrolls and private notes were at best only tolerated as reminders. —D.J.H.

Greco-Roman Backgrounds

962. D. Gilula, "Did Martial Have a Jewish Slave? (7.35)," *ClassQuart* 37 (2, '87) 532-533.

M. Stern's interpretation of Martial 7.35.3-4 as an allusion to Martial's circumcised Jewish slave is not certain. The expression *Iudaeum pondus* most likely refers to the private parts of a male "such as Jews usually have," i.e. befitting a lustful, sexually potent Jew. Perhaps Martial did not own a Jewish slave at all.—D.J.H.

963. V. Gray, "*Mimesis* in Greek Historical Theory," *American Journal of Philology* [Baltimore, MD] 108 (3, '87) 467-486.

The word μίμησις was used as a technical term in Greek historical theory by the beginning of the 3rd century B.C. when Duris of Samus lived and wrote. The literary principle that it enshrined had a long and respectable history down through Demetrius and Dionysius of Halicarnassus and later.—D.J.H.

964. D. E. E. Kleiner, "Women and Family Life on Roman Imperial Funerary Altars," *Latomus* [Brussels] 46 (3, '87) 545-554, plates xiv-xv.

The women who erected or were honored by Roman funerary altars were almost always commemorated in their capacity as wives, mothers, and daughters. The exceptions (e.g. poetesses, priestesses, and businesswomen) were few in number. Although the Roman funerary altars underscore the second-class status of women in Roman society, they also give a more complete picture of Roman middle-class women as patrons of the arts and as those who were honored by works of art.—D.J.H.

965. T. R. Martin, "Quintus Curtius' Presentation of Philip Arrhidaeus and Josephus' Accounts of the Accession of Claudius," *American Journal of Ancient History* [Cambridge, MA] 8 (2, '83) 161-190.

There are some curious similarities between Curtius' description of Philip Arrhidaeus in the late 4th century B.C. (*History of Alexander* 10.5-10) and Josephus' accounts of the accession of Claudius in the 1st century A.D. (*War* 2:204-217; *Ant.* 19:162-277). The occurrence of similar *ignotus* episodes in both accounts requires us to postulate that Curtius wrote during Claudius' reign with first-hand knowledge of the events of Claudius' accession. —D.J.H.

966. M. **McDonnell**, "Divorce Initiated by Women in Rome," *American Journal of Ancient History* [Cambridge, MA] 8 (1, '83) 54-80.

It is commonly stated that Roman women began to initiate divorces ca. 200 B.C., and the evidence cited is from the comedies of Plautus. After examining the various Plautine passages referring to wives divorcing, the article treats what is regarded as the crucial passage (*Amphitruo* 928). An appendix deals with the capacity of persons *in potestate* to divorce in classical Roman law. There is no valid evidence that a Roman wife, whatever her status, could independently initiate a divorce during the Middle Republic. A woman's freedom to divorce had to wait for a more enlightened age.—D.J.H.

967. K. **McNamee**, "Abbreviations in Greek Literary Papyri and Ostraca: Supplement, with a List of Ghost Abbreviations," *Bulletin of the American Society of Papyrologists* [Decatur, GA] 22 (1-4, '85) 205-225.

The article supplements and corrects *Abbreviations in Greek Literary Papyri and Ostraca* [*NTA* 26, p. 345], and updates it to 1985. Its organization follows the principles of the original volume, with a few variations. A collection of "ghost abbreviations" (wrongly expanded abbreviations and unabbreviated words printed as abbreviations) is included. —D.J.H.

968. J. S. **Siker**, "Abraham in Graeco-Roman Paganism," *JournStudJud* 18 (2, '87) 188-208.

Abraham was not widely known in Greco-Roman paganism, though many may have recognized his name in connection with astrology and/or magic. The links to astrology and magic were almost as strong as those between Abraham and Judaism. He was also considered a wise and righteous man and a political ruler. He was not so closely identified with Jews or Israel that pagan criticism of Jews ever rubbed off on him.—D.J.H.

969. C. W. **Tucker**, "Greek and Latin Literature in Translation: 1988 Supplementary Survey," *ClassJourn* 83 (2, '88) 176-178.

This supplement to the survey of English translations of Greek and Latin writings [§ 31-1399] includes recent books and earlier books inadvertently omitted; there are also a few corrections of earlier listings.—D.J.H.

970. P. A. **Vander Waerdt**, "The Justice of the Epicurean Wise Man," *ClassQuart* 37 (2, '87) 402-422.

The article aims to prove that Epicurean sages would not commit injustice secretly or openly because it was in their self-interest to be just, to reconstruct Epicurus' arguments for this teaching, to show how he defended his position against natural-right theorists, and to clarify the larger issues at stake in his controversies with the Stoics. The sages, knowing that εὐδαιμονία consisted in freedom from pain, sought to gratify only the natural desires conducive to ἀταραξία and to avoid all unnatural or unnecessary pleasures that would detract from their self-sufficiency, security, and ἀταραξία.—D.J.H.

971. R. M. Grant, "The Apostolic Fathers' First Thousand Years," *Church History* [Chicago] 57 (Supplement, '88) 20-28.

This study asks how and why the writings of the Apostolic Fathers were transmitted during the first thousand years of their existence. It observes that it cannot be said that in all periods of the church's life before 1056 A.D. equal interest was taken in these writings. Enthusiasm for the letters of Ignatius was most constant, then concern for *1 Clement*. But the minor Apostolic Fathers, neglected by the leaders of the church, survived only among monks and antiquarians.—C.R.M.

972. J. B. Green, "The Gospel of Peter: Source for a Pre-Canonical Passion Narrative?" *ZeitNTWiss* 78 (3-4, '87) 293-301.

Inquiring into the validity of H. Koester's thesis [see § 25-738] that *Gospel of Peter* is an independent witness to the formation of the precanonical passion narrative, the article considers the OT in *Gospel of Peter, Gospel of Peter* 4:10-13 and canonical parallels, and *Gospel of Peter* and the Matthean passion narrative. While the possibility that the author of *Gospel of Peter* had access to noncanonical material cannot be ruled out categorically, there is ample support for the conclusion that the canonical Gospels were employed in its composition; thus it cannot be appealed to as a separate, independent witness to a prototypical passion narrative.—C.R.M.

973. J.-D. Kaestli, "Le mystère de la croix de lumière et le johannisme. Actes de Jean ch. 94-102," *FoiVie* 86 (5, '87) 35-46.

The revelations of the hymn-dance and the cross of light in *Acts of John* 94–102 manifest remarkable terminological, stylistic, and thematic similarities with the Fourth Gospel. The text is evidence for the study of Jn among Valentinian gnostics in the 2nd century A.D. There may have been a historical-sociological continuity between the Johannine circle and the community in which *Acts of John* 94–102 originated.—D.J.H.

974. D. B. Saddington, "St Ignatius, Leopards, and the Roman Army," *JournTheolStud* 38 (2, '87) 411-412.

According to Romans 5:1, Ignatius was escorted to Rome by ten "leopards." Perhaps Ignatius actually used the word "Lepidiana," the adjectival form of a regimental name. —D.J.H.

975. R. Staats, "Pontius Pilatus im Bekenntnis der frühen Kirche," *ZeitTheolKirch* 84 (4, '87) 493-513.

This study takes up the theological and historical question of how the name of Pilate came to be included in both the Apostles' Creed and the Nicene Creed. It includes discussion on texts from the Gospel passion narratives, 1 Tim 6:13, *1 Clement* 5:3-7, and Ignatius *Trallians* 9:1-2, *Smyrnaeans* 1:1-2, and *Magnesians* 11. The Pilate formula was utilized not simply as a statement of historical fact but because of its martyrological significance: As Christ offered the good confession before Pilate, so the early church would offer its witness publicly before political rulers.—C.R.M.

976. D. F. Wright, "Papyrus Egerton 2 (the *Unknown Gospel*)—Part of the *Gospel of Peter*?" *SecondCent* 5 (3, '85-86) 129-150.

The recent publication of P. Oxy. 2949, which shows that *Gospel of Peter* circulated in Egypt in the latter part of the 2nd century, warrants reopening the question of the relation of Papyrus Egerton 2 to *Gospel of Peter.* After reviewing the contents of the two works, the article considers their general similarities and then compares their vocabulary and style. It concludes that the possibility of the identity of the two writings has been overhastily dismissed. A *prima facie* case of some plausibility exists, and the issue deserves reconsideration. —C.R.M.

Early Church, § 32-570.

Gnosticism

977. W. W. Combs, "Nag Hammadi, Gnosticism and New Testament Interpretation," *GraceTheolJourn* 8 (2, '87) 195-212.

After a survey of the contents of the Nag Hammadi library, the article considers some major issues of interpretation in relation to the NT: pre-Christian gnosticism, the problem of defining gnosticism, the Nag Hammadi evidence, the descending-ascending redeemer myth, *Gospel of Thomas,* and the prologue of the Fourth Gospel. The Nag Hammadi library is useful as background for the growing problem in the church with heresy, but gnosticism was not the source for the teachings of the NT.—C.R.M.

978. R. Doran, "A Complex of Parables: GTh 96-98," *NovTest* 29 (4, '87) 347-352.

The three parables of the kingdom of the Father in *Gospel of Thomas* 96–98 have been artfully arranged to stress that one must strive for the kingdom but that the self is not enough. Whereas 96 and 98 emphasize the action of the individual, 97 shows that individuals on their own cannot survive. The parables need not be interpreted from a gnostic perspective. —D.J.H.

979. J.-D. Dubois, "Les recherches gnostiques: quelques instruments de travail," *FoiVie* 86 (5, '87) 88-90.

Suggestions for studying translations of the Nag Hammadi texts, gnosticism, the relation between gnosis and the NT, and the ancient texts.—D.J.H.

980. Y. Janssens, "L'Évangile des Égyptiens," *Muséon* 100 (1-4, '87) 181-197.

After a bibliography on and an introduction to *Gospel of the Egyptians,* the article provides a new French translation of the Coptic text mainly according to NHC III,*2* and with reference to NHC IV,*2.*—D.J.H.

981. D. W. Johnson, "Coptic Reactions to Gnosticism and Manichaeism," *Muséon* 100 (1-4, '87) 199-209.

A survey of Coptic texts that seem to relate to some form of gnosticism, those that could apply to either gnosticism or Manichaeism (or both), and those that relate only to Manichaeism indicates that the threat from these movements was episodic and marginal, especially after the Council of Chalcedon, when Coptic literature became engaged in the far more urgent polemic against the Chalcedonians.—D.J.H.

982. B. LAYTON, "L'énigme du Tonnerre (Brontè, NHC VI, 2). La fonction du paradoxe dans un texte gnostique de Nag Hammadi," *RevThéolPhil* 119 (3, '87) 261-280.

This French translation of an article that originally appeared in English in C. W. Hedrick and R. Hodgson (eds.), *Nag Hammadi, Gnosticism, & Early Christianity* (1986), argues that *Thunder, Perfect Intellect* owes its peculiar character to the blending of three ordinarily unrelated literary modes: Isis/Wisdom proclamation; the philosophical sermon; and the riddle, which demands, first, a solution and, second, a reexegesis of the entire text as riddle to see how the solution applies. To the extent that this text belongs to the riddle genre, it is not unreasonable to ask, "Who is the thunder?" Both external testimonia, which provide a narrative context for the riddle material in *Thunder,* and the internal details of the text point to one and the same solution: Eve. Ten theses drawn from this solution of the riddle of *Thunder* conclude the article.—C.R.M.

983. R. MERKELBACH, "Logion 97 des Thomasevangeliums," *Bulletin of the American Society of Papyrologists* [Decatur, GA] 22 (1-4, '85) 227-230.

The focus of the scene of the woman with the broken jar of meal (*Gospel of Thomas* 97) is her journey on the way. Whoever is on the way to the Father's kingdom has already reached it, for the kingdom and the way are the same.—D.J.H.

984. W. MYSZOR, "Świadectwo prawdy (NHC IX, 3). Wstęp, przekład z koptyjskiego, komentarz" [Testimony of Truth (NHC IX, 3). Introduction, Translation of the Coptic, Commentary], *StudTheolVars* 25 (1, '87) 199-233.

After a four-page introduction to *Testimony of Truth,* the article presents a Polish translation of the Coptic text along with brief notes below.—D.J.H.

985. A. E. SAMUEL, "How Many Gnostics?" *Bulletin of the American Society of Papyrologists* [Decatur, GA] 22 (1-4, '85) 297-322.

The Nag Hammadi mentality was out of place and indeed ran counter to most of what we find in early Christian writings. It was certainly out of step with most of Hellenism. Gnostic writings constitute a relatively small percentage of the documents that have survived from antiquity. The burden of proof is on those who argue that the gnostic movement occupied a very large place in the Christian community or had any significant impact on the Greeks.—D.J.H.

986. D. M. SCHOLER, "Bibliographia gnostica: Supplementum XVI," *NovTest* 29 (4, '87) 353-381.

This sixteenth supplement [see § 31-948] to Scholer's *Nag Hammadi Bibliography 1949-1969* (1971) is arranged under four headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. It provides bibliographic information for 158 books, articles, and reviews published in 1986, as well as 55 earlier items not previously included.—D.J.H.

987. D. H. TRIPP, "'Gnostic Worship': the State of the Question," *StudLiturg* 17 ('87) 210-220.

In discussing "gnostic worship" it is helpful to classify early Christian dissidents into three categories: the Gentile counter-churches, cults of power, and groups left in isolation by the separation of Christianity from Judaism.—D.J.H.

988. K. W. TRÖGER, "Christianity and gnosticism," *Theology Digest* [St. Louis, MO] 34 (3, '87) 219-225.

Christianity and gnosticism originated independently of one another. Gnosticism only secondarily came into contact with Christianity, made use of Christian ideas, influenced Christian thinking, and then drew it into its clutches as "Christian gnosis." [The article is an abbreviated version of the German original published in *Die Zeichen der Zeit* 38 (9, '84) 221-228.]—D.J.H.

989. H. J. VOGT, "Gnostische Texte aus Nag Hammadi," *TheolQuart* 167 (3, '87) 216-222.

Descriptions and evaluations of six recently published books: J. E. Ménard, *Le Traité sur la Résurrection* (1983); Ménard, *L'Exposé valentinien* (1985); F. Morard, *L'Apocalypse d'Adam* (1985); R. Kuntzmann, *Le livre de Thomas* (1986); J. M. Sevrin, *Le dossier baptismal séthien* (1986); and Kuntzmann and J. D. Dubois, *Nag Hammadi, Évangile selon Thomas* (1987).—D.J.H.

Gnosticism, §§ 32-780, 926.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

M. Baxter, *New Testament Introduction.* Vol. 1, *Jesus Christ: His Life and His Church,* TEF Study Guide 24 (London: SPCK, 1987, paper £6.50) x and 144 pp., 2 maps. Illustrated. Bibliography. Indexed. ISBN: 0-281-04315-9.

This first volume in a two-volume introduction to the NT begins with Jesus and ends with the leaders of the early church writing letters to Christians. After a chapter on the Bible as God's word, it treats Jesus and his land and people, Jesus the teacher, the central events, the growth of the church, writing letters, the NT letters, and eschatology. The appendixes provide a glossary of technical terms and a list of common abbreviations. Baxter has taught in West Africa and now lives in England.

E. P. Blair, *The Illustrated Bible Handbook* (Nashville, TN: Abingdon, 1987, $27.95) 538 pp. Illustrated. Bibliographies. Indexed. LCN: 87-11500. ISBN: 0-687-18680-3.

The revised and expanded version of *Abingdon Bible Handbook* [*NTA* 21, p. 75] features an updating of the chapter on translations of the Bible, attention to recent scholarly approaches to biblical study, a completely new discussion of the problem of the Pentateuch, a revamping of the treatments of many biblical books, correction and expansion of the introductions to major groups of books and the inclusion of bibliographies, attention to the "new archaeology" and its relation to biblical studies, an updated survey of the Dead Sea scrolls, some alteration of perspective on the problem of Jesus' self-awareness and sense of mission, expanded attention to conservative views, and elimination (where feasible) of sexist or male-oriented vocabulary.

P. Borgen, *Philo, John and Paul. New Perspectives on Judaism and Early Christianity,* Brown Judaic Studies 131 (Atlanta: Scholars Press, 1987, $41.95) 324 pp. Indexed. LCN: 87-23368. ISBN: 1-55540-183-0.

The fifteen essays in this volume are either reproductions, elaborations, or modifications of previously published material. They concern Aristobulus and Philo, Philo's writings, debates on circumcision, the Prologue of Jn as an exposition of the OT, the Son of Man saying in Jn 3:13-14, the midrashic character of Jn 6, bread from heaven (aspects of debates on expository method and form), John's use of the OT and the problem of sources and traditions, the OT in the formation of NT theology, God's agent in the Fourth Gospel, the use of tradition in Jn 12:44-50, the early church and the Hellenistic synagogue, debates on circumcision in Paul and Philo, the cross-national church for Jews and Greeks, and geography according to Philo and Luke. Some of these articles also appeared in two earlier collections of Borgen's articles [*NTA* 28, pp. 191, 199].

N. M. de S. Cameron, *Biblical Higher Criticism and the Defense of Infallibilism in 19th Century Britain,* Texts and Studies in Religion 33 (Lewiston, NY—Queenston, Ont.: Mellen, 1987, $69.95) ix and 419 pp. Bibliography. Indexed. LCN: 87-7924. ISBN: 0-88946-821-4.

Based on a doctoral dissertation directed by J. McIntyre and J. P. Mackey and presented to the University of Edinburgh, this volume investigates the controversy in the 1870's and 1880's over the conversion of British biblical scholarship to "critical" principles and the division between the early critics and their conservative colleagues. It discusses the legacy of Spinoza, the 19th-century ferment, the historical-critical method ("like any other book"), the thesis of the conservatives ("absolute, faultless, unerring, supreme"), the appeal to Christ (*Christus comprobator*), patterns of exegesis in biblical commentaries, and W. R. Smith as an evangelical critic. The appendixes concern (1) interpreting Genesis in the light of science and (2) T. Kuhn and *The Structure of Scientific Revolutions.* Cameron concludes that behind the controversy lay a conflict of method between the priority of dogma and the premise of infallibility on the one hand and the priority of critical history and the premise of contemporary standards of interpretation on the other.

R. S. Corrington, *The Community of Interpreters. On the Hermeneutics of Nature and the Bible in the American Philosophical Tradition,* Studies in American Biblical Hermeneutics 3 (Macon, GA: Mercer University Press, 1987, $24.95) xiii and 109 pp. Indexed. LCN: 87-24807. ISBN: 0-86554-284-8.

Corrington, assistant professor of philosophy at Pennsylvania State University, maintains that such classical American thinkers as C. S. Peirce and J. Royce laid the foundations for a hermeneutics of greater power and scope than that which has evolved in Europe. The six chapters in his book concern the origins of American hermeneutics (Peirce and Royce), language mysticism in the continental hermeneutics of H.-G. Gadamer and M. Heidegger, horizonal hermeneutics, Royce on Paul and the primitive church, from the nature of community to the community of nature, and hermeneutics and hope. According to Corrington, the proper locus for the community of interpretation is in a theonomous democracy in which each individual interpreter is sustained by the power of the Divine, which validates true autonomy while opening it to its proper depth.

D. Daube, *Appeasement or Resistance and Other Essays on New Testament Judaism* (Berkeley—Los Angeles—London: University of California Press, 1987, $18.50) iii and 128 pp. Indexed. LCN: 87-12462. ISBN: 0-520-06158-6.

The four essays in this volume concern the OT in the NT as seen from a Jewish perspective, the Temple tax in Mt 17:24-27, Paul the burdened convert, and appeasing or resisting the oppressor. An appendix discusses Jesus among the sages. Daube, emeritus director of the Robbins Hebraic and Roman Law Collection at the University of California in Berkeley, is the author of *The New Testament and Rabbinic Judaism* (1956).

W. Döbertin, *Adolf von Harnack. Theologe, Pädagoge, Wissenschaftspolitiker,* European University Studies, Series 23: Theology 258 (Frankfurt/M.—Bern—New York: P. Lang, 1985, paper 49 SFr) 214 pp. Bibliography. ISBN: 3-8204-8491-4.

This investigation of Harnack's thought considers not only his historical context but also his significance for today. After sketching Harnack's biography (1851-1930), the volume discusses his theology as expressed in *Das Wesen des Christentums* with reference to Jesus' preaching and the gospel in history. Then it treats Harnack's theology in historical perspective, its significance for our time, his views on education, and his thought and our time. Döbertin is now Dozent for education at the University of Hamburg.

J. Duplacy, *Études de critique textuelle du Nouveau Testament,* ed. J. Delobel, Bibliotheca Ephemeridum Theologicarum Lovaniensium 78 (Leuven: Leuven University Press—Peeters, 1987, paper 1,800 BFr) xxvii and 431 pp., frontispiece. Bibliographies. Indexed. ISBN: 90-6186-249-3.

The twenty articles in this collection of articles by the late Professor Duplacy (1916-83) concern a Western variant in Acts 3:11 [§ 1-414], patristic quotations and NT textual criticism [§ 4-331], the textual variant . . . η απολυσητε in Lk 22:68 (1963), the history of manuscripts and the history of the NT text [§ 10-830], the Greek manuscripts from Mount Athos that were used by R. Bentley at Trinity College in Cambridge and in particular the NT uncial 0131 (1967), the difficult and important task of editing the Greek NT [§ 13-43], the lectionaries and editing the Greek NT (1970), the "Western text" of the catholic epistles [§ 15-265], the Greek quotations and NT textual criticism (1971), P^{75} and the most ancient texts of Lk (1973), the divisions in the texts of James in ms B(03) (1976), the second homily of Asterius the Sophist (1973), classification of the states of a text (1975), NT Greek manuscripts from the Mount Athos Laura (1977), philological preliminaries to an automatic classification of the states of a text (1979), Basil of Caesarea's *Regulae morales* and the NT text in Asia Minor in the 4th century (1980), the textual history of 1 Peter (1980), textual variation in 1 Cor 11:24 (1983), the earliest history and original textual form of Lk 22:43-44, and the variants and original text of Mt 19:9. Also included are a tribute by H. Bourgeois and Delobel's appreciation of Duplacy's contributions to NT textual criticism [§ 29-30].

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 4, ed. P. Sigal (Westerville, OH: EGLMBS, 1984, paper $5) vi and 252 pp.

The initial three volumes in this series were described in *NTA* 28, p. 193. The papers most pertinent to the NT field in this volume are by D. C. Duling on the legend of Solomon the magician in antiquity, A. J. Dewey on recent Pauline sociological analysis, R. M. Fowler on the history of reading Mk, J. Hannah on the Ignatian long recension and its relation to the Pastorals in household rules, D. R. A. Hare on the quest of the Son of Man, P. V. Kea on perceiving the mystery (encountering the reticence of Mark), M. J. Selvidge on violence in Mt, and Sigal on the death of Jesus and the Akedah as a prolegomenon to Paul's Judaic thought.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 5, ed. P. Sigal (Westerville, OH: EGLMBS, 1985, paper $5) viii and 157 pp., 15 figs. Bibliography.

The papers most pertinent to NT study in this volume are by J. P. Bercovitz on καλεῖν in Gal 1:15 as evidence that Paul was already a believer when Christ appeared to him, B. Fiore on the hortatory function of Paul's boasting, R. M. Fowler on the rhetoric of indirection in Mk, B. R. Gaventa on Rom 3:27 ("where then is boasting?") and its contexts, J. Hannah on Herod Antipas as docetist or crucifier, C. S. Lahurd on issues of methodological pluralism in biblical criticism, R. L. Mowery on the emergence of "standard punctuation" of the Greek NT, J. L. Wentling on the role of Jesus as high priest at the end of the 1st century, and W. Winter on recent finds at Tel Abil in the Decapolis.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 6, ed. P. L. Redditt (Westerville, OH: EGLMBS, 1986, paper $6) vi and 235 pp.

Nine papers in this volume are pertinent to the NT field: D. L. Barr on the holographic model as a guide for research, R. T. Anderson on "a man asleep in a storm at sea" as a biblical motif, J. P. Bercovitz on Paul and Corinth, T. Callan on a psychological interpretation of Paul's sexual ethic, G. P. Corrington on Paul and the two wisdoms (1 Cor 1:18-31 and the Hellenistic mission), A. J. Dewey on πορνεία in 1 Corinthians 5–6, P. B. Harner on the accusative absolute, S. Schroeder on Luke and laughter, and R. B. Ward on πορνεία and Paul.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 7, ed. P. L. Redditt (Georgetown, KY: EGLMBS, 1987, paper $6) vii and 197 pp.

Five papers in this volume deal with NT and related topics: G. P. Corrington on the "beloved community" (a Roycean interpretation of Paul), A. J. Dewey on Rom 15:23-24 in social-historical perspective, B. Fiore on friendship in the exhortation in Rom 15:14-33, L. D. Gordan on becoming a rabbi in 1st-century Palestine, and J. C. Trever on the book of Daniel and Qumran origins.

J. K. Elliott, *A Survey of Manuscripts Used in Editions of the Greek New Testament*, Supplements to Novum Testamentum 57 (Leiden—New York: Brill, 1987, 84 gld. or $38.25) xxxvii and 280 pp. LCN: 87-6327. ISBN: 90-04-08109-7.

A preliminary assessment of the material covered by this survey appeared in *Novum Testamentum* [§ 28-39]. The volume presents sections on papyri, uncials, cursives, and lectionaries, with each page divided into fifteen columns. The first column gives the Gregory-Aland number commonly accepted for each NT Greek manuscript. Then follow the editions of the complete Greek NT in chronological order and the three recent Greek synopses of the Gospels. Finally comes the evidence of the International Greek New Testament Project's work on Lk [*NTA* 30, p. 356, 32, p. 245]. The final column provides the categories assigned to certain manuscripts by K. and B. Aland in *Der Text des Neuen Testaments* (1982). Also included are an introduction, a chapter on talismans and ostraca, and appendixes on (1) Huck-Greeven's sundries and (2) Old Latin manuscripts in printed editions of the Greek NT.

D. **Farrow**, *The Word of Truth and Disputes about Words* (Winona Lake, IN: Eisenbrauns, Carpenter Books, 1987, paper $11.95) xiv and 234 pp. Indexed. LCN: 87-17656. ISBN: 0-931464-36-6.

Farrow, who teaches at Okanagan Bible College in Kelowna, British Columbia, argues that the true basis of the church's confidence in Scripture rests in the active lordship of Christ and finds expression in a simple confession that Christ has bound the Scriptures to himself and the church with them. His presentation is divided into three major parts: the word of truth (the inerrancy debate in focus, working under the word), disputing about words (exhaustive inerrancy—a doctrine not addressed, and a needless struggle), and a faithful confession (the real battle, the hermeneutical challenge, functional inerrancy—the infallible word).

W. A. **Graham**, *Beyond the Written Word. Oral Aspects of Scripture in the History of Religion* (Cambridge, UK—New York: Cambridge University Press, 1987, $24.95) xiv and 306 pp. Bibliography. Indexed. LCN: 87-18310. ISBN: 0-521-33176-5.

Graham, professor of the history of religion and Islamic studies at Harvard University and author of *Divine Word and Prophetic Word in Early Islam* (1979), considers the fundamental orality of scripture, i.e. the significant oral roles of written sacred texts in the history of religion. He first reflects on the general problem of our attitudes to written texts and the history behind these attitudes in the Western world since the Greeks. Then he deals with the specific problem of written and oral aspects of scripture: whence we derive our conception of scripture, some of the functions of both sacred spoken and sacred written words in the history of religion, and the uniquely oral character of scriptural texts in India. Finally he examines some specific historical cases of the central, yet today unfamiliar or inadequately emphasized, orality of scripture in Islam and Christianity.

G. **Green (ed.)**, *Scriptural Authority and Narrative Interpretation* (Philadelphia: Fortress, 1987, $24.95) xiii and 208 pp. Bibliography. Indexed. LCN: 86-46416. ISBN: 0-8006-0839-9.

The ten articles in this volume deal with issues raised by H. Frei's *Eclipse of Biblical Narrative* (1974). The six articles presented under the heading "theoretical considerations" are by C. M. Wood on hermeneutics and the authority of Scripture, R. F. Thiemann on radiance and obscurity in biblical narrative, M. Wiles on scriptural authority and theological construction, K. E. Tanner on theology and the plain sense, Green on fictional narrative and scriptural truth, and S. Crites on the spatial dimensions of narrative truth-telling. The four articles under "theological applications" are by D. H. Kelsey on biblical narrative and theological anthropology, G. Outka on ethics and the identity of Jesus, G. Lindbeck on the story-shaped church, and S. Hauerwas on the church as God's new language. A selected bibliography of works by and about Frei is included.

P. **Guillemette and** M. **Brisebois**, *Introduction aux méthodes historico-critiques*, Héritage et Projet 35 (Montreal: Fides, 1987, paper $27.95 Can.) 507 pp. Bibliographies. Indexed. ISBN: 2-7621-1365-2.

This volume first surveys methods used in exegesis from Philo of Alexandria to the present and describes the texts of the OT and NT. Then it gives an introduction to the various historical-critical methods used in studying the two Testaments: textual criticism, analysis of the text, source criticism (Judg 1:1-15; Mk 1:21-28), literary-genre criticism (Judg 1:1b-2; 1 Cor 1:4-9), the comparative method (Gal 5:19-23), tradition history (Gen 25:19–37:1), and redaction history (Deut 5:6-21; Mt 6:9-13). The bibliographies provided with the discussions distinguish between general and specialized materials. The authors developed the book in connection with their teaching at the University of Montreal.

J. H. Hayes and C. R. Holladay, *Biblical Exegesis. A Beginner's Handbook* (rev. ed.; Atlanta: Knox, 1987, paper $9.95) 159 pp. Bibliographies. LCN: 85-45460. ISBN: 0-8042-0031-9.

This introduction to OT and NT exegesis [see *NTA* 27, p. 200] has been revised to include new chapters on structuralist criticism (the universals in the text) and canonical criticism (the sacred text of synagogue and church), new material about using concordances and about current developments including the influence of liberation and feminist perspectives on exegetical work, additional illustrations, and an improved bibliography. Both authors teach at Candler School of Theology, Emory University, Atlanta.

Hoffnung für alle. Das Neue Testament (Basel—Giessen: Brunnen, 1987, paper DM 5.80) 607 pp. ISBN: 3-7655-5847-8.

The pocket-edition of a German version of the NT prepared according to the criteria and aims of the English Living Bible. Though it takes the Living Bible as its model, the translation has been made directly from the Greek. It renders Jn 1:1-2 as follows: "Am Anfang war das ewige Wort Gottes: Christus. Immer war er bei Gott und ihm in allem gleich."

J. J. Hughes, *Bits, Bytes & Biblical Studies. A Resource Guide for the Use of Computers in Biblical and Classical Studies* (Grand Rapids: Zondervan, 1987, paper $29.95) xxxvii and 643 pp., 38 figs., 20 tables. Bibliographies. Indexed. LCN: 87-6163. ISBN: 0-310-28581-X.

This resource guide to the use of computers in biblical and classical studies provides information about products, projects, and resources for word processing, literary analysis, language learning, and related tasks. After giving basic information about computers, the volume considers word processing and related programs, Bible concordance programs, computer-assisted language learning, communicating and on-line services, archaeological programs, and machine-readable ancient texts and text archives. A glossary of technical terms is included. Hughes is also the publisher of the newsletter *Bits & Bytes Review*.

An Inclusive-Language Lectionary. Readings for Year B (rev. ed.; Philadelphia: Westminster, 1987, paper $11.95; Atlanta: Knox; New York: Pilgrim Press) 262 pp. Indexed. LCN: 87-8164. ISBN: 0-664-24059-3 (Westminster).

The volume described in *NTA* 29, pp. 198-199 has been revised so that the readings conform to the Common Lectionary. Moreover, the terms "Sovereign" and "God" are used in place of "Lord," but "Lord" appears in brackets as an alternate or substitute reading. The first editions of the other two volumes in the project were described in *NTA* 28, pp. 195-196; 30, p. 219.

W. G. Jeanrond, *Text and Interpretation as Categories of Theological Thinking*, trans. T. J. Wilson (New York: Crossroad, 1988, $19.95) xix and 196 pp. Bibliography. Indexed. LCN: 87-22350. ISBN: 0-8245-0869-6.

The English version of *Text und Interpretation als Kategorien theologischen Denkens* (1986), this volume takes its starting point from the debate about H.-G. Gadamer's philosophical hermeneutics and seeks to ground theological text interpretation in an appropriate foundational theory. Its three chapters deal with (1) interpretation as category of theological thinking, (2) text as category of theological thinking, and (3) text and interpretation as categories of theological thinking. It gives particular attention to the views of Gadamer, P. Ricoeur, W. Iser and S. Fish, and D. Tracy. Jeanrond is lecturer in theology at Trinity College, Dublin.

Jesus, the Gospels, and the Church. Essays in Honor of William R. Farmer, ed. E. P. Sanders (Macon, GA: Mercer University Press, 1987, $38.95) xxxviii and 286 pp., frontispiece. Bibliography. LCN: 87-18473. ISBN: 0-86554-269-4.

The seventeen articles in this *Festschrift* in honor of Professor Farmer are by A. J. Bellinzoni on extracanonical literature and the Synoptic problem; L. Cope on the "signs Gospel" as the earliest Gospel; J. Knox on Marcion's Gospel and the Synoptic problem; J. B. Orchard on the relation of Lk to Mt; D. B. Peabody on the linguistic argument for solving the Synoptic problem during the 19th century; P. L. Shuler on the genre of the Gospels and the Two Gospel hypothesis; J. B. Tyson on Scripture, Torah, and Sabbath in Lk-Acts; W. O. Walker on "Nazareth" as a clue to Synoptic relations; D. Daube on the Temple tax; D. L. Dungan on Jesus and violence; B. Gerhardsson on ἀγάπη and imitation of Christ; C. F. D. Moule on the gravamen against Jesus; P. Parker on Herod Antipas and the death of Jesus; B. Reicke on the historical setting of John's baptism; Sanders on Jesus and the kingdom—the restoration of Israel and the new people of God; B. F. Meyer on the world mission and the emergent realization of Christian identity; and W. Willis on theological continuity from Jesus to Paul according to Farmer. Also included are a photograph of the honoree, a 22-page essay on him by Peabody, and a bibliography of his writings (compiled by P. A. Thomas).

T. P. LETIS (ED.), *The Majority Text: Essays and Reviews in the Continuing Debate* (Fort Wayne, IN: Institute for Biblical Textual Studies, 1987, paper $8.95) xvi and 210 pp. LCN: 87-22633. ISBN: 0-944355-00-5.

The nine essays in this volume defend the Majority Text of the Greek NT, the Authorized Version (KJV), and/or the Textus Receptus: W. N. Pickering on the Majority Text and the original text (1981), J. Wenham on Pickering's *The Identity of the New Testament Text* (1979), J. A. Borland on NT text-critical principles and practices used to negate inerrancy [§ 28-38], P. Parker on the values of the King James Version [§ 9-57], Letis on the alleged doctrinal problems with the KJV, Letis on Theodore Beza as a textual critic, Letis on John Owen versus Brian Walton, Letis on the KJV debate, and S. M. Houghton on the Greek NT according to the Majority Text edited by Z. C. Hodges and A. L. Farstad (1983). Also included are a foreword by D. O. Fuller, a preface by S. Eng, and a 24-page introduction by the editor. The book is available from the Institute for Reformation Biblical Studies, P.O. Box 5114, Fort Wayne, IN 46895.

G. LOHFINK AND R. PESCH, *Tiefenpsychologie und keine Exegese. Eine Auseinandersetzung mit Eugen Drewermann,* Stuttgarter Bibelstudien 129 (Stuttgart: Katholisches Bibelwerk, 1987, paper DM 26.80) 112 pp. ISBN: 3-460-04291-5.

In his two-volume work entitled *Tiefenpsychologie und Exegese* [*NTA* 30, pp. 342-343] E. Drewermann criticizes historical-critical exegesis and proposes the approach of depth-psychology to biblical study. This critical response to Drewermann's program first examines the basic principles of his method of biblical interpretation. Next it analyzes his interpretations of miracles, legends, visions, and sayings-traditions. Finally it makes general observations about the value of Drewermann's undertaking. Lohfink and Pesch, both members of the "Integrierte Gemeinde" in Munich, conclude that Drewermann's theology is neither new nor good, and that the historical-critical method cannot be jettisoned.

T. LONGMAN, *Literary Approaches to Biblical Interpretation,* Foundations of Contemporary Interpretation 3 (Grand Rapids: Zondervan, 1987, paper) xi and 164 pp., 2 figs. Bibliography. Indexed. LCN: 87-14567. ISBN: 0-310-40941-1.

Longman, associate professor of OT at Westminster Theological Seminary in Philadelphia, seeks to survey the literary nature of the Bible and to acquaint readers with research carried out on the Bible by literary scholars. He first reviews the interaction between secular literary theory and biblical studies, appraises the pitfalls and promises of the literary approach, and sets forth the basic principles of the literary method that he advocates. Then he explains and exemplifies the practice of literary criticism with reference to prose (1 Kgs 22:1-38; Acts 10:1–11:18) and poetic (Exod 15:1-5; Cant 5:10-16; Ps 51:3-6; Mic 4:2-5; Lk 1:46-55) passages.

G. W. MACRAE, *Studies in the New Testament and Gnosticism,* ed. D. J. Harrington and S. B. Marrow, Good News Studies 26 (Wilmington, DE: Glazier, 1987, paper $12.95) 277 pp., frontispiece. Bibliographies. Indexed. LCN: 87-82814. ISBN: 0-89453-290-1.

The sixteen articles in this collection appear under three headings: interpretation (seven), biblical theology (three), and gnosticism (six). They concern the Fourth Gospel and *Religionsgeschichte* [§ 14-900], theology and irony in the Fourth Gospel (1973), the Christology of Acts [§ 18-534], Rom 8:26-27 (1980), 1 Cor 1:4-9 (1982), heavenly temple and eschatology in Hebrews [§ 23-593], the heavenly Jerusalem in Hebrews [§ 27-661], NT perspectives on marriage and divorce (1973), ministry and ministries in the NT [§ 22-229], the gospel and the church [§ 21-650], Nag Hammadi and the NT (1978), the Jewish background of the gnostic Sophia myth [§ 15-730], the ἐγώ proclamation in gnostic sources (1970), prayer and knowledge of self in gnosticism [§ 25-1148], apocalyptic eschatology in gnosticism (1983), and why the church rejected gnosticism (1980). Also included are a photograph of the late Professor MacRae (1928-85), a preface by the editors, a concluding prayer, and a bibliography of MacRae's publications. Articles assessing his significance as a scholar and a person were abstracted in §§ 31-486, 488; 32-3.

J. MATEOS AND L. ALONSO SCHÖKEL, *Nuevo Testamento* (2nd ed.; Madrid: Ediciones Cristiandad, 1987) 1358 pp. ISBN: 84-7057-168-0.

The second edition of the 1974 Spanish translation of the NT [see *NTA* 27, p. 84] contains Mateos's thirty-page general introduction to the NT and its message as well as introductions and notes for individual books, a 118-page glossary of biblical-theological terms, and a NT chronology. The translations were made by Mateos and Alonso Schökel. The other material was prepared by Mateos in collaboration with F. Camacho, A. Urban, J. Rius, and J. Barreto.

J. S. MBITI, *Bibel und Theologie im afrikanischen Christentum,* trans. B. Ferrazzini, Theologie der Ökumene 22 (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 38) 212 pp., 3 tables. Bibliography. ISBN: 3-525-56326-4.

Mbiti, author of *New Testament Eschatology in an African Background* (1971), describes recent developments in African Christianity, giving particular attention to the similarities with apostolic Christianity. After discussing the background of Christian Africa, he considers the translations of the Bible and their use in the church, the use of the Bible in African theology, prayer, faith, healing, and mission. The volume had its origin in the 1982 Paddock Lectures delivered at General Theological Seminary in New York City.

H. MOXNES (ED.), *Urkristendommen,* Prosjekthefter 1-2 (Oslo: Universitet i Oslo, 1987, paper) 29 pp., 61 pp., fig. Bibliography.

The first fascicle provides information and reports about a three-year project on the development of early Christian groups undertaken by the theological faculty at the University of Oslo and sponsored by the Norwegian Council for Research on Sciences and Humanities. The second fascicle presents two papers (in English) on the economy in the NT: Moxnes on the economy in Lk in light of social anthropology, and B. J. Malina on wealth and poverty in the NT and its world [see § 32-358].

M. P. O'CONNOR AND D. N. FREEDMAN (EDS.), *Backgrounds for the Bible* (Winona Lake, IN: Eisenbrauns, 1987, $17.50) xii and 369 pp. Illustrated. Bibliographies. Indexed. LCN: 87-13592. ISBN: 0-931464-30-7.

The twenty-three essays in this volume appear under ten headings: Scripture and story (two), Scripture and canon (three), Scripture and church (three), Scripture and intellectual history (two), the study of Scripture (two), the setting of Scripture (two), Israelite worldviews (three), apocalyptic worldviews (two), the binding of Isaac (two), and the passion of Jesus (two). The articles most pertinent to the NT field are by J. D. Crossan on the parable of the great supper and the hermeneutical Jesus, J. Neusner on accommodating Mishnah to Scripture in Judaism, J. L. Martyn on a Law-observant mission to the Gentiles as the background of Galatians, and J. J. Collins on the apocalyptic context of Christian origins. A sixteen-page pictorial representation of the biblical presence in modern art is included.

F. Rehkopf, *Griechisches Lernvokabular zum Neuen Testament. Wortschatz, grammatische Paradigmen und Stammformen* (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 4.80) 32 pp. Indexed. ISBN: 3-525-52183-9.

Intended for students of NT Greek, this booklet presents general information (about the alphabet, accents, breathings, etc.), lists of Greek words arranged according to their frequencies in the NT (over 200 occurrences, between 200 and 100, etc.), paradigms of the verb, hints for translators, and an index to the word-frequency lists. Rehkopf is the reviser of F. Blass and A. Debrunner, *Grammatik des neutestamentlichen Griechisch* (16th rev. ed., 1984).

T. A. Robinson, *Greek Verb Endings* (Lewiston, NY–Queenston, Ont.: Mellen, 1986, $29.95) xiii and 80 pp., charts. ISBN: 0-88946-206-2.

This index of Greek verb endings differs from a standard dictionary or lexicon in that the endings are grouped in terms of a common final letter. Each one-line entry (e.g. -θη) consists of three parts: (1) indication whether it is a finite-verb, infinitive, or participle ending; (2) the full parsing of the verb ending; and (3) a list of all classes of verbs for which that entry is applicable. Also included are charts for participles, dual forms, and dialectic variations, as well as instructions for finding the dictionary forms of regular and irregular verbs.

L. Ryken, *Words of Delight. A Literary Introduction to the Bible* (Grand Rapids: Baker, 1987, paper $15.95) 382 pp. Indexed. LCN: 87-22954. ISBN: 0-8010-7743-5.

Ryken, professor of English at Wheaton College in Illinois, combines theoretical comments about various literary aspects of the Bible with specimen explications that illustrate the theories. He first treats biblical narrative: introducing biblical narrative, elements of narrative, artistry, hero stories, epic, and tragedy. Then he deals with biblical poetry: language, artistry, explication, types of psalms, and Song of Solomon. Finally he describes other biblical literary forms: encomium, proverb, satire, and drama. The epilogue concerns the poetics of biblical narrative. This book is a complete revision of material that appeared in *The Literature of the Bible* [*NTA* 19, p. 261]; its literary approach parallels that in *How to Read the Bible as Literature* [*NTA* 30, p. 91], but this book contains actual explications.

Scriptures of the World (London–New York–Stuttgart: United Bible Societies, 1986, paper) 127 pp., chart, maps. Indexed. ISBN: 0-8267-0303-8.

In this eleventh biennial edition the names of the 1,848 languages and dialects in which at least one complete book of the Bible has appeared are presented first in alphabetical order, then in chronological order of first publication, and finally in geographical order by continent and country. Also included are a chart showing the growth in Scripture translation and publication since 1800, maps, a list of variant names, etc.

M. Silva, *Has the Church Misread the Bible? The History of Interpretation in the Light of Current Issues*, Foundations of Contemporary Interpretation 1 (Grand Rapids: Zondervan, 1987, paper $12.95) viii and 136 pp. Bibliography. Indexed. LCN: 87-14476. ISBN: 0-310-40921-7.

In the first chapter of this volume Silva, professor of NT at Westminster Theological Seminary in Philadelphia and editor of the series, outlines today's hermeneutical challenge with reference to philosophy, literary criticism, linguistics, history, science, and theology. Other volumes in the series will treat the impact of these academic disciplines on biblical interpretation. Then he discusses obstacles in studying the history of biblical interpretation and explores three basic issues: literal or figurative, clear or obscure, and relative or absolute.

Society of Biblical Literature 1987 Seminar Papers, ed. K. H. Richards, SBL Seminar Papers 26 (Atlanta: Scholars Press, 1987, paper $20) ix and 720 pp. Bibliographies. ISBN: 1-55540-200-3. ISSN: 0145-2711.

The forty-four papers in this volume were prepared for discussion at the 1987 meeting of the Society of Biblical Literature in Boston, MA. The articles directly concerned with the NT and its world deal with 2 Corinthians (S. B. Heiny, D. Patte), social-science definitions of rich and poor (P. Hollenbach), H. J. Cadbury (B. R. Gaventa), Revelation (A. Yarbro Collins), Greco-Roman religions (C. C. Kroeger, W. G. Rollins, G. Shaw), electronic media (T. E. Boomershine, R. W. Roschke), Mt (F. L. Horton, D. E. Garland), ascents to heaven (M. Himmelfarb, D. L. Halperin), Greco-Roman religions (P. Duff, M. R. Greenwald), Mk (H. Boers), apocalypticism (J. R. Michaels, W. L. Schutter), the composition of Q (A. D. Jacobson), the historical Jesus (R. Martin, D. Polkow, C. Brown, C. W. Hedrick), Philo (E. Hilgert, R. M. Berchman, D. M. Hay, J. H. Ellens), Gospel narratives (S. D. Moore), Pauline theology (M. A. Getty, P. Perkins, J. Reumann), the Pastorals (T. S. Caulley), Mt (E. Krentz, R. D. Witherup), Q (J. M. Robinson, H. Fleddermann, P. Sellew), and Acts (J. B. Tyson, M. C. Parsons).

T. STRANDENAES, *Principles of Chinese Bible Translation as Expressed in Five Selected Versions of the New Testament and Exemplified by Mt 5:1-12 and Col 1*, Coniectanea Biblica, New Testament Series 19 (Stockholm: Almqvist & Wiksell, 1987, paper) 166 pp. Bibliography. Indexed. ISBN: 91-22-00993-0.

Presented as a doctoral dissertation to the University of Uppsala in 1987, this volume seeks to ascertain the main principles of translation in five versions of the NT published in Chinese between 1814 and 1984: Robert Morrison's translation, the Delegates' Version, the Union Mandarin Version, the version prepared by the Studium Biblicum Franciscanum Sinense, and Today's Chinese Version. The translations are examined with regard to their treatments of Mt 5:1-12 and Colossians 1 in three areas: the choice of the Greek textual base, the degree of formal correspondence-functional equivalence translation and interpretation of the Greek, and the use of Han Chinese.

P. STUHLMACHER, *Vom Verstehen des Neuen Testaments. Eine Hermeneutik*, Grundrisse zum Neuen Testament 6, Das Neue Testament Deutsch—Ergänzungsreihe (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 38) 275 pp. Bibliography. Indexed. ISBN: 3-525-51355-6.

The first edition of this introduction to NT hermeneutics was described in *NTA* 24, pp. 76-77. In this edition Stuhlmacher deals with criticisms raised against the first edition and brings the discussions up to date at certain points.

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 61: *Saint Esprit—Salut* (Paris: Letouzey & Ané, 1987, paper 224 F) cols. 257-511. Bibliographies.

The conclusion of the article on the Holy Spirit [see *NTA* 31, p. 226] features contributions by J. P. Lémonon on the Pauline corpus, A. Vanhoye on Hebrews, J. Cantinat on the catholic epistles, and Cothenet on the Johannine corpus. The article on the Holy Sepulchre contains three parts: introduction (H. Cazelles), buildings and architecture (V. C. Corbo), and pre-Constantinian literary tradition (F. Manns). The seven-part article on Solomon includes sections by J. Brière on the Septuagint, Judaism, and the NT. Also included are A. Lemaire's article on Salpahad and the beginning of the article on salvation (with contributions by D. Meeks and A. Bouchard).

S. H. TRAVIS, *Getting to Know the New Testament* (London—Oxford: Mowbray, 1987, paper £4.95) vi and 169 pp. Bibliography. ISBN: 0-264-66921-5.

Travis, director of academic studies at St. John's College, Nottingham, first describes the NT as a strange yet powerful book, discusses the Gospels as four portraits of Jesus and how to interpret their differences, considers the NT letters, and reflects on the varieties of faith in the NT (Acts, Revelation, other NT books). Then after explaining how the NT is the word of God, he explains the relation of the NT to Christian belief, spirituality, and behavior, respectively. The final chapter proposes an approach to group Bible study. At the end of each chapter are a summary of contents and suggestions for further group study.

K. R. Trembath, *Evangelical Theories of Biblical Inspiration. A Review and Proposal* (New York–Oxford: Oxford University Press, 1987, $24.95) x and 154 pp. Bibliography. Indexed. LCN: 87-11301. ISBN: 0-19-504911-X.

Based on a doctoral dissertation directed by J. T. Burtchaell and presented to the University of Notre Dame, this investigation of evangelical theories of biblical inspiration first surveys deductivist and inductivist approaches. Then it proposes a way of understanding biblical inspiration with reference to the recipients of inspiration (human beings), the medium of inspiration (the Bible), and the initiator of inspiration (God). Trembath argues that the inspiration of the Bible refers primarily to the fact that the church confesses the Bible as God's means of inspiring salvation within itself. He suggests the doctrine of God that best coordinates with biblical inspiration is that of K. Rahner and other so-called transcendentalists.

N. M. Watson, *Striking Home. Interpreting and Proclaiming the New Testament* (London: Epworth, 1987, paper $12.95) ix and 206 pp. Bibliography. Indexed. ISBN: 0-7162-0438-X.

Watson, professor of NT and Christian origins at Ormond College in Melbourne, seeks to initiate readers into the art of NT exegesis and to stimulate reflection on how to make the transition from exegesis to preaching. Thus he treats NT exegesis under four headings: the intention and the words, the typical and the unique (the importance of genre), the whole and the parts, and past and present. Then he considers the nature of preaching and the relation between exegesis and preaching, and provides sample sermons on 2 Cor 12:9; Heb 2:8-9; Lk 24:5; and Mt 17:5, 8.

E. R. Wendland, *The Cultural Factor in Bible Translation. A Study of Communicating the Word of God in a Central African Cultural Context,* UBS Monograph Series 2 (London–New York–Stuttgart: United Bible Societies, 1987, paper $4.50) xii and 221 pp. Bibliography. Indexed.

Based on his extensive teaching and translating experience in Africa, Wendland considers the following issues that face biblical translators: culture and its core–the world view of a people; culture, communication, and contextualization; the religious-cultural matrix of central Africa; the translation of culturally unfamiliar concepts; figurative language and culture; the sociolinguistic aspects of direct speech; Ruth in central Africa (a cultural commentary); and cultural "conditioning" of the communicators.

GOSPELS–ACTS

S. A. Al-Assiouty, *Jésus le non-juif. Culte d'Isis précurseur du christianisme. Classes sociales à Rome et en Arabie,* Recherches comparées sur le Christianisme Primitif et l'Islâm Premier 2 (Paris: Letouzey & Ané, 1987, paper 88 F) 176 pp. ISBN: 2-7063-0170-8.

The first volume in Al-Assiouty's project was described in *NTA* 31, p. 359. Here he argues that Jesus was not Jewish and that he rejected the idea of a chosen people. The first part of the volume explains Jesus' historical context: economy and ownership, social classes, power and religion, and the cult of Isis. The second part focuses on the identity of Jesus with reference to the population of Palestine and argues that Jesus descended from the non-Jewish population of Galilee in which the cult of Isis was popular.

M.-É. Boismard and A. Lamouille, *Synopsis Graeca Quattuor Evangeliorum* (Leuven–Paris: Peeters, 1986, 2,000 BFr) lxxviii and 418 pp. Indexed. ISBN: 90-6831-070-4.

After a 58-page comparative table of the 404 pericopes in the Gospels, the volume presents in parallel columns the Greek texts of the Gospels along with three registers below. The Greek text is essentially Alexandrian, close to the text attested by the great uncial manuscripts (B, S, C, L) but without the most glaring harmonizing readings. Except for the infancy narratives, each page carries at least three columns (Mt, Mk, Lk); a separate column for Jn appears where its relation to the Synoptics is close, as in the passion and resurrection narratives. The registers concern text-critical matters, OT references, and parallels (biblical and extrabiblical) and other issues. F. Neirynck's review article on the synopsis was summarized in § 32-66r.

F. H. **Borsch**, *Many Things in Parables. Extravagant Stories of New Community* (Philadelphia: Fortress, 1988, paper $12.95) x and 167 pp. Bibliography. LCN: 86-46410. ISBN: 0-8006-2042-9.

The companion to Borsch's *Power in Weakness* (1983), this investigation of the parables concerns not only their meaning as they were used by Jesus and the early church but also the hearings that may be given to them in various settings today. After a general introduction to the Gospel parables, the volume considers the resilient rascal (Lk 16:1-9), the just and the unjust (Lk 18:9-14), equal pay (Mt 20:1-16), a man had two sons (Lk 15:11-32), the dinner party (Lk 14:16-24; Mt 22:1-10), one out of a hundred (Mt 18:12-14; Lk 15:4-7), etc. Borsch is dean of the chapel and professor of religion at Princeton University.

R. L. **Brawley**, *Luke-Acts and the Jews. Conflict, Apology, and Conciliation*, SBL Monograph Series 33 (Atlanta: Scholars Press, 1987, cloth $32.95, paper $21.95) ix and 187 pp. Bibliography. Indexed. LCN: 87-9574. ISBN: 1-55540-125-2 (cloth), -126-0 (paper).

After outlining the issues, this investigation of the portrayal of Jews in Lk-Acts discusses the identity of Jesus in Lk 4:16-30 and the program of Lk-Acts; Acts 1:8 and the program of Acts; legitimating techniques in Acts; Paul in Acts; the Pharisees in Lk-Acts; the Sadducees, priests, and Temple; and the Jewish populace. Brawley, who teaches at Memphis Theological Seminary in Tennessee, concludes that Luke attempted to show how Jesus qualified as Messiah despite the rejection of him by a large and influential segment of Judaism and that Luke responded to Jewish antagonism apologetically and proffered conciliation rather than giving up on Judaism.

G. W. **Buchanan**, *Typology and the Gospel* (Lanham, MD—New York—London: University Press of America, 1987, cloth $23.75, paper $11.50) x and 142 pp. Bibliography. Indexed. LCN: 87-8276. ISBN: 0-8191-6377-5 (cloth), -6378-3 (paper).

Buchanan, professor of NT at Wesley Theological Seminary in Washington, DC, first provides facts, analyses, and hypotheses related to typology (e.g. Jewish concepts of time; the repetition of deliverances such as those from Egypt, Babylonia, and the Greeks). Then he illustrates the influence of biblical typology on the literary structures of each Synoptic Gospel (Mt, Mk, Lk) and discusses the Gospels and miracle traditions.

D. A. **Carson**, *When Jesus Confronts the World. An Exposition of Matthew 8-10* (Grand Rapids: Baker, 1987, paper $7.95) 154 pp. LCN: 87-30385. ISBN: 0-8010-2522-2.

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and author of an extensive commentary on Mt for the Expositor's Bible Commentary [*NTA* 29, p. 204], describes the six chapters in this book as sermons that have been reworked for the printed page. They concern the authority of Jesus (Mt 8:1-17), the authentic Jesus (8:18-34), the mission of Jesus (9:1-17), the trustworthiness of Jesus (9:18-34), the compassion of Jesus (9:35–10:15), and the divisiveness of Jesus (10:16-42).

R. J. **Cassidy**, *Society and Politics in the Acts of the Apostles* (Maryknoll, NY: Orbis, 1987, cloth $19.95, paper $9.95) xii and 239 pp., 2 maps. Bibliography. Indexed. LCN: 87-15259. ISBN: 0-88344-568-9 (cloth), -567-0 (paper).

Cassidy, author of *Jesus, Politics, and Society* (1978) and co-editor of *Political Issues in Luke-Acts* (1983), seeks to analyze Luke's social and political descriptions in Acts and to put forward reflections about Luke's purposes in his two-volume work. After discussing Jesus and the Roman order in Lk, he focuses on Acts: the social stance of the apostles and the Jerusalem community; the political stance of the Jerusalem community; the social stance of

Paul; the non-Roman opponents of Paul; Paul and the Roman authorities in Greece and Asia Minor; Paul and the Roman authorities in Jerusalem and Caesarea; Paul as a prisoner and a witness in Rome; Jesus, his disciples, and Roman rule; neither political nor ecclesial apologetics; and allegiance to Jesus and witness before kings and governors.

C. Deutsch, *Hidden Wisdom and the Easy Yoke. Wisdom, Torah and Discipleship in Matthew 11.25-30,* JSNT Supplement Series 18 (Sheffield, UK: JSOT Press, 1987, cloth £18 or $27, paper £8.95 or $13.50) 205 pp. Bibliography. Indexed. ISBN: 1-85075-058-0 (cloth), -057-2 (paper).

Prepared as a doctoral dissertation under the direction of R. N. Longenecker and presented to St. Michael's College, Toronto School of Theology, this volume studies the major themes of Mt 11:25-30 vis-à-vis Second Temple and tannaitic literature, and examines the text in its relation to its immediate context. After an introduction (purpose, working assumptions, method), it provides critical analyses of Mt 11:25-30 (composition, redaction, source, form) as well as comparative studies (Apocrypha, Pseudepigrapha, Qumran, Philo, tannaitic literature, other Jewish writings) of the themes in the Q saying (vv. 25-27) and the M saying (vv. 28-30). Deutsch concludes that Matthew used notions of apocalyptic revelation, sonship, wisdom, yoke, and *'ănawîm* to interpret Jesus' identity and meaning and to spell out his call to discipleship.

F. G. Downing, *Jesus and the Threat of Freedom* (London: SCM, 1987, paper £8.50) vii and 214 pp. Bibliography. Indexed. ISBN: 0-334-00764-X.

Downing, editor of *Strangely Familiar: An Introductory Reader to the First Century* (1985), suggests that the overlap between early Christian and Cynic concerns is illuminating and enlivening for understanding life in antiquity and today. After discussing freedom in the 1st century, he considers freedom under threat in the late 20th century, Christian and Cynic radicalism, Jesus as a Cynic [see § 32-75], and Jesus and the threat of freedom. An appendix surveys the pertinent ancient sources.

M. N. Ebertz, *Das Charisma des Gekreuzigten. Zur Soziologie der Jesusbewegung,* Wissenschaftliche Untersuchungen zum Neuen Testament 45 (Tübingen: Mohr-Siebeck, 1987, DM 148) xi and 308 pp. Bibliography. Indexed. ISBN: 3-16-145116-3.

The abbreviated and slightly modified version of a doctoral dissertation directed by H. Baier and accepted by the faculty of social sciences at the University of Konstanz in 1985, this investigation of the sociology of the Jesus-movement as a charismatic movement first sketches the origin and development of the concept of charismatic leadership, with particular attention to the theories of M. Weber. Then it considers the internal and external structure of the charismatic group gathered around Jesus. Next it treats the charismatic Jesus-movement in the context of contemporary Jewish-Palestinian society from the political, socioeconomic, and socioreligious perspectives. The final chapter examines countercharismatic processes.

V. Eller, *The Beloved Disciple. His Name, His Story, His Thought. Two Studies from the Gospel of John* (Grand Rapids: Eerdmans, 1987, paper $8.95) xi and 124 pp. LCN: 87-16772. ISBN: 0-8028-0275-3.

This book consists of two separate studies of the "beloved disciple" in the Fourth Gospel—one dealing with the beloved disciple's identity and personal history, and the other with his theology. The first study treats Jesus' disciples in the four Gospels, compares the Galilean Twelve of the Synoptics and the beloved disciple of the Fourth Gospel, considers the creation of the Fourth Gospel, and suggests that Lazarus was the beloved disciple. The second study shows how the beloved disciple expounded the gospel in terms of the ancient Jewish concept of God's holiness. Eller is professor of religion at the University of LaVerne in LaVerne, CA.

D. Gooding, *According to Luke. A new exposition of the Third Gospel* (Grand Rapids: Eerdmans, 1987, paper $12.95; Leicester, UK: Inter-Varsity) 362 pp. ISBN: 0-8028-0316-4 (Eerdmans), 0-85110-639-0 (I-V cloth), -756-7 (I-V paper).

Gooding, formerly professor of OT Greek at Queen's University in Belfast, argues that Luke's presentation of Christ is arranged in two great movements: the "coming" of the Lord from heaven to earth (1:1–9:50), and his "going" from earth to heaven (9:51–24:53). The body of the book sets out to discover the point and purpose of each section of the narrative: the arrival (1:5–2:52); the introduction of the Son of God (3:1–4:44); Christ's way with sin and sinners (5:1–7:1); Christ's way of salvation (7:2–8:56); Christ and the goal of redemption (9:1-50); the path to glory (9:51–10:37); on judging aright life's necessities, priorities, and proportions (10:38–13:21); the destination that awaits us (13:22–17:10); preparing to reign with Christ (17:11–19:28); and the king enters into his glory (19:29–24:53). Three appendixes are included.

J. Guillet, *Entre Jésus et l'Église,* Parole de Dieu (Paris: Seuil, 1985, paper 110 F) 317 pp., 12 tables. Indexed. ISBN: 2-02-008899-1.

Guillet, professor of Scripture at Centre Sèvres in Paris, discusses what happened between the last appearance of the risen Jesus and the emergence of the first Christian communities. The sixteen chapters in his presentation concern what Jesus wished to do, the pardon of sins, Jesus and his disciples, the community of Jesus, the disciples after Jesus, the Last Supper, from the Supper to Emmaus, the mission received from the risen Jesus, going to all peoples, etc.

W. Harrington, *The Drama of Christ's Coming* (Wilmington, DE: Glazier, 1988, paper $7.95) 117 pp. LCN: 87-82813. ISBN: 0-89453-649-4.

Harrington, professor of Scripture at the Milltown Institute of Theology and Philosophy and at the Dominican House of Studies in Dublin, stresses two points: recognizing the christological rather than historical thrust of the NT infancy Gospels, and learning from the lively characters of these brilliant stories. After an introduction to the infancy narratives, he treats the ancestry of Jesus, the people of the infancy Gospels, the mother, the star (Jesus), and the people we are.

M.-S. Heister, *Maria aus Nazareth* (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 22.80) 113 pp., 5 plates. ISBN: 3-525-60378-9.

Heister, author of *Frauen in der biblischen Glaubensgeschichte* (1984), discusses the figure of Mary of Nazareth in various parts of the Gospels and Acts: the Christmas tradition (Mt 1–2; Lk 1–2), accounts about Jesus' activity (Mk 3:22-35; Mt 12:46-50; Lk 8:9-11; 11:27-28; Acts 1:14), the Synoptic passion and resurrection tradition (Mk 14–16; Mt 26–28; Lk 22–24), and the Fourth Gospel (Jn 2:1-12; 6:28-42; 19:25-27). Meditations on portraits of Mary by L. da Vinci, Rembrandt, E. Scheibe, and M. Chagall are included.

G. Howard, *The Gospel of Matthew according to a Primitive Hebrew Text* (Macon, GA: Mercer University Press, 1987, $49.95) xii and 228 pp. Indexed. LCN: 87-20348. ISBN: 0-86554-250-3.

A complete Hebrew text of Mt appears in the body of a 14th-century Jewish polemical treatise entitled *Even Bohan* ("The Touchstone") and written by Shem-Tob ben Isaac ben Shaprut (sometimes called Ibn Shaprut). The first part of this volume (pp. 1-151) provides on facing pages the Hebrew text of Mt found in Shem-Tob's work (with a critical apparatus) and an English translation. The second part discusses the place of Shem-Tob's Hebrew Mt within the Hebrew tradition as a whole and gives a literary and textual profile of the text. Howard, professor of religion and department head at the University of Georgia, concludes that the old substratum to the Hebrew text of Mt in *Even Bohan* was an original Hebrew composition and that the old Hebrew substratum and the Greek Mt are most likely two editions in different languages of the same traditional material with neither being a translation of the other [see § 31-572].

H.-J. Kuhn, *Christologie und Wunder. Untersuchungen zu Joh 1,35-51,* Biblische Untersuchungen 18 (Regensburg: Pustet, 1988, paper DM 48) xv and 679 pp. Bibliography. Indexed. ISBN: 3-7917-1141-5.

Prepared as a doctoral dissertation under the direction of J. Eckert and accepted in 1986 by the theological faculty at Trier, this investigation of Jn 1:35-51 first provides a review of research, a literary-critical analysis, and an examination of form and content. Then it focuses on the Christology expressed in Jn 1:35-51 and gives particular attention to the prophet-Christology proposed by G. Richter and the θεῖος ἀνήρ Christology suggested by J. Becker. The appendixes provide (1) a structured Greek text of Jn 1:35-51 and (2) data about the σὺ εἶ texts in the Septuagint and the NT. Kuhn shows a special interest in the history-of-religions background and the literary character of the Fourth Gospel.

F. Kunkel, *Creation Continues. A Psychological Interpretation of the Gospel of Matthew* (New York–Mahwah, NJ: Paulist, 1987, paper $8.95) 286 pp. Bibliography. LCN: 87-8868. ISBN: 0-8091-2916-7.

Kunkel (1889-1956), who studied psychology with A. Adler and was strongly influenced by C. G. Jung, developed a therapeutic method called "we psychology" that focuses on life-crises as opportunities for human growth. Describing Mt as a magnificent record of the inner experience of the early Christians, he presents his psychological exposition of the Gospel under these headings: the gate (1:1–4:25), the chart of initiation (5:1–7:29), the way (8:1–13:58), the crossroads (14:1–18:35), the new way (19:1–23:39), the new chart (24:1–25:46), and the new gate (26:1–28:20). J. Sanford has provided an introduction and a sketch of Kunkel's life.

D. Lührmann, *Das Markusevangelium,* Handbuch zum Neuen Testament 3 (Tübingen: Mohr-Siebeck, 1987, cloth DM 78, paper DM 48) xi and 283 pp. Bibliographies. ISBN: 3-16-145259-3 (cloth), -145258-5 (paper).

In his 24-page introduction to Mk, Lührmann treats text, author, style, world, sources, composition, and interpretation. Then after a six-page general bibliography, he provides for each pericope a German translation, bibliography, and exposition according to the following general outline: the beginning of the gospel (1:1-15), Jesus' first activity from Capernaum outward (1:16–4:34), Jesus' activity by the Sea of Galilee (4:35–8:26), Jesus' way to Jerusalem (8:27–10:52), the confrontations in Jerusalem (11:1–12:44), the destruction of the Temple and the coming of the Son of Man (13:1-37), and the passion story (14:1–16:8). Also included are thirty-three excursuses and an appendix devoted to nine extrabiblical texts. Lührmann is the author of *Auslegung des Neuen Testaments* (1984).

B. L. Mack, *A Myth of Innocence. Mark and Christian Origins* (Philadelphia: Fortress, 1988, $29.95) xiii and 432 pp. Bibliography. Indexed. LCN: 86-45906. ISBN: 0-8006-2113-1.

Mack, professor of NT studies at the School of Theology at Claremont and the Claremont Graduate School in California, argues that Mark's apocalyptic picture of Christian origins served as the myth of origin for the social formation of Christianity. After reflections on Christian origins and the imagination, he treats Christian beginnings (the Temple and the land of Palestine, Jesus in Galilee, the followers of Jesus, the congregations of the Christ, the patterns of social conflict), stories in the Gospel traditions (parables, pronouncement stories, miracle stories), narratives of the passion (entanglements of history and myth, narrative designs, compositional process), and the Gospel according to Mark (the Gospel as myth, as apocalypse, as parable, and as paradigm). The conclusion concerns imagination and the myth of innocence. Four appendixes are included.

G. Mackrell, *The Healing Miracles in Mark's Gospel. The Passion and Compassion of Jesus* (Middlegreen, Slough: St Paul Publications, 1987, paper £4.95) 131 pp. ISBN: 0-85439-263-7.

This examination of Jesus' healing miracles in Mk first discusses the Gospel in general, the obstacles (sin, sickness, death), and the beginning of the healing. Then it focuses on particular healings in Mk: the leper (1:40-45), the paralytic (2:1-12), the withered hand (3:1-6), the woman with the issue of blood (5:24-34), Jairus' daughter (5:22-24, 35-43), the storm at sea and the Gadarene maniac (4:35–5:20), etc. Chapters on Jesus' compassion and his passion as the final healing conclude the presentation.

C. M. Martini, *Il pane per un popolo. Meditazioni alla Scuola della Parola* (Casale Monferrato: Piemme, 1987, paper 8,000 L; Milan: Centro Ambrosiano di Documentazione e Studi Religiosi) 96 pp. ISBN: 88-384-2027-X.

Martini, archbishop of Milan, presents six meditations on the multiplication of the loaves (Mt 14:13-21 parr.) according to the *lectio divina* method [see §§ 29-449; 31-969]. They concern the basic attitude, the word in the wilderness, bread for a people, the bread broken and distributed, the joy of sharing, and the communion of saints.

G. Mlakuzhyil, *The Christocentric Literary Structure of the Fourth Gospel,* Analecta Biblica 117 (Rome: Pontificio Istituto Biblico, 1987, paper 45,000 L) xx and 370 pp., folding chart. Bibliography. Indexed. ISBN: 88-7653-117-3.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and presented to the Pontifical Gregorian University in 1987, this volume aims to describe the literary structure of the Fourth Gospel and to delineate the christocentric theology of the Gospel in the light of its literary structure. After examining the difficulties raised against the literary unity and structure of the Fourth Gospel, it makes a critical survey of the structures that have been proposed for the Gospel. Next it discusses the literary, dramatic, and structural criteria used in establishing the Gospel's literary structure. Then it analyzes the main divisions (Book of Signs, Book of Jesus' Hour, etc.), the sections in each main part, and their subsections. Finally it studies the relation between the literary structure and the christocentric theology of the Fourth Gospel. A folding chart gives a detailed outline of the Gospel as it is established in the body of the book.

H. Mulder, *Lucas I. Een praktische bijbelverklaring,* Tekst en Toelichting (Kampen: Kok, 1985, paper 24.75 gld.) 147 pp. Bibliography. ISBN: 90-242-2508-6.

After a seventeen-page introduction to Lk (authorship, addressees, structure and composition, date), this volume provides for each pericope in Lk 1:1–9:27 the text in Dutch and an exposition. Two major sections are discerned: Jesus' birth and early years (1:5–4:13), and Jesus' activity principally in Galilee (4:14–9:27). The appendixes treat (1) Herod and his posterity, and (2) books about the Near East and the Bible.

S. Muñoz Iglesias, *Los Evangelios de la Infancia.* Vol. 3, *Nacimiento e infancia de Juan y de Jesús en Lucas 1-2,* Biblioteca de Autores Cristianos 488 (Madrid: Editorial Catolica, 1987) xiv and 353 pp. Bibliography. Indexed. ISBN: 84-220-1286-3.

Muñoz Iglesias, author of *Los Cánticos del Evangelio de la Infancia según San Lucas* (1983) and *Los anuncios angélicos previos en el Evangelio lucano de la Infancia* (1986), provides an exposition of the Lukan accounts of the births and infancies of John the Baptist and Jesus according to the following outline: the birth and infancy of John (Lk 1:57-80), the journey of Joseph and Mary from Nazareth to Bethlehem on the occasion of a census related to Quirinius (2:1-5), the birth of Jesus (2:6-7), the episode of the shepherds (2:8-21), purification and presentation (2:22-24), Simeon and Anna (2:25-40), and the loss and discovery of Jesus in the Temple (2:41-52). He concludes that Lk 1–2 was originally composed in Hebrew by an early Palestinian-Jewish Christian who treated the basic facts about John and Jesus with the help of OT models and midrashic techniques. Also included are a 31-page bibliography and various retroversions of Lk 1:57–2:52 into Hebrew.

The New Testament in Greek. Vol. 3, *The Gospel according to St. Luke.* Part 2, *Chapters 13–24,* ed. American and British Committees of the International Greek New Testament Project (Oxford—London—New York: Oxford University Press, Clarendon Press, 1987, $125) 262 pp. LCN: 83-17367. ISBN: 0-19-826171-3.

Continuing and concluding the project begun in the volume described in *NTA* 30, p. 356, this presentation of the textual evidence for Lk 13–24 proceeds according to the following format: After stating the deficiencies for the individual chapter, it provides for each verse the Textus Receptus, an index of lections, a statement of deficiencies for the verse, a list of patristic quotations, and the text-critical apparatus (including evidence from the versions). An appendix supplies corrections and additions for the first volume.

H. K. NIELSEN, *Heilung und Verkündigung. Das Verständnis der Heilung und ihres Verhältnisses zur Verkündigung bei Jesus und in der ältesten Kirche,* trans. D. Harbsmeier, Acta Theologica Danica 22 (Leiden—New York: Brill, 1987, 79 gld. or $36) xi and 301 pp. Bibliography. Indexed. ISBN: 90-04-08339-1.

Prepared in Danish as a doctoral dissertation under the direction of H. Simonsen and presented in 1986 to the theological faculty at Aarhus University, this volume first explores Jesus' understanding of healing as this can be discerned by analysis of pertinent Synoptic texts (e.g. Mt 12:28/Lk 11:20; Lk 10:18; Mt 13:16-17/Lk 10:23-24; Mt 11:2-6/Lk 7:18-23; Mt 11:20-24/Lk 10:13-15), giving particular attention to the connection between healing and preaching. Then it examines the understandings of healing expressed in the Gospels, Acts, Paul's letters, and James (see 5:13-18). Finally it reflects on how healing related to eschatology and preaching in NT times. A five-page Danish summary is included.

F. QUÉRÉ, *Les ennemis de Jésus* (Paris: Seuil, 1985, paper 69 F) 180 pp. ISBN: 2-02-008679-4.

Quéré shows that those who insult and persecute Jesus in the Gospels proclaim the gospel in spite of themselves. She discusses the enemies of Jesus according to the following outline: the identity of Jesus' adversaries (historical setting, religious parties, institutions), the stakes (doctrinal differences, relationships, persons), the confrontation (a provoking enemy, the battle with the Pharisees, the final combat with the Sadducees), and the radiance (explaining, fulfilling, and confessing Jesus). She attends to the political, apologetic, and theological aspects of the Gospel portrayals of Jesus' enemies.

F. QUÉRÉ, *Une lecture de l'évangile de Jean* (Paris: Desclée de Brouwer, 1987, paper 65 F) 138 pp. ISBN: 2-220-02639-6.

Quéré, the translator of *Évangiles apocryphes* (1983), presents a new French translation of parts of the Fourth Gospel along with brief reflections on the texts: in the beginning the Word (1:1-14), John as his witness (1:19-42), a marriage at Cana (2:1-12), the Samaritan woman (4:3-42), a healing on the Sabbath day (5:1-18), etc.

M. QUESNEL, *L'histoire des Évangiles,* BREF 1 (Paris: Cerf, 1987, paper 40 F; Montreal: Fides) 123 pp. Bibliography. ISBN: 2-204-02684-0 (Cerf), 2-7621-1370-9 (Fides).

This introduction to the origin and development of the Gospels contains five chapters: Jesus the source, the elaboration of the accounts, the redaction of the Gospels, inclusion in and exclusion from the NT canon, and the transmission of the texts. Several excursuses, a glossary of terms, and a bibliography are included. Quesnel, who teaches at the Institut Catholique de Paris, is the author of *Baptisés dans l'Esprit* (1985).

W. Rebell, *Gemeinde als Gegenwelt. Zur soziologischen und didaktischen Funktion des Johannesevangeliums,* Beiträge zur biblischen Exegese und Theologie 20 (Frankfurt/M.—Bern—New York—Paris: P. Lang, 1987, paper 55 SFr) 255 pp. Bibliography. Indexed. ISBN: 3-8204-9749-8.

Accepted as a *Habilitationsschrift* in 1986 by the Universität-Gesamthochschule-Siegen, this volume explains how the Fourth Gospel leads readers into the distinctive symbolic thought-world of the Johannine community. It discusses the text-world of the Fourth Gospel as symbolic thought-world, the construction of the Johannine symbolic thought-world as the Evangelist's goal, and the situation of the Johannine community and the development of the community vis-à-vis the "counter-world." Rebell, author of *Gehorsam und Unabhängigkeit* (1986), concludes with didactic/sociology-of-knowledge analyses of Jesus' encounters with Nicodemus (Jn 2:23–3:21) and the Samaritan woman (4:1-42).

A. Schilling, *Geschichten Jesu—weitererzählt,* Herder Taschenbuch 1513 (Freiburg—Basel—Vienna: Herder, 1988, paper DM 9.90) 158 pp. Indexed. ISBN: 3-451-08513-5.

These reflections on twenty texts in the Synoptic Gospels call attention to their artistic value and try to express their surprising power for actualization today. They concern the poetry of our Lord (Mk 1:21-28), black-and-white painting (Mt 21:28-32), "while the farmer slept" (Mk 4:26-29), who is so free—as Jesus? (Mt 20:1-16), etc.

T. E. Schmidt, *Hostility to Wealth in the Synoptic Gospels,* JSNT Supplement Series 15 (Sheffield, UK: JSOT Press, 1987, cloth £18 or $27, paper £8.95 or $13.50) 251 pp. Bibliography. Indexed. ISBN: 1-85075-092-0 (cloth), -091-2 (paper).

The slightly revised version of a doctoral dissertation directed by E. Bammel and accepted by the University of Cambridge in 1985, this volume argues that hostility to wealth exists independently of socioeconomic circumstances as a fundamental religious-ethical tenet consistently expressed in the Synoptic Gospels. It first makes a methodological critique of efforts at explaining the hostility-to-wealth tradition in early Christianity in terms of socioeconomic circumstances. Next it traces the development of the hostility-to-wealth tradition in ancient Near Eastern, canonical Jewish, and noncanonical Jewish writings. Finally it discusses hostility to wealth in Mk, Mt, and Lk, respectively. Schmidt is assistant professor of NT and Greek at Westmont College in Santa Barbara, CA.

G. Schwarz, *Jesus und Judas. Aramaistische Untersuchungen zur Jesus-Judas-Überlieferung der Evangelien und der Apostelgeschichte,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 123 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1988, paper DM 69) x and 308 pp. Bibliography. Indexed. ISBN: 3-17-009663-X.

On the basis of an Aramaic analysis of the Jesus-Judas traditions in the Gospels and Acts, Schwarz argues that Jesus foretold his own death, that Jesus' enemies wanted his death, and that Judas did what Jesus ordered him to do—to hand him over, not betray him. After introductory comments he treats ten concepts related to Judas and their meaning, Jesus' passion/death sayings, the intentions of Jesus' enemies, the anti-Judas tendency in the NT, the factors of time and place, the marginal conditions, and betrayal or handing over. A 46-page appendix explains the methodology of emendation and retroversion into Aramaic. Schwarz is the author of *Jesus "der Menschensohn"* (1986) and *"Und Jesus sprach"* (2nd ed., 1987).

G. S. Sloyan, *John,* Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: Knox, 1988, $18.95) xxiii and 239 pp. Bibliography. LCN: 87-45549. ISBN: 0-8042-3125-7.

Sloyan, professor of religion at Temple University in Philadelphia, attempts to be faithful to the Fourth Gospel by commenting on it for preachers and teachers in the spirit in which John wrote it. After a ten-page introduction to the Gospel, the volume provides an exposition of the text with special attention to its religious insights. The following general outline is proposed: the Baptist and the disciples witness to Jesus (chaps. 1–4), after these things (5–7), who is Jesus? (8–12), the prelude and then the hour (13–19), and Easter and after (20–21). Sloyan suggests that the Greek term οἱ Ἰουδαῖοι be left untranslated even when preaching to modern congregations since no one knows which Jews are meant.

T. SÖDING, *Glaube bei Markus. Glaube an das Evangelium, Gebetsglaube und Wunderglaube im Kontext der markinischen Basileiatheologie und Christologie,* Stuttgarter Biblische Beiträge 12 (2nd ed.; Stuttgart: Katholisches Bibelwerk, 1987, paper DM 39) xiv and 636 pp. Bibliography. Indexed. ISBN: 3-460-00121-6.

Prepared as a doctoral dissertation under the direction of W. Thüsing and accepted in 1984 by the department of Catholic theology at Münster, this investigation of Mark's understanding of faith first situates the undertaking in the context of the search for the overall theological outlook of the Evangelists. Then it focuses on Jesus' summons to faith in Mk 1:15, its theological framework, and its implications. Next it examines the understanding of faith in Jesus' teaching on prayer and his miracles, respectively. It closes with reflections on the distinctiveness of Mark's approach to faith in comparison with his predecessors and with Matthew and Luke. Söding concludes that Mark held faith in God and in Jesus in tension between the aspects of confession and faith.

D. M. SWEETLAND, *Our Journey with Jesus. Discipleship according to Mark,* Good News Studies 22 (Wilmington, DE: Glazier, 1987, paper $7.95) 188 pp. Bibliography. Indexed. LCN: 87-45345. ISBN: 0-89453-290-1.

Sweetland, associate professor of theology at Saint Anselm College in Manchester, NH, examines what it means to be a disciple of Jesus according to Mark and what following Jesus entails in terms of one's daily life. The eight chapters in his study concern the Markan call stories, where one finds Mark's teaching on discipleship, the central section of Mk, the Markan disciples and discipleship, discipleship and community, life within the community, Christology and discipleship, and the importance of Mk for us today. The author concludes that Mark's Gospel challenges us to reassess our lifestyle and to take the steps necessary to restructure our lives in accord with God's will.

J. VAN BRUGGEN, *Christus op aarde. Zijn levensbeschrijving door leerlingen en tijdgenoten,* Commentaar op het Nieuwe Testament, Derde serie: Afdeling Evangeliën 1 (Kampen: Kok, 1987, 49.50 glds.) 287 pp., 11 tables. ISBN: 90-242-0877-7.

Van Bruggen, author of *Wie maakte de bijbel?* (1986), first discusses the sources for writing about Jesus' life, the historical character of the Gospels, and the periods of Jesus' life on earth. Then he traces the life of Jesus according to the following outline: birth and youth in Joseph's house, the brothers and sisters of Jesus, John the Baptist and Jesus, the Galilean period in the Gospels, from the entrance to the appointment of the Twelve, from the Sermon on the Mount until the sending forth of the Twelve, the preparation for the way of suffering, on the way through Perea and Judea, the ascent to Jerusalem, the last Passover time, whether the Sanhedrin decreed the death penalty for Jesus, the plan for executing Jesus, Jesus' suffering and death on Good Friday, and his burial, resurrection, and ascension.

B. WITHERINGTON, *Women in the Ministry of Jesus. A Study of Jesus' Attitudes to Women and their Roles as Reflected in His Earthly Life,* Society for New Testament Studies, Monograph Series 51 (Cambridge, UK—New York: Cambridge University Press, 1987, paper $11.95) xi and 221 pp. Bibliography. Indexed. LCN: 83-18957. ISBN: 0-521-34781-5.

The paperback edition of a work described in *NTA* 29, p. 94.

L. T. WITKAMP, *Jezus van Nazareth in de gemeente van Johannes. Over de interaktie van traditie en ervaring* (Kampen: Van den Berg, 1986, paper 45 gld.) xii and 451 pp. Bibliography. ISBN: 90-6651-049-8.

Prepared as a doctoral dissertation under the direction of H. Baarlink and presented to the

Theologische Hogeschool van de Gereformeerde Kerken in Nederland at Kampen in 1986, this investigation of the place of Jesus in the Johannine community focuses on the relation between tradition and experience. It first presents a series of "case studies" in the Fourth Gospel: the witness of John the Baptist (1:19-34), the cleansing of the Temple (2:13-22), the healing at Bethesda (5:1-18), the healing of the man born blind (9:1-41), the discussion at Hanukkah (10:22-39), the hour of glorification (12:20-36), and the identification and dismissal of the traitor (13:21-30). Then it provides a theological and historical analysis of the Jesus tradition in the Johannine community with reference to the times of the earthly Jesus and of the Spirit, the beloved disciple and his school, and the Johannine community in conflict.

H. Wolff, *Jesus the Therapist,* trans. R. R. Barr (Oak Park, IL: Meyer-Stone, 1987, cloth $29.95, paper $12.95) xiii and 178 pp. Indexed. LCN: 87-28223. ISBN: 0-940989-11-5 (cloth), -10-7 (paper).

The English version of *Jesus als Psychotherapeut* (1978; 6th rev. ed., 1985), this volume explains the affirmation that Jesus was a therapist according to the following outline: the will to be well, the courage for self-encounter, the prerequisites, getting into training, humane image of the human being, and who is a genuine psychotherapist. Wolff, who has been a practicing psychotherapist since 1969, gives particular attention to the ideas of C. G. Jung in her presentation. J. Sanford has contributed a seven-page foreword to the English edition.

G. Zevini, *Vangelo secondo Giovanni,* vol. 2, Commenti spirituali del Nuovo Testamento (Rome: Città Nuova Editrice, 1987, paper 20,000 L) 331 pp., 2 maps. ISBN: 88-311-3707-7.

The first volume in this exposition of the Fourth Gospel was described in *NTA* 29, p. 210. The second volume provides a commentary on the second half of the Gospel: Jesus proceeds toward the hour of death which is "glory" (11:1–12:50), the "spiritual testament" of Jesus to his own (13:1–17:26), the account of the glorious passion (18:1–19:42), the appearances of the risen Lord and the disciples' way of Easter faith (20:1-29), conclusion (20:30-31), and the epilogue (21:1-25).

F. T. Zugibe, *The Cross and the Shroud. A Medical Examination of the Crucifixion* (2nd ed.; New York: Paragon House, 1988, cloth $21.95, paper $9.95) x and 214 pp. Illustrated. Bibliography. LCN: 87-15688. ISBN: 0-913729-75-2 (cloth), -46-9 (paper).

An updated version of a work published in 1982, this volume investigates the suffering and death of Jesus, the image on the Shroud of Turin, and the results of scientific tests in light of the author's long experience as a forensic pathologist. Zugibe seeks to resolve controversies about the asphyxiation theory, the sites of transfixion to the cross, blood flow concepts, etc. He also tries to show the errors in such proposals as Destot's space concept, the double flow of blood on the wrist hypothesis, and the drawing in of the thumb hypothesis. Zugibe is chief medical examiner for Rockland County in New York and adjunct associate professor of pathology at Columbia University College of Physicians and Surgeons.

EPISTLES–REVELATION

L. Aejmelaeus, *Streit und Versöhnung. Das Problem der Zusammensetzung des 2. Korintherbriefes,* trans. K.-J. Trabant, Schriften der Finnischen Exegetischen Gesellschaft 46 (Helsinki: Finnish Exegetical Society, 1987, paper) vi and 343 pp. Bibliography. Indexed. ISBN: 951-9217-01-0.

The German version of a work published in Finnish as *Riidan ja sovun dokumentti* (1983), this investigation of the composition-history of 2 Corinthians reviews earlier solutions, calls attention to some literary seams in the text, considers the letter's content, and discusses the chronology of Paul's Corinthian journeys. Aejmelaeus, author of *Wachen vor dem Ende*

(1985), concludes that 2 Corinthians contains three originally independent pieces (chaps. 10–13; 1–9; 6:14–7:1) and suggests that 6:14–7:1 came from the hand of a redactor.

K. Aland (ed.), *Text und Textwert der griechischen Handschriften des Neuen Testaments. I. Die Katholischen Briefe.* Band 1, *Das Material;* Band 2/1, *Die Auswertung (P^{23}-999);* Band 2/2, *Die Auswertung (1003-2805);* Band 3, *Die Einzelhandschriften,* Arbeiten zur Neutestamentlichen Textforschung 9-11 (Berlin–New York: de Gruyter, 1987, DM 138, 360 [2/1-2], 128) xviii and 430 pp., xxiii and 598 and *118 pp., iv and 734 pp., xi and 410 pp. ISBN: 3-11-011354-6 (vol. 1), -011470-4 (vol. 2/1-2), -011353-8 (vol. 3).

The result of a project undertaken at the Institut für Neutestamentliche Textforschung der westfälischen Wilhelms-Universität at Münster, these volumes provide the data for assessing the textual character of the Greek manuscripts of the NT catholic epistles. The first volume contains a list of the Greek manuscripts, the results of a collation of them, a profile of the manuscripts, a list of percentages of their deviations from the Majority Text and of their share of the ancient text, statistics about their singular readings, and other lists (corrections, marginal readings, supplements). The second volume, which appears in two parts, provides statistical tables that facilitate an evaluation of each manuscript; the 118-page booklet supplies additional information. The third volume presents a summary of the most important data in each manuscript. Aland carried out this project in collaboration with A. Benduhn-Mertz and G. Mink. Volumes related to the project were described in *NTA* 31, p. 243.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 25 (4. Teilband): *Religion (Vorkonstantinisches Christentum: Leben und Umwelt Jesu; Neues Testament [Kanonische Schriften und Apokryphen], Forts.),* ed. W. Haase (Berlin–New York: de Gruyter, 1987, DM 585 or $325) xii and 972 pp., folding chart. Bibliographies. ISBN: 3-11-010385-0.

The first three parts of this volume were described in *NTA* 27, p. 327; 29, pp. 107, 321. The fourth part contains articles by H. Hübner on Pauline research since 1945, J. D. G. Dunn on the structure and argument of Paul's letter to the Romans, H. Räisänen on the argument in Romans 9–11, G. Sellin on the major problems of 1 Corinthians, G. Dautzenberg on 2 Corinthians as a collection of letters, A. Suhl on the situation and argument of Galatians, G. Bouwman on the Hagar-Sarah pericope in Gal 4:21-31, H. Merkel on Ephesians in recent exegetical discussion, E. Best on the recipients and title of the letter to the Ephesians, W. Schenk on Philippians in recent research, M. Rissi on the Christ hymn in Phil 2:6-11, Schenk on Colossians in recent research, W. Trilling on 1–2 Thessalonians in recent research, Schenk on the Pastorals in recent research, Schenk on Philemon in recent research, F. F. Bruce on Hebrews as a possible document of Roman Christianity, H. Feld on Hebrews (literary form, history-of-religions background, theological questions), and C. Spicq on Hebrews and Philo.

A. M. Buscemi, *L'uso delle preposizioni nella lettera ai Galati,* Studium Biblicum Franciscanum 17 (Jerusalem: Franciscan Printing Press, 1987, paper $10) 119 pp. Bibliography. Indexed.

After a five-page general bibliography, this monograph on the use of prepositions in Paul's letter to the Galatians makes observations of a general character and statistical comments. The main part analyzes the uses of sixteen proper prepositions in Galatians (ἀνά, ἀντί, ἀπό, διά, εἰς, etc.) and six improper prepositions (ἄχρις, ἔμπροσθεν, ἐνώπιον, etc.).

D. A. Carson, *Showing the Spirit. A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker, 1987, paper $12.95) 229 pp., table. Bibliography. Indexed. LCN: 87-21457. ISBN: 0-8010-2521-4.

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, presents a theological exposition of 1 Corinthians 12–14 according to the following outline: the unity of the body and the diversity of gifts (12:1-30); the most excellent way, or when does perfection come? (12:31–13:13); prophecy and tongues—pursuing what is better (14:1-19); and order and authority—restraining spiritual gifts (14:20-40). Then under the heading "unleashed power and the constraints of discipline," Carson develops a theology of spiritual gifts on the basis of other biblical texts (especially from Acts).

H. Frankemölle, *1. Petrusbrief. 2. Petrusbrief. Judasbrief,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 18, 20 (Würzburg: Echter, 1987, paper DM 34) 148 pp. Bibliographies. ISBN: 3-429-01101-9.

Frankemölle, professor of NT at the University of Paderborn and author of *Jahwe-Bund und Kirche Christi* (2nd ed., 1984), provides for 1 Peter, 2 Peter, and Jude, respectively, an introduction, a bibliography, the Einheitsübersetzung text, and an exposition. He gives particular attention to the communication-situation of each letter and the response to it by the writer: the difficult position of individual Christians and of the Christian communities as a religious minority in a non-Christian milieu (1 Peter), the struggle against the alleged powerlessness of God and a practical atheism (2 Peter), and the sharp polemic against the practical and theoretical godlessness of false teachers who had insinuated themselves (Jude).

L. Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987, $24.95 Can. or $19.95) v and 262 pp. Indexed. ISBN: 0-7748-0284-7.

The ten essays in this volume concern Paul and the Torah (1979), angels and Gentiles in early Judaism and in Paul [§ 27-232], Abraham and the righteousness of God [§ 26-565], Paul and the Law in Galatians 2–3 (1986), Israel's enemies in Pauline theology [§ 27-233], "works of law" as a subjective genitive [§ 29-193], Paul and Jerusalem (1984), the inclusion of Gentiles as the ultimate goal of Torah according to Romans, Israel's misstep in the eyes of Paul, and Paul and the Torah in 2 Corinthians 3. Also included are a fourteen-page "retrospective introduction," an excursus on Paul as apostate, and translations of Romans and Galatians. Gaston, professor of NT at the Vancouver School of Theology, argues that Paul's quarrel with his fellow Jews was never about Judaism as such but rather about a Jewish understanding of Gentiles. Furthermore, Paul had no quarrel with the Jewish understanding of Torah as it applied to Israel.

P. W. Gooch, *Partial Knowledge: Philosophical Studies in Paul* (Notre Dame, IN: University of Notre Dame Press, 1987, $22.95) viii and 200 pp. Bibliography. Indexed. LCN: 86-40589. ISBN: 0-268-01567-8.

Concerned not so much with intellectual history or a comprehensive system of Pauline philosophy, Gooch uses philosophy as a tool upon important Pauline texts in order to expose facets of their meaning. After a fifteen-page introduction to Paul and philosophy, he deals with particular problems as they relate to texts in 1 Corinthians: faith, wisdom, and philosophy (chaps. 1–4); disembodied persons and Pauline resurrection (chap. 15); ethical authorities (chap. 7); the burden of the weak (chaps. 8–10); for and against accommodation (9:19-23); and partial knowledge (chap. 13).

J. P. Heil, *Paul's Letter to the Romans. A Reader-Response Commentary* (New York—Mahwah, NJ: Paulist, 1987, paper $9.95) xii and 195 pp., 2 maps. Bibliography. Indexed. LCN: 87-7030. ISBN: 0-8091-2898-5.

Heil, professor of NT at Kenrick Seminary in St. Louis, MO, and author of *Jesus Walking on the Sea* (1981), attempts a primarily literary, rhetorical, "reader-response" avenue to the text of Romans. After an introduction to Paul's communication with the Romans, the volume considers the text of the whole letter in seven parts (1:1-17; 1:18–3:20; 3:21–4:25; 5:1–8:39; 9:1–11:36; 12:1–15:13; 15:14–16:27) with particular attention to how it "works" as a literary, rhetorical communication and the persuasive effects that it intends to have on its implied readers.

K. **Heim**, *Die Gemeinde des Auferstandenen. Tübinger Vorlesungen über den Ersten Korintherbrief,* ed. F. Melzer, TVG Monographien und Studienbücher 239 (2nd ed.; Giessen–Basel: Brunnen, 1987, paper) viii and 264 pp. ISBN: 3-7655-9239-0.

In addition to his lectures in systematic theology at Tübingen, Heim (1874-1958) also presented expositions of Paul's letters. Based on a lecture course given in 1932, this volume provides the version of Heim's treatment of 1 Corinthians that was published in 1949. Also included is Melzer's two-page foreword to the new edition and his twelve-page essay on how Heim changed his life.

F. S. **Jones**, *"Freiheit" in den Briefen des Apostels Paulus. Eine historische, exegetische und religionsgeschichtliche Studie,* Göttinger Theologische Arbeiten 34 (Göttingen: Vandenhoeck & Ruprecht, 1987, paper DM 62) 301 pp. Bibliography. Indexed. ISBN: 3-525-87387-5.

Prepared as a doctoral dissertation under the direction of G. Strecker and accepted by the theological faculty at the University of Göttingen, this investigation of Paul's idea of freedom attends to its place and significance within Pauline theology, the history of early Christian theology, and the history of religions. After introducing the theme and sketching the chronological sequence of Paul's letters, it discusses the occurrences of the Greek term ἐλευθερία in 1–2 Corinthians (1 Cor 7:22; 8:1–11:1; 9:1-15; 2 Cor 3:17), Galatians (2:4; 4:21-31; 5:1, 13), and Romans (6:18-22; 7:3; 8:2, 21). It concludes with a historical assessment of the exegetical and history-of-religions results.

S. J. **Kistemaker**, *Exposition of the Epistles of Peter and of the Epistle of Jude,* New Testament Commentary (Grand Rapids: Baker, 1987, $19.95) viii and 443 pp. Bibliography. Indexed. LCN: 87-70400. ISBN: 0-8010-5484-2.

Kistemaker, professor of NT at Reformed Theological Seminary in Jackson, MS, and author of the volumes on Hebrews (1984) and James and 1–3 John (1986) in the series, provides introductions and expositions for 1 Peter, 2 Peter, and Jude. In 1 Peter he discerns the following topics: salvation (1:3-12), holiness (1:13–2:3), election (2:4-10), submission (2:11–3:12), and suffering (3:13–4:19). In 2 Peter he finds promises and virtues (1:3-11), divine revelation (1:12-21), false teachers (2:1-22), the day of the Lord (3:1-13), and exhortations (3:14-18). In Jude he sees the brother of James warning Jewish Christians in the Diaspora to oppose apostates who had infiltrated their community.

L. J. **Kreitzer**, *Jesus and God in Paul's Eschatology,* JSNT Supplement Series 19 (Sheffield, UK: JSOT Press, 1987, cloth £27.50 or $46.50, paper £12.50 or $19.50) 293 pp. Bibliography. Indexed. ISBN: 1-85075-067-X (cloth), -066-1 (paper).

The slightly revised version of a doctoral dissertation directed by G. Stanton and accepted in 1985 by King's College in London, this investigation of Paul's understanding of the relationship between Jesus and God focuses on the crucial transposition from the OT concept of the Day of the Lord Yahweh to the NT concept of the Day of the Lord Christ in Paul's epistles. It examines Jewish Pseudepigrapha that reflect a tension surrounding the roles of God and his messianic agent, explores the Pauline conception of the Day of Christ and its christological implications, discusses Paul's teachings on the Messiah and the kingdom, and offers conclusions about theocentricity and christocentricity in Paul's eschatological thought. The appendix considers the implications of the study for biblical scholarship in general and Pauline scholarship in particular.

W. **Popkes**, *Adressaten, Situation und Form des Jakobusbriefes,* Stuttgarter Bibelstudien 125/126 (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 36.80) 219 pp. Bibliography. ISBN: 3-460-04251-6.

After reviewing research on the letter of James (genre, structure, tradition history, etc.), Popkes considers the social and ecclesial situation of the addressees, discusses the literary form of the document and its tradition, and examines its practical-theological perspectives (the human condition, life, social ethics, knowledge of God, faith, pastoral care, crisis and correction). Popkes is also the author of *Gemeinde—Raum des Vertrauens* (1984).

E. Riggenbach, *Der Brief an die Hebräer,* Theologische Verlagsgemeinschaft (Wuppertal: Brockhaus, 1987, DM 58) lxi and 464 pp. Bibliography. ISBN: 3-417-29216-6.

In his five-page preface to the reprint of Riggenbach's commentary on Hebrews (3rd ed., 1922), O. Hofius provides biographical information and assesses the significance of the work. Riggenbach's fifty-page introduction to Hebrews considers its treatment in the early church, literary character and language, indications about its circle of readers, purpose and content, etc. His exposition of the text appears under three general headings: the unique nobility of the NT bearer of revelation and the dangerous consequences of unbelief vis-à-vis his word (1:1–4:13), the perfect priesthood of Christ and the duty of persevering faith (4:14–12:29), and concluding words (13:1-25). Two excursuses are included. The commentary originally appeared in the Kommentar zum Neuen Testament edited by T. Zahn.

F. Schnider, *Der Jakobusbrief,* Regensburger Neues Testament (Regensburg: Pustet, 1987, DM 38) 171 pp. Bibliography. Indexed. ISBN: 3-7917-1118-0.

In his thirteen-page introduction to the letter of James, Schnider deals with content, language and style, structure, literary character, interests, authorship and addressees, and canonical value and importance. Then he provides for individual pericopes a German translation, literary observations (on unity, form, structure, context, tradition history, etc.), and a theological exposition with particular attention to the letter's strategy for strengthening Christian identity in the midst of the trials and difficulties of everyday life in society. Six excursuses (on "joy in suffering" in early Judaism and the NT, faith and works according to James and Paul, etc.) are interspersed throughout the commentary. The volume replaces the commentary by J. Michl (1953; 2nd ed., 1968) in the series.

R. V. Schoder, *Paul Wrote from the Heart. Philippians, Galatians, in Straightforward English* (Oak Park, IL: Bolchazy-Carducci Publishers, 1987, cloth $24.50, paper $12) viii and 83 pp., photograph. LCN: 86-72725. ISBN: 0-86516-181-X (cloth), -194-1 (paper).

These new translations of Paul's letters to the Philippians and Galatians attempt to mirror his thought precisely and to convey a sense of the vibrant feelings behind his words. For each letter the volume provides an introduction, the text according to *The Greek New Testament* (3rd ed.) and the translation on facing pages, explanatory notes, and cross-references. The late Professor Schoder, who taught at Loyola University of Chicago, translated Phil 2:6 as follows: "Being in fact divine, he did not consider it usurpation to be equal to God." He rendered Gal 3:19 in this way: "Why, then, the Law? It was provided as a supplement in view of transgressions of it, until that Descendant came to whom the Promise had been given. It was promulgated by the help of angels and through the services of a mediator." The material in this book appears along with additional material under the title *The art and challenge of translation* (1987, paper $10; LCN: 86-72727; ISBN: -182-8) issued by the same publisher.

P. von der Osten-Sacken, *Evangelium und Tora. Aufsätze zu Paulus,* Theologische Bücherei 77, Neues Testament (Munich: Kaiser, 1987, DM 59) 329 pp. Indexed. ISBN: 3-459-01711-2.

The fifteen articles in this collection deal with various aspects of Pauline theology under four headings: the gospel (five), the apostle (three), the Torah (three), and Israel (four). They concern the gospel as the unity of promise and law (1979), God's fidelity until the parousia according to 1 Cor 1:7b-9 [§ 22-857], the Pauline theology of the cross as a form of apocalyptic theology [§ 24-880], death and life as the center of Pauline theology, the place of the individual in Pauline theology, the composition-history and literary-theological character of Romans (1975), the apology for the Pauline apostolate in 1 Cor 15:1-11 [§ 19-215], the brilliance of Moses and Paul according to 2 Corinthians 3 [§ 26-222], the Pauline understanding of the Law in tension with eschatology and history [§ 22-850], liberation through the Law (1979), the Pauline gospel and homosexuality [§ 31-705], anti-Judaism for Christ's sake (1987), salvation for Jews without Christ (1983), the state of Israel and Christian existence (1985), and Romans 9–11 as the shibboleth of Christian theology.

H. WEISS, *Paul of Tarsus. His Gospel and Life* (Berrien Springs, MI: Andrews University Press, 1986, paper $12.95) xiv and 188 pp. Bibliography. Indexed. LCN: 86-072148. ISBN: 0-943872-27-8.

Weiss, professor of religious studies at Saint Mary's College in Notre Dame, IN, addresses nonspecialists who wish to know Paul in terms of the issues that he had to face and opens up Paul's world to encourage further study of his letters. After chapters on Paul the man and Paul the apostle, he introduces readers to Paul's main line of thought according to the following outline: the letter to the Romans, the cross and the end, the Law and salvation, the body and the mind, the Spirit and love, and the Lord and the slave.

F. YOUNG AND D. F. FORD, *Meaning and Truth in 2 Corinthians*, Biblical Foundations in Theology (London: SPCK, 1987, paper £10.95) vii and 289 pp. Bibliography. Indexed. ISBN: 0-281-04317-5.

The joint product of a biblical scholar (Young) and a systematic theologian (Ford), this examination of 2 Corinthians shows how exegesis of a NT text can issue in theology that is relevant for today. First Young discusses the process of discerning the thrust of the text, Paul's case for the defense, the biblical roots of Paul's perceptions, and determining the meaning of the text. Then Ford treats hermeneutics and 2 Corinthians, the economy of God (exploring a metaphor), church and society in Corinth, the authority of Paul, and God and 2 Corinthians. The volume concludes with a new translation of 2 Corinthians. The authors teach at Birmingham University (UK).

BIBLICAL THEOLOGY

A. ANTONIAZZI (ED.), *Crises e saídas*, Estudos Bíblicos 15 (Petrópolis, Brazil: Editora Vozes, 1987, paper) 86 pp. Bibliographies.

Of the seven articles in this fascicle, three deal with the NT: W. Oliveira de Azevedo on the challenge of the multitudes and Jesus' response (see Mk 6:37a), Antoniazzi on the conflict of Christians with society according to 1 Peter, and E. Messias de Oliveira on perseverance in struggle and certainty of victory (see Rev 2:8-11).

L. R. BAILEY, *Capital Punishment. What the Bible Says*, Contemporary Christian Concerns (Nashville, TN: Abingdon, 1987, paper) 112 pp. Bibliography. LCN: 87-12557. ISBN: 0-687-04626-2.

Bailey, professor of OT at Duke University and author of *Biblical Perspectives on Death* (1979), first discusses capital punishment according to the Hebrew Bible: the practice, the rationale, some traditional demurs, and the commandment "thou shalt not kill." Then he examines the NT evidence: continuity with the OT, jurisdiction, the practice, the rationale, some misused texts (Mt 7:1; Rom 1:26-32; Jn 8:3-11; etc.), and the "mind of Christ Jesus." Bailey concludes that the biblical evidence authorizes the death penalty for murder but presents great difficulties for those who would make a direct transfer from then to now. Also included are quotations from postbiblical sources and four appendixes.

J. BARTON, *Oracles of God. Perceptions of Ancient Prophecy in Israel after the Exile* (London: Darton, Longman & Todd, 1986, paper £12.95) xii and 324 pp. Bibliography. Indexed. ISBN: 0-232-51666-9.

Barton, lecturer in OT at Oxford University and author of *Beginning Old Testament Study* (1983), seeks to register and classify conceptions of prophecy in Judaism and early Christianity from the exile to the end of the NT period. The initial three chapters deal with the development of the OT canon in both the Hebrew and Greek traditions: the prophets in the canon, "the Law and the Prophets," and prophets and their message. Then after outlining various pictures of prophets, the volume identifies four basic ways in which the prophetic Scriptures were read in the period: ethical instruction, prediction of the events of the reader's day, reflection on divine providence in history, and mystical or speculative theology. A concluding chapter suggests implications for the modern study of the classical prophets.

W. Beilner, *Massstab Evangelium* (Graz—Vienna—Cologne: Styria, 1987, paper DM 29.80) 211 pp. ISBN: 3-222-11735-7.

Beilner, professor of NT at Salzburg and author of *Der Christ in Staat und Gesellschaft oder Die Fleischtöpfe Israels* (1982), discusses the gospel, the shortened gospel, the whole gospel, experiencing the gospel, Jesus' disciples, gospel counsels, being perfect, being poor, eunuchs and virgins, being subject to one another, now as the day of salvation, experiencing God in prayer and in the spirit, experiencing God's family today, the suffering of Christ, healthy and mature clerics and religious, and the fable of the frog that made butter.

D. A. Carson (ed.), *The Church in the Bible and the World. An International Study* (Exeter, UK: Paternoster, 1987, paper £12.50; Grand Rapids: Baker) 359 pp. Bibliography. Indexed. ISBN: 0-85364-421-2 (Paternoster), 0-8010-2526-5 (Baker).

The seven papers in this volume are by E. P. Clowney on the biblical theology of the church; P. T. O'Brien on the church as a heavenly and eschatological entity; R. R. Shedd on worship in the NT church; R. Y. K. Fung on ministry in the NT; Carson on church and mission (contextualization and the third horizon); S. Sumithra on syncretism, secularization, and renewal; and D. H. Adeney on the church and persecution.

B. Chilton and J. I. H. McDonald, *Jesus and the Ethics of the Kingdom,* Biblical Foundations in Theology (London: SPCK, 1987, paper £7.95) xii and 148 pp. Bibliography. Indexed. ISBN: 0-281-04305-1.

This assessment of the meaning and continuing significance of Jesus' preaching of God's kingdom contains five chapters: the kingdom in word, the kingdom in deed, the theology of the kingdom, the praxis of the kingdom, and the performance of the kingdom. Chilton, associate professor of NT at Yale University, wrote the initial drafts of the first two chapters and the first half of chapter five. McDonald, lecturer in Christian ethics and NT studies at the University of Edinburgh, drafted chapters three and four as well as the second half of five. The whole was then rewritten in the light of comments and discussion. They conclude that the kingdom is eschatological in a whole range of senses and that the performance of the kingdom is the enactment or expression of the kingdom within the context of the conditional and historical.

O. Cullmann, *Unity through Diversity. Its Foundation, and a Contribution to the Discussion concerning the Possibilities of Its Actualization,* trans. M. E. Boring (Philadelphia: Fortress, 1988, paper $6.95) 109 pp. Bibliography. LCN: 87-21263. ISBN: 0-8006-2047-X.

The English version of *Einheit durch Vielfalt* [*NTA* 31, p. 246], this volume contains chapters on the ecumenism of unity through diversity according to the NT, the actualization of unity through diversity in practice, and the relation of Cullmann's approach to models proposed in recent ecumenical discussions. Cullmann proposes a real community of completely independent churches that preserve their spiritual gifts and call on the name of the Lord.

C. S. Dudley and E. Hilgert, *New Testament Tensions and the Contemporary Church* (Philadelphia: Fortress, 1987, paper $10.95) viii and 199 pp. Bibliography. Indexed. LCN: 86-45914. ISBN: 0-8006-1955-2.

Based on a course taught at McCormick Theological Seminary in Chicago, this volume examines several significant tensions in the development of the NT church and suggests comparisons and implications for congregations today. The issues are community formation, the energy of counterculture Christianity, faith crisis and Christian witness, using conflict constructively, and rituals of structure and mystery. Dudley, professor of church and community, and Hilgert, professor of NT, use theoretical perspectives as lenses to view old and familiar situations in new light so as to ask fresh questions and gain further understanding.

D. Dumm, *Flowers in the Desert. A Spirituality of the Bible* (New York—Mahwah, NJ: Paulist, 1987, paper $7.95) iii and 176 pp. Bibliography. Indexed. LCN: 87-6888. ISBN: 0-8091-2893-4.

Dumm, professor of NT at St. Vincent Seminary in Latrobe, PA, defines spirituality as a "body of teachings about the meaning and purpose of human existence derived from a religious or transcendent revelation." His sketch of a biblically-centered Christian spirituality unfolds according to the following outline: the call (exodus and creation, event-centered revelation, our response to God's saving event), the adventure (the journey, prophetic guidance, living in hope, traveling together), and the homecoming (letting go, the resurrection as homecoming).

J. D. G. Dunn and J. P. Mackey, *New Testament Theology in Dialogue,* Biblical Foundations in Theology (London: SPCK, 1987, paper £7.95) x and 150 pp. Bibliography. Indexed. ISBN: 0-281-04304-3.

This first volume in a series aimed at bridging the gap between biblical scholarship and Christian theology is the result of collaboration between the two general editors. First Dunn writes about the task of NT theology with particular attention to changes in our historical consciousness, and Mackey responds with a similar account of systematic theology. Next Dunn takes some themes from NT Christologies to illustrate problems of the relation between NT texts and subsequent christological dogmas, and Mackey places a traditional Christology within its contemporary context to open up a new view of the Scriptures. The process is repeated with reference to Christian ministry, with Mackey writing first and Dunn responding. A jointly-written epilogue concludes the volume. An American edition is available from Westminster Press of Philadelphia.

The Glory of Christ in the New Testament. Studies in Christology in Memory of George Bradford Caird, ed. L. D. Hurst and N. T. Wright (Oxford—New York: Oxford University Press, Clarendon Press, 1987, $69) xxvii and 311 pp., frontispiece. Bibliography. Indexed. LCN: 87-5512. ISBN: 0-19-826326-0.

The twenty-one articles in memory of the late Professor Caird (1917-84) are by J. Barr on words for love in biblical Greek, W. D. Davies on canon and Christology, W. Houston on the christological use of the OT ("today, in your very hearing"), J. Muddiman on the glory of Jesus (Mk 10:37), M. D. Hooker on Mark's account of the transfiguration ("what doest thou here, Elijah?"), A. A. Trites on the transfiguration in Luke's theology, M. Hengel on the interpretation of the wine miracle at Cana (Jn 2:1-11), F. Watson on whether John's Christology is adoptionist, G. Johnston on irony in the Christology of the Fourth Gospel, Wright on reflected glory (2 Cor 3:18), Hurst on the Christology of Hebrews 1–2, S. Frost on who the heroes were (Sirach 44–50, Hebrews 11–12), D. Evans on academic skepticism and spiritual reality with reference to the transfiguration, R. Morgan on the historical Jesus and NT theology, M. Borg on the "end of the world" Jesus reconsidered, C. F. D. Moule on so-called triumphalism, C. Gunton on Christ the sacrifice, A. Harvey on Christ as agent, J. D. G. Dunn on the significance of the Damascus road Christophany for Paul, C. E. B. Cranfield on Dunn's *Christology in the Making* (1980), and M. Wiles on person or personification (a patristic debate about the Logos). Also included are a photograph of Caird, a foreword by the editors, a *curriculum vitae* of Caird, a memoir of Caird by H. Chadwick, and a bibliography of Caird's writings.

G. Goldsworthy, *Gospel and Wisdom. Israel's wisdom literature in the Christian life* (Exeter, UK: Paternoster, 1987, paper £4.95; Homebush West, NSW: Lancer) 202 pp., 6 figs. Indexed. ISBN: 0-85364-459-4 (Paternoster), 0-85892-310-6 (Lancer).

Goldsworthy, associate minister at St. Stephen's Anglican Church in Brisbane, Australia, and author of *The Lamb and the Lion* (1984), applies the method of biblical theology in order to place the OT wisdom literature in its Christian context and thus to understand it as Christian Scripture. He treats such topics as Christ our wisdom, Proverbs and the perception of order, Job and the hiddenness of order, wisdom in OT theology, and Christ and the perfection of order.

P. D. Hanson, *Old Testament Apocalyptic,* Interpreting Biblical Texts (Nashville, TN: Abingdon, 1987, paper $9.95) 144 pp. Bibliography. LCN: 87-11449. ISBN: 0-687-28750-2.

Hanson, author of *The Dawn of Apocalyptic* (rev. ed., 1979) and editor of *Visionaries and Their Apocalypses* (1983), first considers the nature of OT apocalyptic: reasons for studying the apocalyptic writings, defining OT apocalyptic, and the applicability of apocalyptic texts to contemporary realities. Then he indicates how apocalyptic texts speak to our world: human crisis, beyond tragedy—a vision of new creation, and God's reign affirmed in a time of persecution.

J. G. Harris, *Biblical Perspectives on Aging. God and the Elderly,* Overtures to Biblical Theology 22 (Philadelphia: Fortress, 1987, paper $9.95) xiv and 144 pp. Indexed. LCN: 86-46426. ISBN: 0-8006-1547-6.

After defining the issues of aging and how the Bible and related literature describe old age, the volume outlines what ancient Near Eastern literature teaches about aging and intergenerational relationships, and highlights the common theology on aging that Israel shared with its neighbors. Then it describes common tensions and seeds of ambiguity that limit the implementing of Israel's values and attitudes toward the elder generation. Next it discusses the unique emphases and concerns of Israel's variations on this common theology, and covers the responses of Christianity and Judaism to various mandates of respect for the elderly. Finally it applies these biblical concerns to present Western attitudes and practices. Harris is vice-president for academic affairs and professor of OT at North American Baptist Seminary in Sioux Falls, SD.

C. F. Jegen, *Jesus the Peacemaker* (Kansas City, MO: Sheed & Ward, 1986, paper $6.95) 97 pp. LCN: 86-60789. ISBN: 0-934134-36-7.

Taking the NT passion narratives as a focal point, this volume seeks to develop a Christology of Jesus as peacemaker. It considers the themes of empowerment, prayerfulness, playfulness, and programming for peace in light of the challenge of peacemaking that confronted Jesus and still confronts us today. Jegen, professor of religious studies at Mundelein College in Chicago, intends her book as a response to the US Catholic bishops' call to develop a theology of peace.

D. Juel, *Messianic Exegesis. Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1987, $19.95) xii and 193 pp. Bibliography. Indexed. LCN: 87-12070. ISBN: 0-8006-0840-2.

Juel, associate professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, argues that the beginnings of Christian reflection can be traced to interpretations of Israel's Scriptures and that the major focus of that scriptural interpretation was Jesus the crucified and risen Messiah. After outlining an approach to messianic exegesis and discussing biblical interpretation in the 1st century A.D., he examines NT messianic interpretations of various OT passages: Christ the King (2 Samuel 7), Christ the crucified (Psalms), the Servant-Christ (Second Isaiah), Christ at the right hand (Psalm 110), and the risen Christ and the Son of Man (Daniel 7).

U. KING (ED.), *Women in the World's Religions, Past and Present,* God: The Contemporary Discussion (New York: Paragon House, 1987, cloth $22.95, paper $12.95) x and 261 pp. Indexed. LCN: 86-21213. ISBN: 0-913757-32-2 (cloth), -33-0 (paper).

The fourteen essays in this volume on women in world religions appear under three headings: historical and systematic perspectives (six), contemporary perspectives (five), and feminist reflections (three). The editor has provided a general introduction as well as an introduction to each section. The articles most pertinent to NT study are by R. H. Arthur on the wisdom goddess and the masculinization of western religion, E. J. Via on women in Lk, and W. Gardini on the feminine aspect of God in Christianity.

J. L. KINNEAVY, *Greek Rhetorical Origins of Christian Faith. An Inquiry* (New York–Oxford: Oxford University Press, 1987, $29.95) xii and 186 pp., 8 figs. Bibliography. Indexed. LCN: 85-15266. ISBN: 0-19-503735-9.

Kinneavy, professor of English at the University of Texas in Austin, argues that the Christian idea of faith had its origin not in the OT but rather, at least in part, in the Greek rhetorical concept of "persuasion," which was a major meaning of the noun πίστις and the verb πιστεύειν. After introducing the old thesis and the new hypothesis, the author supports his own position by semantic, historical, and analytical arguments. He concludes that, judged by the contemporary criteria of persuasive discourse as seen in Greek rhetoric, the πίστις of the NT can almost always be interpreted as persuasion.

H. H. MALMEDE, *Die Lichtsymbolik im Neuen Testament,* Studies in Oriental Religions 15 (Wiesbaden: Harrassowitz, 1986, paper DM 78) viii and 247 pp. Bibliography. ISBN: 3-447-02631-6.

After general comments on symbols, this investigation of light symbolism in the NT first examines four basic concepts connected with light: δόξα ("glory"), πῦρ ("fire"), φῶς ("light"), and στοιχεῖα ("elements"). Then it focuses on related motifs according to the following outline: apocalyptic, the "light garment," baptism, Christmas, the transfiguration, Damascus, Pentecost, and symbol and language. The revised and abbreviated version of a 1959 doctoral dissertation, the volume contains a new twelve-page supplement that brings the discussion up to date.

J. PATHRAPANKAL, *Critical and Creative. Studies in Bible and Theology* (Bangalore: Dharmaram Publications, 1986, paper) xi and 179 pp.

The fourteen essays in this volume concern God's word for God's world, the living word of God in a secular age, time and eternity in biblical thought, a biblical theology of work, reconciliation and the kingdom of God, Jesus and the Greeks, the dynamic church in Acts, Pauline theology, Pauline theology of the church, Paul's attitude toward the Gentiles, Paul's letter to the Romans and its message for our times, the polarity of law and freedom in Pauline religion, contemporary Christian response to the problem of human bondage, and religions and the ultimate concerns of humankind (India's response). Some studies have appeared in *Jeevadhara* and *Journal of Dharma.* Pathrapankal is the dean of the theological faculty at the Dharmaram Pontifical Institute.

P. POKORNÝ, *The Genesis of Christology. Foundations for a Theology of the New Testament,* trans. M. Lefébure (Edinburgh: T. & T. Clark, 1987, $33.95) xvi and 266 pp. Bibliography. Indexed. ISBN: 0-567-09450-2, -29144-8 (paper).

The English version of *Die Entstehung der Christologie* [*NTA* 30, pp. 114-115], this introduction to the Christology of primitive Christianity begins with methodological reflections and then focuses on Jesus of Nazareth: his proclamation of God's kingdom, ethical teaching, and self-understanding. Next it considers expressions of Easter faith (the decisive impulse, reflection) that are for the most part older than the individual writings of the NT. Finally it traces the "ecumenisation" of the christological impulse that culminated in the rise of the two-part Christian Bible. Pokorný is professor of theology and NT exegesis at the Comenius faculty of Protestant theology in Prague. The book is distributed in the USA by Fortress Press of Philadelphia.

W. Pratscher, *Der Herrenbruder Jakobus und die Jakobustradition,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 139 (Göttingen: Vandenhoeck & Ruprecht, 1987, DM 78) 315 pp. Bibliography. Indexed. ISBN: 3-525-53817-0.

Presented as a *Habilitationsschrift* in 1986 to the Evangelical Theological Faculty at the University of Vienna, this volume investigates the ancient sources about James "the Lord's brother" in order to determine what can be said about him as a historical figure and a literary-legendary personage. After exploring James' distance from the earthly Jesus (see Mk 3:21, 31-35; 6:1-6a; etc.), it treats James as a witness to the risen Lord (1 Cor 15:7; *Gospel of the Hebrews* 7) and discusses the legal and theological standpoint of James according to the NT (Galatians, Acts), Jewish-Christian sources, gnostic writings, the "great church," and the pseudepigraphic James literature. Finally it examines the martyrdom of James according to Josephus and Christian sources.

K. Rahner and P. Lapide, *Encountering Jesus—Encountering Judaism* (New York: Crossroad, 1987, paper $7.95) viii and 111 pp. LCN: 87-21770. ISBN: 0-8245-0838-6.

The English version of *Heil von den Juden? Ein Gespräch* (1983), this volume contains conversations between a Catholic theologian (Rahner) and a Jewish scholar (Lapide) about such topics as the Jewishness of Jesus, the role of Jesus in God's plan of salvation, the Jewish "no" to Jesus as the Christ, the Jewish interest in Jesus, belief in eternal life, the common hope, etc.

A. Salas (ed.), *Fe y Religión. El complejo mundo del hecho religioso,* Biblia y Fe. Revista de Teologia Bíblica, vol. 14, no. 40 (Madrid: Escuela Bíblica, 1988, paper 600 Ptas) 154 pp. Bibliography. ISSN: 0210-5209.

The article most pertinent to NT studies in this fascicle is by Salas on faith versus religion in the NT, with particular attention to the historical praxis of Jesus. The other five articles are by Salas, J. Alonso Díaz, M. A. Orcasitas, J. M. Mardones, and R. Panikkar.

W. Schrage, *The Ethics of the New Testament,* trans. D. E. Green (Philadelphia: Fortress, 1988, $29.95) xiv and 369 pp. Bibliographies. Indexed. LCN: 86-45922. ISBN: 0-8006-0835-6.

The German original of this work, *Ethik des Neuen Testaments* (1982), was described in *NTA* 27, p. 111. The volume examines the major representatives of NT ethics according to the following sequence: Jesus, the earliest congregations, Synoptic Gospels, Paul, Deutero-pauline epistles, letter of James, Johannine writings, Hebrews, and Revelation. In his twelve-page introduction Schrage, professor of NT at the University of Bonn, observes that the criterion and basis of NT ethics is God's saving act in Jesus Christ. He gives special attention to how the ethical teachings flow from and fit in the various theological stances in the NT.

R. Scroggs, *Christology in Paul and John. The Reality and Revelation of God,* Proclamation Commentaries (Philadelphia: Fortress, 1988, paper $7.95) x and 129 pp. Bibliography. Indexed. LCN: 87-20732. ISBN: 0-8006-0599-3.

After reflecting on the compulsion to think about Jesus Christ, this volume treats Paul's Christology: God's act of restoration—justification by grace, the cross—the revelation of the true world, the victory of God in Christ, and who Jesus Christ was and is. Then it examines John's Christology: the theological setting of the Fourth Gospel, unity with the Father, problems (objections and responses), the Paraclete—the light continues to shine, and the work of Christ—believers and unbelievers. Scroggs, professor of NT at Union Theological Seminary in New York, concludes that despite the clear differences between Paul and John on Christology there exists a remarkably profound relationship in substance on this matter.

J. E. M. TERRA (ED.), *Deus no Antigo Testamento,* Revista de Cultura Bíblica, vol. 11, nos. 41-42 (São Paulo: Edições Loyola, 1987, paper) 119 pp.

This fascicle [see *NTA* 31, p. 380] takes its title from the articles by Terra on Elohim in the OT as well as on the God of Canaan and God in the religion of Ebla. The articles most pertinent to the NT field are by J. González Raposo on the cosmic scenes of the end of the world and the second coming (symbols or realities?), A. Charbel on Easter joy and Christian fellowship (see Jn 20:17), González Raposo on the women in Jesus' genealogy in Mt 1:1-17, and M. F. Giuliani on the social-political-economic-religious situation of women in Greco-Roman culture.

J. THURMER, *The Son in the Bible and the Church* (Exeter, UK: Paternoster, 1987, paper £4.95) 102 pp. Indexed. ISBN: 0-85364-449-7.

Thurmer, chancellor of Exeter Cathedral and author of *A Detection of the Trinity* (1984), aims to show that Jesus thought of himself as the second person of the Trinity. He contends that Jesus could have known the core and essence of the trinitarian scheme without its later terminology and that it is possible to reunite the Jesus of history and the Christ of faith without abandoning the insights of biblical criticism. The topics include the danger of titles, the "thunderbolt" (Mt 11:25-27), Son of Man, Son of God, Son of the Father, etc.

R. A. TUCKER AND W. L. LIEFELD, *Daughters of the Church. Women and Ministry from New Testament Times to the Present* (Grand Rapids: Zondervan, 1987, paper $15.95) 552 pp. Illustrated. Bibliography. Indexed. LCN: 87-6090. ISBN: 0-310-45741-6.

This account of women in the church through the centuries contains eleven chapters: the Gospel and the world of Jesus (wives and mothers), Acts and Epistles (prophesying daughters and silenced wives), the rise of the church and the downfall of Rome (martyrs and sex objects), medieval Catholicism (nuns, "heretics," and mystics), etc. Three appendixes are included. Tucker and Liefeld, who teach at Trinity Evangelical Divinity School in Deerfield, IL, observe that women have had far more involvement in the church's mission and other ministries than has generally been realized.

K. WENGST, *Demut—Solidarität der Gedemütigten. Wandlungen eines Begriffes und seines sozialen Bezugs in griechisch-römischer, alttestamentlich-jüdischer und urchristlicher Tradition* (Munich: Kaiser, 1987, paper DM 22) 116 pp. Bibliography. Indexed. ISBN: 3-459-01715-5.

The three main parts of this investigation of the theme of humility concern humility in the Greco-Roman tradition, God's partiality toward the lowly in the OT and Jewish traditions, and God's option for humility in the early Christian tradition. Wengst, professor of NT at the Ruhr-Universität in Bochum and author of *Pax Romana* (1986), argues that the humble according to the Jewish and early Christian traditions are no longer afraid of their smallness and live out of a vision of society that does not recognize domination and repression.

W. WILLIS (ED.), *The Kingdom of God in 20th-Century Interpretation* (Peabody, MA: Hendrickson Publishers, 1987, paper $12.95) xii and 208 pp. ISBN: 0-913573-82-5.

The initial four essays in this collection discuss various critical approaches to the kingdom of God: Willis on the discovery of the eschatological kingdom, R. H. Hiers on pivotal reactions to the eschatological interpretations, E. J. Epp on mediating approaches, and W. E. Elmore on linguistic approaches. The remaining ten articles treat the kingdom of God in various works: D. Patrick on the OT, J. J. Collins on the Apocrypha and Pseudepigrapha, B. T. Viviano on the Qumran literature, J. R. Michaels on the historical Jesus in the Synoptics, R. Farmer on Mt, M. E. Boring on Mk, R. O'Toole on Lk-Acts, R. Hodgson on the school of John, K. P. Donfried on Paul, and E. Ferguson on early patristic literature. A. N. Wilder has contributed a four-page preface.

D. ZAMAGNA (ED.), *A Verdade da Justiça*, Estudos Bíblicos 14 (Petrópolis, Brazil: Editora Vozes, 1987, paper) 75 pp.

The seven articles in this fascicle are by T. M. Siqueira on knowing God and practicing justice (Jer 22:13-19), G. Gorgulho on Malachi and the discernment of justice, R. Fitzpatrick on the truth of resistance according to Ecclesiastes, Zamagna on justice as immortal (Wis 1:15), P. de T. Lockmann on justice and the just (Mt 5:17-20), A. F. Anderson on the Gospel of truth that liberates (Jn), and J. Comblin on Paul and the message of freedom.

THE WORLD OF THE NEW TESTAMENT

Y. AHARONI AND M. AVI-YONAH (EDS.), *Atlante della Bibbia* (Casale Monferrato: Piemme, 1987, 54,900 L) 189 pp., 264 maps. Illustrated. Indexed. ISBN: 88-384-1302-9.

Published in English as *Bible Atlas* (1968; rev. ed., 1977), this volume begins with Aharoni's treatment of the OT period: introductory maps, the Canaanite period, conquest and settlement, the united monarchy, Israel and Judah, and the kingdom of Judah. Then it provides Avi-Yonah's discussion of the subsequent period down to the 2nd century A.D.: the Hellenistic period, the Maccabees, the Roman conquest, King Herod, Jesus, the apostles, the first revolt against the Romans, and the second revolt. The preparation of the maps and other technical material was directed by E. Hausman. The two parts of the atlas originally appeared separately in Modern Hebrew.

Ancient Israelite Religion. Essays in Honor of Frank Moore Cross, ed. P. D. Miller, P. D. Hanson, and S. D. McBride (Philadelphia: Fortress, 1987, $44.95) xxv and 672 pp. Bibliography. Indexed. LCN: 86-45919. ISBN: 0-8006-0831-3.

Thirty-three essays in honor of Professor Cross focus mainly on ancient Israelite religion, one of his areas of specialization. They appear under two headings: sources and contexts (fourteen), and history and character (nineteen). The articles most pertinent to the NT period are by J. J. Collins on the place of apocalypticism in the religion of Israel, M. E. Stone on priest and sage in the early Second Temple period, and S. Talmon on the emergence of Jewish sectarianism in the early Second Temple period. The other contributors include T. Jacobsen, J. C. Greenfield, D. N. Freedman, P. Bird, R. E. Murphy, Hanson, and J. D. Levenson. A bibliography of Cross's publications (203 items) is included.

C. K. BARRETT, *The New Testament Background. Selected Documents* (rev. ed.; London: SPCK, 1987, paper £12.50) xxix and 361 pp. Bibliography. Indexed. ISBN: 0-281-04294-2.

First published in 1956 [see *NTA* 6, p. 156], this anthology of 280 ancient texts in English translation (with notes) is divided into thirteen chapters: the Roman empire, the papyri, inscriptions, the philosophers and poets, gnosis and gnosticism, mystery religions, Jewish history, rabbinic literature and rabbinic Judaism, Qumran, Philo, Josephus, Septuagint and Targum, and apocalyptic. The new edition takes account of the Qumran and Nag Hammadi discoveries as well as recent developments in studying Josephus, the Targums, apocalyptic, and Greek tragedy. Barrett is emeritus professor of divinity at the University of Durham (UK).

D. A. BERTRAND, *La Vie grecque d'Adam et Ève. Introduction, texte, traduction et commentaire*, Recherches Intertestamentaires 1 (Paris: Maisonneuve, 1987, paper 160 F) 159 pp. and 8 plates. Bibliography. Indexed. ISBN: 2-7200-1059-6.

The Greek *Life of Adam and Eve* (or *Apocalypse of Moses*) first explains the chapters of Genesis related to the origins of humanity and then discusses in an apocalyptic framework the death and destiny of the first couple. After a bibliography, this volume provides a 49-page introduction to the work: lives of Adam and Eve, relations among the versions, language and original language, date of composition, place and milieu of origin, history of research, the manuscript tradition, the present edition, structure and literary genres, exegesis, doctrines, and the Christian Adam. Then it presents the Greek text (with critical apparatus) and a French translation on facing pages, a 38-page commentary, two indexes, and eight illustrations related to the text.

R. Bodenmann, *Naissance d'une Exégèse. Daniel dans l'Eglise ancienne des trois premiers siècles,* Beiträge zur Geschichte der biblischen Exegese 28 (Tübingen: Mohr-Siebeck, 1986, DM 98) xviii and 442 pp. Bibliography. Indexed. ISBN: 3-16-145143-0.

Prepared as a doctoral dissertation directed by P. Prigent and presented to the faculty of Protestant theology at Strasbourg, this volume investigates early Christian understandings of the prophetic parts of the book of Daniel (chaps. 2, 7–12). The study is divided into four parts: the quotations of the book of Daniel in Christian writings of the 2nd and 3rd centuries A.D., the Christian exegesis of Dan 9:24-27 (hesitation until the end of the 2nd century A.D.), the exegesis of the prophetic parts of Daniel ca. A.D. 100-175, and the exegesis of this material at the end of the 2nd and the beginning of the 3rd century A.D. Three appendixes are included. Bodenmann concludes that in the second half of the 2nd century A.D. Christian exegesis of the prophetic parts of Daniel shifted from an eschatological to a salvation-historical perspective.

J. Büchli, *Der Poimandres. Ein paganisiertes Evangelium. Sprachliche und begriffliche Untersuchungen zum 1. Traktat des Corpus Hermeticum,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 27 (Tübingen: Mohr-Siebeck, 1987, paper DM 64) xi and 232 pp. Bibliography. Indexed. ISBN: 3-16-145165-1.

Prepared as a doctoral dissertation under the direction of W. Burkert and presented to the philosophical faculty at the University of Zurich in 1986, this investigation of terms and ideas in the first tractate of *Corpus Hermeticum* considers the call vision (1–3), light and darkness (4; 7.15–8.1), the four elements (4–6; 8.1–9.2), God as ἀρχέτυπον εἶδος (7–8; 9.2-15), Demiurge and Heimarmene (9), the union of the Logos with the Demiurge (10), the creation of animal life (11), anthropogony (12–17), the holy word of God (18), the destiny of the human person (19–23), eschatology (24–26; 15.7–16.13), the mission discourse (26–30), and the concluding hymn (31–32). After treating the problem of gnosis, Büchli concludes that the Poimandres can be aptly characterized as a paganized Gospel produced in Alexandria in the mid-3rd century A.D.

H. Burgmann, *Vorgeschichte und Frühgeschichte der essenischen Gemeinden von Qumrân und Damaskus,* Arbeiten zum Neuen Testament und Judentum 7 (Frankfurt/M.—Bern—New York: P. Lang, 1987, paper 78 SFr) 530 pp., frontispiece, 2 figs., map. Bibliography. Indexed. ISBN: 3-8204-9503-7.

Burgmann, author of *Zwei lösbare Qumrânprobleme* (1986), traces Essene history in fourteen chapters: the four world-empires of Daniel and the "saints of the Most High"; the 490 years of Daniel encompassing the time of God's wrath and salvation; the end of the Oniad dynasty and the call of the "Teacher" in the foreign land; the 1290 days in Daniel and the solution of the intercalation problem in the sun-calendar of the scrolls' sect; the persecution through the Hellenists and the suffering of the pious; the falling out with the Maccabees and Hasideans over military resistance on the Sabbath; the Maccabees and their "gray eminence" Simon; the radical changes and the first catastrophe—the falling away of the "Teacher" community; the usurpation of the high priesthood through the Maccabean "Wicked Priest" Jonathan and the reaction of the "Teacher of Righteousness"; the foundation, development, and securing of the temple-state through the Maccabean high priests Jonathan and Simon—and the protest of the pious; the second catastrophe—the Qumran-Damascus schism; the third catastrophe—the surprise attack of Jonathan the high priest against the "Teacher" community on the Day of Atonement 144 B.C.; the rule of the scheming high priest Simon in Judea; and Simon as anti-messiah and his bloody heritage.

W. Burkert, *Ancient Mystery Cults* (Cambridge, MA—London: Harvard University Press, 1987, $20) ix and 181 pp. Illustrated. Bibliography. Indexed. LCN: 87-8379. ISBN: 0-674-03386-8.

Burkert, professor of classical philology at the University of Zurich, restricts his comparative phenomenology of ancient mystery cults to the mysteries of Eleusis, the Dionysiac or Bacchic mysteries, the mysteries of Meter, those of Isis, and those of Mithras. The four chapters in the volume concern personal needs in this life and after death, organizations and identities, theology and mysteries (myth, allegory, and Platonism), and the extraordinary experience. The book is based on the Carl Newell Jackson Lectures presented at Harvard University in 1982.

C. E. Cox (ed.), *VI Congress of the International Organization for Septuagint and Cognate Studies. Jerusalem 1986,* SBL Septuagint and Cognate Studies 23 (Atlanta: Scholars Press, 1987, cloth $28.95, paper $18.95) xxiii and 464 pp. Bibliographies. Indexed. LCN: 87-20521. ISBN: 1-55540-171-6 (cloth), -174-0 (paper).

The nineteen papers in this volume include contributions by D. Dimant on the problem of nontranslated biblical Greek, Z. Talshir on double translations in the Septuagint, J. Lust on exegesis and theology in the Septuagint of Ezekiel, V. Spottorno on Josephus' biblical text in 1–2 Kings, E. Tov on the nature and study of the translation technique of the Septuagint in the past and present, J. Barr on translators' handling of verb tense in semantically ambiguous contexts, and I. Soisalon-Soininen on methodological questions in research on syntax in the Septuagint. Opening remarks by A. Pietersma and an introduction by Cox are provided.

M. Dzielska, *Apollonius of Tyana in Legend and History,* trans. P. Pieńkowski, Problemi e Ricerche di Storia Antica 10 (Rome: "L'Erma" di Bretschneider, 1986, paper) 229 pp., frontispiece. Bibliography. Indexed. ISBN: 88-7062-599-0.

Dzielska treats Apollonius of Tyana as both a historical figure and a legendary hero. The five chapters in her presentation concern the memoirs of "Damis," Apollonius and his cities, tradition on Apollonius' magic, Apollonius' philosophy, and the legend of Apollonius from Hierocles to Nicomachus Flavianus. An appendix discusses modern polemics regarding Apollonius. The author suggests that in order to go back to the historical Apollonius we have to focus on fragmentary documents of the pre-Philostratean tradition and accounts pertaining to later post-Philostratean, Byzantine, and even Arabic traditions.

Excavations and Surveys in Israel 1986, vol. 5 (Jerusalem: Israel Department of Antiquities and Museums, 1987, paper) vii and 127 pp., 62 figs., 2 maps, 9 photographs. Indexed. ISSN: 0334-1607.

The English version of *Hadashot Arkheologiyot,* the archaeological newsletter of the Israel Department of Antiquities and Museums, this volume offers a comprehensive list of preliminary reports of large-scale and salvage projects as well as surveys and other research activities in Israel. The approximately one-hundred reports are arranged in alphabetical order: 'Almit (by U. Dinur), Aphek-Antipatris (W. Neidinger), Ashkelon (L. Stager and D. Esse), 'Atlit (E. Galili), etc. Maps, drawings, plans, charts, and photographs illustrate matters in the text. The editors of the Hebrew edition are A. Sussmann and R. Greenberg, and the editor of the English version is I. Pommerantz. The volume is available in the USA from Eisenbrauns of Winona Lake, IN, and in Israel from the Israel Exploration Society of Jerusalem.

L. H. Feldman and G. Hata (eds.), *Josephus, Judaism, and Christianity* (Detroit: Wayne State University Press, 1987, cloth $42.50, paper $14.95) 448 pp. Indexed. LCN: 87-8270. ISBN: 0-8143-1831-2 (cloth), -1832-0 (paper).

The twenty-one articles in this volume appear under three headings: Josephus (four), Judaism (nine), and Christianity (eight). They are by M. Stern on Josephus and the Roman empire as reflected in *Jewish War,* T. Rajak on Josephus and Justus of Tiberias, D. J. Ladouceur on Josephus and Masada, E. M. Smallwood on Philo and Josephus as historians of the same events, Feldman on Hellenizations in Josephus' portrayal of Abraham in *Antiquities,* J. L. Bailey on Josephus' portrayal of the matriarchs, Hata on the story of Moses interpreted within the context of anti-Semitism, D. M. Goldenberg on *Ant.* 4:277-278 compared with early rabbinic law, O. Betz on miracles in Josephus' writings, M. Smith on the occult in Josephus, R. J. Coggins on the Samaritans in Josephus, J. Neusner on Josephus' Pharisees, L. H. Schiffman on the conversion of the royal house of Adiabene in Josephus and rabbinic sources, H. Schreckenberg on Josephus' works and the early Christian church, W. Mizugaki on Origen and Josephus, Z. Baras on the *testimonium Flavianum* and the martyrdom of James, A. A. Bell on Josephus and ps.-Hegesippus, S. Bowman on Josephus in Byzantium, D. Flusser on *Josippon* as a medieval Hebrew version of Josephus, G. N. Deutsch on the illustrations of Josephus' manuscripts, and B. H. Amaru on Martin Luther and Josephus. A preface by the editors and a 45-page introduction by Feldman are included.

E. FERGUSON, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 1987, paper $24.95) xvii and 515 pp. Illustrated. Bibliographies. Indexed. LCN: 87-22240. ISBN: 0-8028-0292-3.

Ferguson, professor of Bible at Abilene Christian University in Abilene, TX, provides an introduction to the Roman, Greek, and Jewish backgrounds needed for historical understanding of the NT and the early church. He has arranged his presentation in six chapters: political history, society and culture, Hellenistic-Roman religions, Hellenistic-Roman philosophies, Judaism, and Christianity in the ancient world. Bibliographies, photographs, and charts illustrate and enhance the main text.

M. A. FISHBANE, *Judaism. Revelation and Traditions,* Religious Traditions of the World (San Francisco: Harper & Row, 1987, paper $6.95) x and 149 pp. Illustrated. Bibliography. LCN: 85-42775. ISBN: 0-06-062655-0.

After an introduction to the essential elements of Judaism, the volume surveys Judaism from an ideological and historical perspective: rabbinic patterns of this-worldly holiness and salvation, rabbinic patterns of hidden meanings and otherworldly concerns, and the modern period. Then it treats Judaism as a ritual system: the calendrical cycle of holiness, the life-cycle of holiness, and the social cycles of holiness. Finally it discusses Jews and Judaism in modern times with reference to two cities (Vilna and Frankfurt am Main) and two centers (Israel and the USA). A chronology of Jewish religious history and a glossary of terms are included. Fishbane is professor of Jewish religious history and social ethics at Brandeis University in Waltham, MA.

D. FISHWICK, *The Imperial Cult in the Latin West.* Vol. 1.1-2, *Studies in the Ruler Cult of the Western Provinces of the Roman Empire,* Études préliminaires aux religions orientales dans l'empire romain 108 (Leiden: Brill, 1987, 220 glds. or $100) xii and 194 pp. and 38 plates (1.1), vii and 177 pp. and 35 plates (1.2). LCN: 87-6363. ISBN: 90-04-07179-2.

In an effort to pull together his research on the imperial cult in the Latin West, Fishwick first presents eight essays under the heading "introduction": heroes, men, and gods; Hellenistic ruler cult; *isotheoi timai;* divinity and worship; Rome and the ruler cult; divus Iulius; Gaius Iulius Caesar Octavianus; and Augustus and the West. Then twelve articles deal with Rome and Augustus; divus Augustus; *templum divo Claudio constitutum;* the origins of the provincial cult of Baetica; three temples at Narbo; the foundation of the provincial cult of Africa proconsularis; flamen Augustorum; the institution of the provincial cult in Roman Mauretania; *vae puto deus fio;* provincial ruler cult in the Danube provinces; the temple of the three Gauls; and the Severi and the provincial cult of the three Gauls. Four appendixes are included.

P. Garnsey and R. Saller, *The Roman Empire. Economy, Society and Culture* (London: Duckworth, 1987, cloth £24, paper £9.95) viii and 231 pp., map. Bibliography. Indexed. ISBN: 0-7156-2145-9 (cloth), -2147-5 (paper).

Garnsey, fellow of Jesus College, Cambridge, and Saller, associate professor of history at the University of Chicago, use the expression "society of Rome" to encompass the political, social, economic, religious, and cultural life and outlook of the inhabitants of the Roman empire. The ten chapters in their presentation appear under the following headings: a Mediterranean empire, government without bureaucracy, an underdeveloped economy, the land, supplying the Roman empire, the social hierarchy, family and household, social relations, religion, and culture. The authors observe that the religious history of the principate revolved around three themes: the stability of the official religion, the confrontation of official and indigenous gods and cults in the localities, and the rise of Christianity.

P. Grimal, *Love in Ancient Rome*, trans. A. Train (Norman, OK—London: University of Oklahoma Press, 1987, paper $11.95) xviii and 314 pp. Bibliography. Indexed. LCN: 86-40087. ISBN: 0-8061-2014-2.

The English version of *L'Amour à Rome* (1967), this volume traces the theme of love from the origins of Rome to the end of the Julio-Claudian dynasty with reference to history, art, literature, and legend. Its nine chapters concern love in the early days, love and religion, Roman marriage, marriage in the golden age, free love, love and the poets, love and politics, imperial amours, and Rome and love. Grimal, professor of classics at the Sorbonne in Paris and author of *Roman Cities* (1983), concludes that the entire moral code and the practice of the art of love in Rome can be explained in light of the Roman ambivalence toward love as both a kind of madness and an intimation of the divine. W. R. Nethercut has provided a four-page foreword to the English edition.

M. Hörig and E. Schwertheim, *Corpus Cultus Iovis Dolicheni (CCID)*, Études préliminaires aux religions orientales dans l'empire romain 106 (Leiden—New York: Brill, 1987, 220 gld. or $100) xxiv and 422 pp. and 133 plates, frontispiece, 28 figs. Bibliographies. Indexed. ISBN: 90-04-07665-4.

This catalogue of 642 monuments related to the cult of Iupiter Dolichenus is arranged according to geographical principles: Syria, Mesopotamia, Asia Minor; Greece, Macedonia, Thrace; Moesia inferior; etc. In each section there is a map showing where the monuments were found. For individual items the volume provides the inventory number, bibliography, a material description, and a date. Also included is a concordance to other editions of the material, epigraphic and iconographic indexes, and black-and-white photographs of various monuments.

Jahrbuch für Antike und Christentum 30 • 1987 (Münster: Aschendorff, 1987, cloth DM 98, paper DM 88) 228 pp. and 26 plates, 9 figs. ISBN: 3-402-08523-2 (cloth), -08522-4 (paper).

Of the eleven articles in this volume [see *NTA* 31, p. 388] the one most pertinent to the NT world is by H. L. Kessler on the portraits of Isaiah and Jeremiah on a synagogue fresco at Dura Europos [§ 32-892]. The other contributors are B. Fischer, A. Dihle, M. Durst, C. Gnilka, H. Brakmann, W. H. C. Frend and G. Dragas, D. Stutzinger, H. Wrede, D. Korol, and J. Engemann. Also included are twelve reviews and two reports.

I. Jenkins, *Greek and Roman Life* (Cambridge, MA: Harvard University Press, 1986, paper $7.95) 72 pp. Illustrated. Bibliography. Indexed. LCN: 86-80483. ISBN: 0-674-36307-8.

Intended to accompany the British Museum's exhibition of Greek and Roman daily life and providing background to some of the topics illustrated there, this book deals with the home, the family and the role of women, dress, children and education, marriage and death, Greek athletic and dramatic festivals, Roman games and gladiators, and work and slavery. Jenkins is a member of the department of Greek and Roman Antiquities at the British Museum.

T. Jenny-Kappers, *Muttergöttin und Gottesmutter in Ephesos. Von Artemis zu Maria* (Zurich: Daimon, 1986, paper 29.80 SFr) 199 pp. Illustrated. Bibliography. Indexed. ISBN: 3-85630-027-9.

After sketching the history of Ephesus, the volume discusses the "great goddess" (*magna mater*) of Ephesus, the goddess Artemis Ephesia, the development of the Artemis cult in the Hellenistic period, the favorable background for Christianity, the apostle Paul in Ephesus, John "the old man of the mountain," Mary and her house, three-hundred years of spiritual encounter between paganism and Christianity, mother goddess or Mother of God—the Ephesians between two images of God, the third ecumenical council in A.D. 431, and the "great mother" in her different aspects.

M. Kadushin, *A Conceptual Commentary on Midrash Leviticus Rabbah. Value Concepts in Jewish Thought,* Brown Judaic Studies 126 (Atlanta: Scholars Press, 1987, $36.95) xiii and 252 pp. LCN: 87-4868. ISBN: 1-55540-175-9.

Assuming M. Margulies's critical edition of and commentary on *Leviticus Rabbah* (1953-60), this commentary examines the rabbinic texts to uncover specific value concepts that are reflected in them either explicitly or implicitly. The comments clarify the nexus between the biblical texts and the rabbinic statements, demonstrate the similarities and differences in meaning and nuance between the uses of the terms, underscore the organismic relation and interdependence of rabbinic value concepts, and call attention to the special character of rabbinic religious experience. Kadushin (1895-1980) was also the author of *A Conceptual Approach to the Mekilta* (1969).

W. E. Kaegi and P. White (eds.), *University of Chicago Readings in Western Civilization.* Vol. 2, *Rome: Late Republic and Principate* (Chicago—London: University of Chicago Press, 1986, cloth $25, paper $8.95) viii and 308 pp. Bibliography. Indexed. LCN: 85-16328. ISBN: 0-226-06936-2 (cloth), -06937-0 (paper).

After an eight-page general introduction, this anthology of thirty-one ancient texts pertaining to Roman civilization in the late republic and the principate appears under five headings: political ideas and practices (twelve), Rome and its subjects (five), legal foundations of Roman society—the status of persons under the law (one), preoccupations of public and private life (nine), and problems of the late Roman empire (four). Selections from the writings of Polybius, Sallust, Cicero, Tacitus, Aristides, and Quintilian are included. Introductions and brief notes are provided. Kaegi and White teach at the University of Chicago.

K. M. Kenyon, *The Bible and Recent Archaeology,* rev. by P. R. S. Moorey (Atlanta: Knox, 1987, $19.95) 192 pp. Illustrated. Bibliography. Indexed. LCN: 87-45548. ISBN: 0-8042-0011-4.

The first edition of the late Professor Kenyon's survey of recent archaeological and historical research was described in *NTA* 23, p. 367. In the six-page introduction to this edition, Moorey, keeper of the department of antiquities at the Ashmolean Museum, Oxford, assesses Kenyon's work and describes his revisions of her text as "numerous, far-reaching and often radical."

J. J. Kilgallen, *A New Testament Guide to the Holy Land* (Chicago: Loyola University Press, 1987, $12.95) xi and 268 pp., 4 maps. Illustrated. Indexed. LCN: 87-3770. ISBN: 0-8294-0543-7.

Kilgallen, associate professor in the theology department at Loyola University in Chicago and author of *First Corinthians* (1987), emphasizes the relation of the Gospels to the NT sacred sites in the Holy Land and provides for individual sites the basic geographical and archaeological data as well as biblical meaning. The sites are discussed according to a geographical order: Galilee and Samaria (Nazareth, Cana, Sea of Galilee, Capernaum, etc.), Judea (Ein Karem, Jordan River, Jericho, Bethlehem, etc.), and Jerusalem (Gethsemane, the Pool of Siloam, St. Stephen's Gate, the Pool of Bethesda, etc.).

A. KIRSCHENBAUM, *Sons, Slaves and Freedmen in Roman Commerce* (Washington, DC: Catholic University of America Press, 1987, $29.95; Jerusalem: Magnes Press, Hebrew University) xiv and 229 pp., 2 maps. Bibliography. Indexed. LCN: 87-1506. ISBN: 0-8132-0644-8.

The development of a doctoral dissertation directed by A. A. Schiller and presented to Columbia University in New York, this volume describes and analyzes the creation and operation of agency and representation in Roman classical life and law through those interpersonal noncontractual relationships that were characteristic of the Roman *familia* and its extensions. Its four chapters concern transactions involving property, the *peculium* arrangement, authorized commercial transactions, and non-*potestas* relationships and agency. A five-page glossary of legal terms is supplied. Kirschenbaum is professor of law at Tel Aviv University Law School in Israel.

M. A. KNIBB, *The Qumran Community,* Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200 2 (Cambridge, UK–London–New York: Cambridge University Press, 1987, cloth $49.50, paper $16.95) xi and 275 pp. Bibliographies. Indexed. LCN: 86-24450. ISBN: 0-521-24247-9 (cloth), -28552-6 (paper).

After a twelve-page introduction to the Dead Sea scrolls, this volume presents a representative selection of extracts from Qumran legislative, poetic and liturgical, and exegetical writings: Damascus Document, Community Rule, Rule of the Congregation, Hymns, Genesis Apocryphon, Prayer of Nabonidus, commentaries (on Nahum, Habakkuk, and Psalms), Florilegium, and Testimonia. For each work Knibb supplies an introduction, a bibliography, translations of key texts, and comments. Knibb, who teaches at King's College, London, is also the author of *The Ethiopic Book of Enoch* (1978).

M. KÜCHLER AND C. UEHLINGER (EDS.), *Jerusalem. Texte–Bilder–Steine,* Novum Testamentum et Orbis Antiquus 6 (Fribourg: Universitätsverlag, 1987, 58 SFr; Göttingen: Vandenhoeck & Ruprecht) 233 pp. Illustrated. Bibliographies. ISBN: 3-7278-0552-8 (Universitätsverlag), 3-525-53905-3 (V&R).

The six articles in this volume concern the topography and iconography of Jerusalem and environs: Küchler on the "feet of the Lord"; S.-J. Alobaidi, Y. Goldman, and Küchler on the oldest Jewish guide to Jerusalem; F. G. Nuvolone on a fresco of the Mount of Olives attributed to the painter B. Lanino; Uehlinger on symbol and word in Ezekiel's symbolic action against Jerusalem (Ezekiel 4–5); S. Schroer on the "branch" goddess in Palestine from Middle Bronze times to Sirach; and A. Lauper on the reliquaries/sarcophagi at the biblical institute of the University of Fribourg.

A. LANDMAN, *Messias-interpretaties in de Targumim* (Kampen: Kok, 1986, paper 22 gld.) 118 pp., chart. Bibliography. ISBN: 90-242-2925-1.

The first part of this investigation of Messiah-texts in the Targums deals with the history and nature of the Targums, messianic expectations in rabbinic Judaism, and criteria for determining Messiah-texts in the Targums. The second part presents Dutch translations of the Messiah-texts in the Targums of the Torah, the Prophets, and the Writings, along with a synthesis of the texts, points for discussion, and a chart of the targumic Messiah-texts.

M. LELYVELD, *Les logia de la vie dans l'Évangile selon Thomas. A la recherche d'une tradition et d'une rédaction,* Nag Hammadi Studies 34 (Leiden–New York: Brill, 1987, 56 gld. or $25.50) x and 166 pp. Bibliography. Indexed. ISBN: 90-04-07610-7.

Prepared as a doctoral dissertation under the direction of J.-É. Ménard and accepted by the Catholic theological faculty at Strasbourg, this investigation of the "life" sayings in *Gospel of Thomas* first considers the materials used by the redactor according to the following outline: the messianic child, life as an aspect of the kingdom, judgment and Jesus' function in it, life as the reward of the persecuted, the revelation of Jesus the living one, and Jesus the living savior and his saving death. Next it focuses on the redaction of the work: the self-definition of the community within the Jewish community, the presence of the kingdom and a theology of the disciple, the words of life, and the creation of woman. The "synthesis" reflects on Jesus as the parable of God. Lelyveld concludes that *Gospel of Thomas* had roots in Jewish apocalypticism and sought to express a theology of the condition of the disciple and of life as an aspect of the kingdom.

A. Linder, *The Jews in Roman Imperial Legislation* (Detroit: Wayne State University Press, 1987, $29.95; Jerusalem: Israel Academy of Sciences and Humanities) 436 pp., 2 tables. Bibliographies. Indexed. LCN: 87-6290. ISBN: 0-8143-1809-6.

Originally published in Modern Hebrew in 1983, this volume provides a collection of extant Roman imperial laws that deal with Jews and Judaism from the 2nd century A.D. to Justinian's codification in the 6th century. The 74-page general introduction surveys the legal sources and discusses legislation as a historical source. The main part of the book presents for sixty-six legal texts an introduction, the Latin or Greek text, an English translation, notes, and a bibliography. The laws concern permission to circumcise sons born to Jewish parents, the status of Jews in cities, a legacy to the Jews of Antioch, the duty of Jews to undertake liturgies, the authority of judges, prohibition of circumcision of Gentiles, nomination of Jews to curias, prohibition of persecution of converts and of proselytism, etc. Linder is assistant professor of history at the Hebrew University in Jerusalem.

A. A. Long and D. N. Sedley, *The Hellenistic philosophers*. Vol. 2, *Greek and Latin texts with notes and bibliography* (Cambridge, UK–London–New York: Cambridge University Press, 1987, $69.50) x and 512 pp. Bibliography. LCN: 87-30956. ISBN: 0-521-25562-7.

The first volume in this sourcebook for studying the primary sources of Hellenistic philosophy [*NTA* 32, p. 131] provided translations and commentaries. The major object of this second volume is to supply the originals of the Greek and Latin texts translated in the initial volume. The texts are sometimes presented in longer excerpts than appear in the first volume, and in such cases the additional portions are marked by smaller print. The notes accompanying the texts offer cross-references, information on context and further relevant texts, and discussion of obscure or controversial points of interpretation. A 37-page general bibliography (655 items) is included.

W. L. MacDonald, *The Architecture of the Roman Empire*. Vol. 2, *An Urban Appraisal*, Yale Publications in the History of Art 35 (New Haven, CT–London: Yale University Press, 1986) x and 316 pp., frontispiece, 5 maps. Illustrated. Bibliography. Indexed. LCN: 81-16513. ISBN: 0-300-03456-3 (cloth), -03470-9 (paper).

The first volume in this project was described in *NTA* 28, p. 332. In this volume MacDonald, formerly professor of the history of art at Smith College in Northampton, MA, attempts to demonstrate that there was a wholeness to Roman architecture and that the Roman cities and towns all belonged to the same architectural community. After a brief introduction, he treats urban armatures, connective architecture, passage architecture, and public buildings. Then he considers classicism fulfilled, empire imagery (cardinal themes, baroque modes), and form and meaning. The appendix focuses on the Piazza Armerina Villa. Over two-hundred photographs, maps, and sketches illustrate matters discussed in the text.

L. H. Martin, *Hellenistic Religions. An Introduction* (New York–Oxford: Oxford University Press, 1987, cloth $19.95, paper $8.95) xv and 170 pp., 2 figs., map. Bibliographies. Indexed. LCN: 86-31281. ISBN: 0-19-504390-1 (cloth), -504391-X (paper).

This volume examines Hellenistic religions in terms of three strategies of existence (piety, mystery, gnosis), inquiring into their characteristic forms and expressions, their differences and relations, and their place in a Hellenistic system of religious thought. Its five chapters concern the *Golden Ass* in a labyrinthian world, Hellenistic piety, the mysteries and the sovereignty of the feminine, reformations and innovations, and late Hellenistic gnosis.

Martin, who teaches in the department of religion at the University of Vermont, has incorporated material from several of his articles [§§ 26-1117; 28-1225; 31-1392].

E. MARTÍNEZ BOROBIO (ED.), *Targum Jonatán de los Profetas Primeros en tradición babilónica.* Vol. 2, *I-II Samuel,* Textos y Estudios "Cardenal Cisneros" 38 (Madrid: Consejo Superior de Investigaciones Cientificas, 1987, paper 3,660 Pts) 388 pp. ISBN: 84-00-06437-2.

The rationale for this project is the conviction that A. Sperber's *The Bible in Aramaic.* Vol. 2, *The Former Prophets According to Targum Jonathan* (1959) preserves few of the peculiarities proper to the Babylonian tradition. After a brief introduction devoted mainly to describing the Babylonian manuscripts of *Targum Jonathan* of 1–2 Samuel, the volume presents almost all the known manuscript evidence that represents the Babylonian tradition in text, vocalization, and accentuation. The texts are arranged on the pages of the volume so that parallel versions can be easily compared. The nucleus of the edition is provided by MS Eb 1 (Jewish Theological Seminary 229 -EMC 105-, ff. 8-65) with MSS Eb 66 (JTS 230 -EMC 5-, ff. 67-104) and Eb 76 (Jerusalem, Qafiḥ 2) used to fill in lacunae.

C. MASOM AND P. ALEXANDER (EDS.), *Grosser Bildführer zur Bibel* (Giessen–Basel: Brunnen, 1987, DM 58) 192 pp. Illustrated. Indexed. ISBN: 3-7655-5737-4.

With over three-hundred color photographs, this volume discusses archaeological discoveries, biblical sites, and historical events according to the following outline: the beginnings, slavery and liberation, the promised land, a golden age, kings and prophets, the glorious Babylon, the splendor of the Persian empire, the influence of Greece, temple and synagogue, under Roman rule, in the footsteps of Jesus Christ, and to the end of the world. Fourteen pages of "archaeological notes" have been supplied by A. Millard.

Michael Avi-Yonah Memorial Volume, ed. D. Barag, G. Foerster, and A. Negev, Eretz-Israel. Archaeological, Historical and Geographical Studies 19 (Jerusalem: Israel Exploration Society–Institute of Archaeology, Hebrew University, 1987, $50) xii and 333 pp. [in Modern Hebrew], xii and 83* pp. [non-Hebrew section], frontispiece. Illustrated. Bibliographies.

The thirty-eight articles in the Modern Hebrew section of the volume in memory of Professor Avi-Yonah (1904-74) are divided into four categories: archaeology, art, and numismatics (fifteen); synagogues (five); epigraphy (eleven); and Jerusalem (seven). Ten articles appear in English, and one in French. The articles pertinent to the Second Temple period include those by R. Barkay on four Samaritan sarcophagi of the Roman period, Y. Meshorer on three interesting cults at Neapolis in Samaria, A. Segal on theaters in Israel in the Roman-Byzantine period, Z. Ilan on ancient synagogues in Galilee, Foerster on the zodiac in ancient synagogues and its place in Jewish thought and literature, I. Tal on the names of the Hasmoneans in the Second Temple period, Y. Tsafrir on evidence for the cult of Zeus Akraios at Beth-shean, P. Benoit on Pilate's praetorium in the Byzantine era, M. Har-El on water (for purification, hygiene, and cult) at the Jerusalem Temple, M. Herschkovitz on the pottery of the 1st and 2nd centuries A.D. from Giv'at Ram, Z. U. Ma'oz on the town-plan of Jerusalem in the Hasmonean period, R. Reich on the history of the Gihon Spring in the Second Temple period, G. M. A. Hanfmann and J. B. Bloom on Samoe as priest and teacher of wisdom, and E. M. Meyers on Judaic studies and archaeology. Also included are personal appreciations by R. Avi-Yonah and Negev, as well as English summaries of the Hebrew articles.

L. A. MONTES-PERAL, *Akataleptos Theos. Der unfassbare Gott,* Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 16 (Leiden–New York: Brill, 1987, 60 gld. or $27.25) viii and 235 pp. Bibliography. LCN: 87-15775. ISBN: 90-04-06928-3.

Prepared as a doctoral dissertation under the direction of J. Gnilka and accepted in 1979 by the Catholic theological faculty at Munich, this volume seeks to explain Philo's image and doctrine of God and to make it fruitful from the perspective of biblical theology. It first considers Philo's approach to divine transcendence: the starting point, linguistic and logical structure, origin, philosophical formulation and meaning, value, and development. Then it discusses Philo's understanding of God's immanence with reference to the Logos, the divine powers, the cosmos, and humankind. Finally it reflects on the present significance of Philo's teachings about God's transcendence and immanence.

K. F. MORRISON (ED.), *University of Chicago Readings in Western Civilization.* Vol. 3, *The Church in the Roman Empire* (Chicago–London: University of Chicago Press, 1986, cloth $20, paper $7.95) viii and 248 pp. Bibliography. Indexed. LCN: 85-16328. ISBN: 0-226-06938-9 (cloth), -06939-7 (paper).

This anthology of thirty-eight ancient texts pertaining to the church in the Roman empire between the 2nd and 6th centuries appears under six headings: the call to conversion in a hostile environment (three), from persecuted to persecutor (six), relations between church government and imperial administration (six), Christianity and paganism (eleven), asceticism (three), and church order (nine). The ancient authors whose writings are excerpted include Justin Martyr, Tatian, Eusebius of Caesarea, Athanasius, Jerome, John Chrysostom, Tertullian, Augustine, and Irenaeus. A five-page general introduction, introductions to individual selections, and a few notes are supplied. Morrison is professor of medieval and Renaissance history at the University of Kansas.

D. MUÑOZ LEÓN, *Derás. Los caminos y sentidos de la palabra divina en la Escritura,* Bibliotheca Hispana Bíblica 12 (Madrid: Consejo Superior de Investigaciones Científicas, 1987, paper) 718 pp. Bibliography. Indexed. ISBN: 84-00-06139-X.

Muñoz León, author of *Dios-Palabra* (1974) and *Palabra y Gloria* (1983), uses the term "derash" to refer to the various ways of approaching Scripture employed by the NT writers and Jewish authors of the intertestamental period. He first discusses derash in the Targums: the targumic literature and its literary genre; presuppositions, principles, and distinctive features of targumic derash; methods, procedures, and techniques of targumic derash; the literary forms of targumic developments; tendencies and contents; and omissions. Then he treats NT derash: presuppositions, principles, and characteristics; methods, procedures, and techniques; literary forms; contents; omissions; and a panoramic vision of the major derashic ensembles. The excursus considers intra-NT derash as the culmination of the derashic process in the NT.

J. NEUSNER, *Christian Faith and the Bible of Judaism. The Judaic Encounter with Scripture* (Grand Rapids: Eerdmans, 1987, paper $12.95) xviii and 205 pp. Indexed. LCN: 87-20177. ISBN: 0-8028-0278-8.

In his preface Neusner observes that the rabbinic reading of Scripture can help Christians to see Scripture as a commentary on life and the everyday as a systematic exegesis of Scripture. Therefore he seeks to show Christians how the sages who wrote *Genesis Rabbah, Leviticus Rabbah,* and *Sifre to Numbers* brought their world to Scripture and read their world in the light of Scripture. For each work the volume provides a general introduction as well as excerpts from Neusner's translations (with a brief introduction to each selection).

J. NEUSNER, *From Testament to Torah. An Introduction to Judaism in Its Formative Age* (Englewood Cliffs, NJ: Prentice Hall, 1988, paper) xviii and 187 pp., 2 maps. Illustrated. Bibliography. Indexed. LCN: 87-17463. ISBN: 0-13-331620-3.

Neusner first discusses the initial stage in the formation of Judaism–in response to the destruction of the First Temple and the return to Zion, with special attention to the five books of Moses. Next he considers the second stage–in response to the destruction of the Second Temple, with attention to the various Judaisms in the 1st century and the Judaism of sanctification after A.D. 70. Then he treats the third stage–in response to the christianization of the Roman empire, with reference to the Judaism of sanctification and salvation, why Judaism flourished, and the Judaism of the dual Torah in its formative age. Also included are an epilogue on methodology (what we do when we study a religion) and a glossary of technical terms. Neusner maintains that the Judaism that emerged as the normative religious system answered a particular problem and enjoyed success because it continued to answer that problem.

J. Neusner, *Israel and Iran in Talmudic Times. A Political History,* Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1986, cloth $27.50, paper $14.75) xv and 250 pp., 5 maps. ISBN: 0-8191-5729-5 (cloth), -5730-9 (paper).

This book provides an abbreviation of Neusner's *History of the Jews in Babylonia:* vol. 2, *The Early Sasanian Period* (Leiden: Brill, 1965) 1-91; vol. 3, *From Shapur I to Shapur II* (1968) 1-40; vol. 4, *The Age of Shapur II* (1969) 1-72; and vol. 5, *Later Sasanian Times* (1970) 1-132. His account of the political condition of Babylonian Jews under the Persians contains seven chapters: the third century (A.D. 226-272), from Shapur I to Shapur II (273-309), the fourth century (309-379), to the end of the fourth century (379-420), the fifth century (420-487), the sixth century (487-591), and the seventh century (591-651).

J. Neusner, *Israel's Politics in Sasanian Iran. Jewish Self-Government in Talmudic Times,* Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1986, cloth $24.95, paper $12.95) xii and 190 pp., map, table. ISBN: 0-8191-5725-2 (cloth), -5726-0 (paper).

This survey of references to Jewish government in writings concerning Babylonian Jews in late antiquity derives from volumes 2 through 5 in Neusner's *History of the Jews in Babylonia* (Leiden: Brill, 1965-70). The four chapters deal with Jewish self-government in early Sasanian Babylonia; exilarchate and rabbinate–uneasy alliance from Shapur I to Shapur II (A.D. 273-309); exilarchate and rabbinate–loosening ties in the age of Shapur II (309-379); and the exilarchate in the fifth, sixth, and seventh centuries.

J. Neusner, *The Making of the Mind of Judaism. The Formative Age,* Brown Judaic Studies 133 (Atlanta: Scholars Press, 1987, $22.95) xii and 172 pp. Indexed. LCN: 87-28528. ISBN: 1-55540-197-X.

The fundamental argument of this book is that the paramount documents of Judaism inculcated a particular way of forming propositions ("putting two *and* two together to *equal* four") and a particular mode of joining these propositions into sizable compositions of thought. After reflecting on the making of the mind of Judaism, it points out distinctive modes of thought and expression in Judaism, and describes various propositional logics (philosophical, teleological, metapropositional) and the logic of fixed association. Finally it explores why there was no science in the mind of Judaism. An appendix deals with rhetoric and logic in *Sifre to Deuteronomy* and *Leviticus Rabbah.*

J. Neusner, *Oral Tradition in Judaism. The Case of the Mishnah,* Albert Bates Lord Studies in Oral Tradition 1 (New York–London: Garland, 1987, $25) xv and 167 pp. Bibliography. Indexed. LCN: 87-12056. ISBN: 0-8240-7849-7.

Neusner aims to demonstrate that the confluence of logic, topic, and rhetoric generates at the deepest structure of the Mishnah's language a set of mnemonic patterns that facilitate easy memorization of the text. First he introduces the Mishnah: the topical program, the historical and religious context, the scriptural context and the myth of the oral Torah, the literary context, and sample passages. Then he treats oral tradition and mnemonics with particular attention to the protasis and apodosis, discusses grammatical rhetoric and syntax in relation to the language of world construction, and considers orality and tradition. The appendix deals with orality, hermeneutics, and the Judaism beyond the texts.

J. NEUSNER, *Sifre to Deuteronomy. An Analytical Translation.* Vol. 1, *Pisqaot One through One Hundred Forty-Three. Debarim, Waethanan, Eqeb, Re'eh;* vol. 2, *Pisqaot One Hundred Forty-Four through Three Hundred Fifty-Seven. Shofetim, Ki Tese, Ki Tabo, Nesabim, Ha'azinu, Zot Habberakkah,* Brown Judaic Studies 98, 101 (Atlanta: Scholars Press, 1987, $29.95, $39.95) xiii and 347 pp., xix and 467 pp. Indexed. LCN: 87-9779. ISBN: 1-55540-145-7.

This first analytical translation of *Sifre to Deuteronomy* is based on L. Finkelstein's edition of the Hebrew text (1969). An "analytical translation" makes immediately visible the principal and indicative literary traits of the Hebrew, highlighting the distinctive character of the rhetoric and logic of the original. The foundation of the analytical translation is the reference system that allows identification of each complete unit of thought or other irreducible minimum of discourse (e.g. I:I.1.A). Interspersed throughout the translation are brief literary analyses of the text. The first volume contains a twelve-page general introduction and the texts of pisqaot 1-143, and the second volume the remaining 214 pisqaot. The following book notice describes Neusner's general introduction to the work.

J. NEUSNER, *Sifre to Deuteronomy. An Introduction to the Rhetorical, Logical, and Topical Program,* Brown Judaic Studies 124 (Atlanta: Scholars Press, 1987, $24.95) xvii and 187 pp. Indexed. LCN: 87-16687. ISBN: 1-55540-168-6.

This volume seeks to introduce *Sifre to Deuteronomy* by describing it in accord with the indicative categories pertaining to an inductive and systematic description, and by comparing the book to other books of its classification. The three major parts concern the rhetorical medium of *Sifre to Deuteronomy,* the logic of its intelligible discourse (modes of thought and the making of cogent statements, the modes of cogency), and the topical program of *Sifre to Deuteronomy* (its messages). The introduction is intended as a companion to the analytical translation described in the preceding book notice.

J. NEUSNER, *What Is Midrash?,* Guides to Biblical Scholarship, New Testament Series (Philadelphia: Fortress, 1987, paper $5.95) xii and 114 pp. Bibliography. LCN: 86-46423. ISBN: 0-8006-0472-5.

In an effort to define midrash Neusner first considers three types of midrash (paraphrase, prophecy, parable) and three dimensions of it (exegesis, document, process), and discusses examples of midrash within the Hebrew Scriptures. Then he investigates two types of midrash among ancient Judaisms: paraphrase (in the Septuagint and Targums) and prophecy (in the Dead Sea scrolls and Mt). Finally he analyzes cases of midrash in the rabbinic writings with reference to biblical books (Genesis, Leviticus, Numbers) and themes (the fall of Adam; "comfort, comfort my people, says your God"; proof that the resurrection of the dead is a scriptural doctrine). An epilogue, a glossary, and bibliographic suggestions are included.

J. NEUSNER, P. BORGEN, E. S. FRERICHS, AND R. HORSLEY (EDS.), *New Perspectives on Ancient Judaism.* Vol. 1, *Religion, Literature, and Society in Ancient Israel, Formative Christianity and Judaism. Formative Judaism;* vol. 2, *Ancient Israel and Christianity,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1987, cloth $25, paper $12.75; cloth $24.50) xiv and 156 pp., xi and 172 pp. Bibliographies. Indexed. LCN: 87-16062; -23027. ISBN: 0-8191-6513-1 (cloth), -6514-X (paper); -6597-2 (cloth, vol. 2).

These two volumes honoring H. C. Kee contain nine papers on formative Judaism, four on ancient Israel, and six on formative Christianity. The articles on formative Judaism are by G. G. Porton on Rabbi Ishmael and his thirteen *mîddôt,* R. E. Cohen on the Jerusalem Talmud and its critics, T. Zahavy on *kawwānâ* for prayer in the Mishnah and the Talmud, P. Haas on the Maccabean struggle to define Judaism, A. J. Avery-Peck on legal evolution in the Mishnah's Division of Agriculture, J. R. Wegner on woman as chattel and person in the Mishnah, P. V. Flesher on bondman and freedman in the Mishnah's caste system, B. M. Bokser on Todos (Theudas) and rabbinic authority in Rome, and Neusner on Constantine, Shapur II, and the Jewish-Christian confrontation in 4th century Iran. The articles most pertinent to the NT world in the second volume are by C. Burchard on the present state of research on *Joseph and Aseneth*, J. H. Charlesworth on *The Old Testament Pseudepigrapha* (1983, 1985) as inaugurating a new era in research on Christian origins, J. T. Greene on Jesus of Nazareth and Judas the Maccabee, O. Betz on the biblical background for the Pauline charisms, R. D. Aus on the Magi at the births of Cyrus and Jesus (Mt 2:1-12), and J. Priest on *Gospel of Thomas* and Aesop's fables.

J. NEUSNER AND E. S. FRERICHS (EDS.), *New Perspectives on Ancient Judaism.* Vol. 3, *Judaic and Christian Interpretation of Texts: Contents and Contexts,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1987, cloth $26, paper $14.75) vi and 218 pp. Bibliography. LCN: 87-16129. ISBN: 0-8191-6562-X (cloth), -6563-8 (paper).

The five essays in this volume are by R. M. Berchman on Paul and Greco-Roman rhetoric as seen in Gal 1:1-5, S. Stowers on text as interpretation (Paul and ancient readings of Paul), P. V. Flesher on translation and exegetical augmentation in the Targums of the Pentateuch, R. E. Cohen on the analysis of a syllogistic passage in the Jerusalem Talmud (topic, rhetoric, logic), and Neusner on the Babylonian Talmud and its sources (system or tradition?). Also included is a 34-page bibliography (490 items) by J. M. Davis on literary studies of haggadic narrative.

K.-W. NIEBUHR, *Gesetz und Paränese. Katechismusartige Weisungsreihen in der frühjüdischen Literatur,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 28 (Tübingen: Mohr-Siebeck, 1987, paper DM 98) ix and 275 pp., 3 tables. Bibliography. Indexed. ISBN: 3-16-145232-1.

The slightly revised version of a doctoral dissertation directed by T. Holtz and accepted in 1986 by the theological faculty at the Martin-Luther-Universität in Halle-Wittenberg, this investigation of Jewish paraenetic writings gives particular attention to the role of the Torah as a norm and the situation of the Hellenistic-Jewish communities addressed. It first discusses the function of the Pentateuch in *Sentences of ps.-Phocylides* and the summaries of the Law in Philo's *Hypothetica* 7:1-9 and Josephus' *Against Apion* 2:190-219. Next it considers the catechism-like Torah-paraenesis in *Testaments of the Twelve Patriarchs.* Finally it examines the paraenetic Torah-instructions in various apocalyptic, testamentary, didactic, and poetic works. Niebuhr concludes that these Torah-paraeneses promoted the Jewish ideal of life according to God's will.

A. PAUL, *Le judaïsme ancien et la Bible,* Relais-Études 3 (Paris: Desclée, 1987, paper) 316 pp. Bibliography. Indexed. ISBN: 2-7189-0341-4.

After an introduction to ancient Judaism, this volume focuses on three approaches to Scripture: the double Torah of Moses (rabbinism), the one and perfect Torah (Qumranism), and the return to Scripture alone (Qaraism). Then it considers the Hellenic world opened to the Jewish people: Greek translations of the Bible before the Septuagint, Torah and wisdom vis-à-vis the Hellenistic world, and *3 Maccabees* (1987). Next it treats Flavius Josephus as a true Jew, his account of creation in *Antiquities* (1986), and *Antiquities* as an anti-Christian manifesto [§ 30-430]. The final section deals with the Greek Bible of Aquila and the ideology of ancient Judaism (1987), the transition from the myth of Masada to the ideology of the Third Temple, and the origin and development of apocalypticism. Paul stresses the differences between Judaism and Christianity, and describes them as "false twins."

J. PELÁEZ DEL ROSAL (ED.), *De Abrahán a Maimónides.* Vol. 2, *Para entender a los judíos,* Estudios de Cultura Hebrea 2 (Córdoba: Ediciones El Almendro, 1984, paper) 133 pp. Bibliographies. ISBN: 84-86077-27-3.

The sequel to *Los orígenes del pueblo hebreo* (1984), this volume concerns Jewish history from the 3rd century B.C. to the 2nd century A.D. After the editor's survey of Jewish history from Abraham to Maimonides, it presents chapters by J. Mateos on Jewish groups in Palestine at the beginning of the common era, Peláez del Rosal on the monks of Qumran as the "protestants" of Judaism, F. García Martínez on the "newness" of Qumran, A. Piñero Saenz on Diaspora Judaism, J. Trebolle Barrera on the Jews of Alexandria and the Septuagint, M. Pérez Fernández on targum and midrash, and C. del Valle Rodriguez on the formation and essence of Judaism.

J. PELIKAN, *The Excellent Empire. The Fall of Rome and the Triumph of the Church* (San Francisco: Harper & Row, 1987, $18.95) xiii and 133 pp., frontispiece. Illustrated. Indexed. LCN: 87-45194. ISBN: 0-06-254636-8.

Pelikan, author of *Jesus Through the Centuries* (1985), seeks to read E. Gibbon's *History of the Decline and Fall of the Roman Empire* in the light of its history, on the basis of the most memorable of the responses to the Roman empire's decline and fall by its Christian contemporaries. After reflecting on the fall of Rome as a historical paradigm, he discusses the decline and fall of the Roman empire (the social triumph of the ancient church, the triumph of barbarism and religion), the lessons of history (history as divine apocalypse; the register of human follies, crimes, and misfortunes), the fate of the empire (the founding of the Christian empire, the inevitable effect of immoderate greatness), and loss and gain (the terrestrial glory of an excellent empire, the inestimable gifts of Roman civilization).

J. B. PRITCHARD (ED.), *The Harper Atlas of the Bible* (San Francisco: Harper & Row, 1987, $49.95) 254 pp., 134 maps. Illustrated. LCN: 86-675550. ISBN: 0-06-181883-6.

This atlas of the biblical world aims to show the features of the land and to locate ancient places by using the most recent explorations and discoveries. It also impresses on the maps information given in the Bible and other texts about important events. After an eight-page comparative chronological chart from prehistorical times to A.D. 150, the volume discusses the OT, intertestamental, and NT eras with the aid of 134 maps and more than 450 illustrations: in the beginning, emergence of Israel, between Genesis and Exodus, from Egyptian bondage to settlement in Canaan, the institution of the monarchy, the imperial age of Solomon, the divided kingdom—Israel and Judah, Judah under Babylon, the Persian period, Judah in the Hellenistic era, Palestine under the Romans, and the Christian era. Also included are indexes of people named in the Bible and of places. Pritchard was assisted in the editing by J. Bartlett for the intertestamental period and F. F. Bruce, R. Hammer, J. Kane, and G. Vermes for the NT era.

Proceedings of the Ninth World Congress of Jewish Studies. Jerusalem, August 4-12, 1985. Division B, vol. 1, *The History of the Jewish People (From the Second Temple Period until the Middle Ages)* (Jerusalem: World Union of Jewish Studies, 1986, paper) 349 pp., 8 figs., 2 maps. ISSN: 0333-9068.

Ten of the twenty-six articles in Modern Hebrew pertain to the NT world: J. Geiger on currents in Hellenistic Jewish historiography, J. Schwartz on the "temple of Jacob" and the cult in Bethel during the Second Temple period, A. S. Kaufman on the interlocking design of the two temples of Jerusalem, J. Patrich on the cave-encampment of Simeon bar Giora in the ravine called Pheretae, R. Last on the "Pantomimus from Judea" inscription from Ostia, A. Oppenheimer on relations between Jews and Gentiles in talmudic Babylonia, B.-Z. Rosenfeld on Jewish leadership in southern Israel at the end of the talmudic period, Z. Ilan on the ancient synagogue at Meroth, G. Foerster on a 5th-century synagogue at Leptis Magna, and D. Barag on the menorah as a messianic symbol during the late Roman and Byzantine periods. Among the twenty-four papers in languages other than Hebrew, those most relevant to the NT field are by A. E. Gardner on *3 Maccabees* as a reflection of the Maccabean crisis, S. J. D. Cohen on parallel historical tradition in Josephus and rabbinic literature, and H. A. Green on interpersonal relations, ethnic structure, and the economy among Jews in Roman Egypt.

C. Riedweg, *Mysterienterminologie bei Platon, Philon und Klemens von Alexandrien,* Untersuchungen zur antiken Literatur und Geschichte 26 (Berlin–New York: de Gruyter, 1987, DM 112) xii and 192 pp. Bibliography. Indexed. ISBN: 3-11-010807-0.

The revision of a doctoral dissertation directed by W. Burkert and accepted by the philosophical faculty at the University of Zurich in 1985, this investigation of "mystery" terminology in ancient philosophy and theology first focuses on its occurrences in Plato's *Symposium* and *Phaedrus.* Then it examines Philo's use of mystery terminology with reference to specific texts (*De cherubim* 40–50; *De somniis* 1:164-165; *De gigantibus* 57; etc.) and to the Greek words μυστήριον, τελετή, and related terms. Finally it discusses Clement of Alexandria's uses of mystery terminology to describe pagan rituals as well as his metaphorical uses of this vocabulary.

R. Rubinkiewicz, *Wprowadzenie do Apokryfów Starego Testamentu* (Lublin: Catholic University of Lublin, 1987, paper Zł 250) 120 pp. Bibliographies. ISBN: 83-00-00675-3.

After an eight-page general introduction to the OT Pseudepigrapha, this volume provides discussions of individual writings: histories and legends (ten), edifying stories (six), instructions and exhortations (thirteen), poetic works (six), and apocalypses (twenty-two). For each work it gives a bibliography and comments on content, title, text, date, literary genre, theology, etc. Rubinkiewicz is the author of *Die Eschatologie von Henoch 9–11 und das Neue Testament* (1984).

S. Safrai (ed.), *The Literature of the Sages.* Part 1, *Oral Tora, Halakha, Mishna, Tosefta, Talmud, External Tractates,* Compendia Rerum Iudaicarum ad Novum Testamentum, Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud 3 (Assen–Maastricht: Van Gorcum, 1987; Philadelphia: Fortress, $49.95) xxi and 464 pp. Illustrated. Bibliographies. Indexed. LCN: 86-45910. ISBN: 90-232-2282-2 (Van Gorcum), 0-8006-0605-1 (Fortress).

Previous volumes in this project were described in *NTA* 19, p. 125; 21, p. 218; 29, p. 235. The nine chapters in this volume concern the historical background of the rabbinic writings (by I. M. Gafni), the oral Torah (Safrai), halakah (Safrai), the Mishnah as a study-book of halakah (A. Goldberg), the tractate *'Abot* (M. B. Lerner), the Tosefta as a companion to the Mishnah (Goldberg), the Palestinian Talmud (Goldberg), the Babylonian Talmud (Goldberg), and the external tractates (Lerner). Contributions by M. Krupp, S. Sharvit, and Z. Safrai are included. P. J. Tomson served as executive editor. The second part of the volume will treat the Midrashim, haggadah, Targums, and prayer.

T. F. Scanlon, *Greek and Roman Athletics. A Bibliography* (Chicago: Ares Publishers, 1984, paper $10) 142 pp. Indexed. ISBN: 0-89005-522-X.

After a 21-page interpretive essay, this volume provides bibliographic data for approximately 1630 books and articles under fourteen general headings: Greek athletics, the origin and development of Greek athletics, the ancient Olympics, other Panhellenic festivals, local games, the Greek events, Roman athletics, the origins and development of Roman athletics, alien attitudes to athletics (Greek, Christians, and Jews under Rome), the Roman events, Roman baths, athletics in art and archaeology, athletics in literature, and athletics in other ancient and modern societies. An index of authors is supplied. Scanlon teaches at the University of California in Riverside.

P. Schäfer (ed.), *Übersetzung der Hekhalot-Literatur.* Band 2, *§§ 81–334,* Texte und Studien zum antiken Judentum 17 (Tübingen: Mohr-Siebeck, 1987, DM 98) xxxvi and 326 pp. ISBN: 3-16-145188-0.

This volume presents annotated German versions of the texts of *Hekhalot Rabbati* printed in *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349]. After a thirty page introduction to the project and *Hekhalot Rabbati,* the translations seek to reflect the style of the Hebrew original, even to the point of making visible the breaks, unevenness, and syntactical inconsistencies of the texts. Schäfer prepared this volume in cooperation with H.-J. Becker, K. Herrmann, C. Rohrbacher-Sticker, and S. Siebers. The first, third, and fourth volumes are scheduled to appear in 1988.

W. SCHNEEMELCHER (ED.), *Neutestamentliche Apokryphen in deutscher Übersetzung*. Vol. 1, *Evangelien* (5th ed.; Tübingen: Mohr-Siebeck, 1987, DM 98) x and 442 pp. Bibliographies. ISBN: 3-16-145180-5.

After a 61-page general introduction to the NT Apocrypha, this volume provides introductions and German translations for various extrabiblical Gospels. The material appears under the following headings: miscellaneous dominical sayings (O. Hofius), fragments of unknown Gospels (J. Jeremias, Schneemelcher), the Coptic *Gospel of Thomas* (B. Blatz), Jewish-Christian Gospels (P. Vielhauer, G. Strecker), *Gospel of Philip* (H.-M. Schenke), *Gospel of the Egyptians* (Schneemelcher), *Gospel of Peter* (C. Maurer, Schneemelcher), redeemer-dialogues (Schneemelcher et al.), other gnostic Gospels and related literature (H. C. Puech, Blatz), infancy Gospels (O. Cullmann), Jesus' relatives (W. A. Bienert), and Jesus' activity and passion (Bienert et al.). This volume replaces the fourth edition of 1968, which was a corrected reprint of the 1959 edition [*NTA* 4, p. 105]; the 1963 English edition [*NTA* 8, p. 164] was based on the third edition.

G. SCHOLEM, *Origins of the Kabbalah*, ed. R. J. Z. Werblowsky, trans. A. Arkush (Princeton, NJ: Princeton University Press, 1987, $47.50; Philadelphia: Jewish Publication Society) xvi and 487 pp. Indexed. LCN: 86-7381. ISBN: 0-691-07314-7.

Originally published in German as *Ursprung und Anfänge der Kabbala* (1962), this investigation of the 12th- and 13th-century beginnings of the Kabbalah in southern France and Spain describes the mystical terminology as providing the authentic signposts by which research must orient itself. The first chapter ("the problem") gives particular attention to the esoteric doctrine of the creation and the Merkabah in pre-Kabbalistic Judaism in the literature of the Hekhalot and Jewish gnosticism. The second chapter (on the book *Bahir*) focuses on gnostic elements in the work: pleroma, cosmic tree, Sophia, etc. The remaining two chapters concern the first Kabbalists in Provence and the Kabbalistic center in Gerona. In his four-page preface to the English version Werblowsky states that he has made only those changes that he was confident that Scholem would have made.

C. SCHOLTEN, *Martyrium und Sophiamythos im Gnostizismus nach den Texten von Nag Hammadi*, Jahrbuch für Antike und Christentum, Ergänzungsband 14 (Münster: Aschendorff, 1987, cloth DM 110, paper DM 98) 316 pp. Bibliography. Indexed. ISBN: 3-402-08519-4 (cloth), -08518-6 (paper).

The revision of a doctoral dissertation directed by E. Dassmann and accepted in 1985 by the Catholic theological faculty at Bonn, this investigation of the Nag Hammadi texts and related documents first discusses the gnostic understanding of reality as the interpretation and conquest of physical affliction. Attention is given to both gnostic and nongnostic writings. Then it considers the gnostic understanding of reality in relation to the explanation of the origin of suffering and with reference to the figure and destiny of Sophia.

R. J. SCHRADER, *Arator's On the Acts of the Apostles (De Actibus Apostolorum)*, Classics in Religious Studies 6 (Atlanta: Scholars Press, 1987, $15.95) 104 pp. LCN: 87-9661. ISBN: 1-555-40133-3.

Arator's *De Actibus Apostolorum*, composed in the 6th century A.D., used the literal level of Luke's accounts about Peter and Paul as the vehicle (or excuse) for searching out spiritual meanings. After an eighteen-page introduction to the work, the volume provides an English translation (with brief notes) for Books 1 (on Peter) and 2 (on Paul) of *De Actibus Apostolorum* as well as the epistles to Florianus, Vigilius, and Parthenius. Schrader was assisted in the translation by J. L. Roberts and J. F. Makowski.

A. F. SEGAL, *The Other Judaisms of Late Antiquity*, Brown Judaic Studies 127 (Atlanta: Scholars Press, 1987, $35.95) xvii and 213 pp. Indexed. ISBN: 1-555-40178-3.

The seven articles in this volume consider varieties of nonrabbinic Judaism in relation to rabbinic Judaism: dualism in Judaism, Christianity, and gnosticism; the ruler of this world (1981); Hellenistic magic (1981); the sacrifice of Isaac in early Judaism and Christianity (1984); Torah and *nomos* in recent scholarly discussion [§ 29-389]; covenant in rabbinic writings [§ 30-909]; and Romans 7 and Jewish dietary laws [§ 31-717]. Some of the essays have been changed substantially for inclusion in this collection.

C. SIRAT, P. CAUDERLIER, M. DUKAN, AND M. A. FRIEDMAN, *La* Ketouba *de Cologne. Un contrat de mariage juif à Antinoopolis*, Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, Papyrologica Coloniensia 12 (Opladen: Westdeutscher Verlag, 1986, paper DM 52) 72 pp. and 20 plates. Indexed. ISBN: 3-531-09921-3.

The Cologne Papyrus Inv. no. 5853 is a marriage contract written in A.D. 417 at Antinoopolis in Egypt in Aramaic and Greek (in Hebrew characters). After a twelve-page introduction, the volume presents a transcription of the text and a new French translation. The commentary deals with the date, the places and persons, the marriage formula, the bride's dowry, the indemnity clauses, and the script. An appendix treating the Greek word ὁλοστήμων, a Greek index, a photograph of the text, and plates related to the text are included.

P. W. SKEHAN AND A. A. DI LELLA, *The Wisdom of Ben Sira*, Anchor Bible 39 (New York: Doubleday, 1987, $22) xxiii and 620 pp., table. Bibliography. Indexed. LCN: 86-8989. ISBN: 0-385-13517-3.

The ninety-page introduction to the book of Sirach treats the title and content, Ben Sira and his times, canonicity and place in the canon, literary genres, OT wisdom traditions, etc. The 35-page bibliography is divided into six sections: sources, commentaries and special and general studies, etc. For each of the 63 pericopes there is a translation, notes, and comments. Before his death in 1980 Skehan, who was professor of Semitic languages at Catholic University in Washington, DC, prepared the translations and notes for Sir 1:1–38:23; 39:12-35; and 44:1–51:12. Di Lella, professor of biblical studies at the same institution, did the translation and notes for Sir 38:24-34; 39:1-11; 40:1–43:33; and 51:13-30, as well as the introduction, bibliography, and commentary.

W. H. STEPHENS, *The New Testament World in Pictures* (Nashville, TN: Broadman, 1987, $29.95) 420 pp. Illustrated. Indexed. LCN: 86-17537. ISBN: 0-8054-1152-6.

Stephens, former editor of *Biblical Illustrator* and now church training curriculum coordinator for Southern Baptists, presents 898 photographs pertaining to the Greco-Roman world along with brief explanations for each item. The material appears under the following headings: emperors, the military, the people, the city, business, professions and trades, religion, leisure time, and home and hearth. Scripture and subject indexes are provided. The work is intended as a usable library of information for pastors and scholars in Greek and Roman fields as well as for NT scholars. P. A. Savage was responsible for the physical layout and design of the book.

C. THOMA AND S. LAUER, *Die Gleichnisse der Rabbinen.* Teil 1, *Pesiqtā deRav Kahanā (PesK). Einleitung, Übersetzung, Parallelen, Kommentar, Texte*, Judaica et Christiana 10 (Bern–Frankfurt/M.–New York: P. Lang, 1986, 80 SFr) 430 pp. Bibliography. Indexed. ISBN: 3-261-03596-X.

Part of a project based at the Institute for Jewish-Christian research at the theological faculty of Luzern, this volume provides a seventy-page introduction to the parables in *Pesiqta deRab Kahana*, German translations and commentaries (with particular attention to parallels and content) for eighty-two parables in the work, their Hebrew-Aramaic texts according to

B. Mandelbaum's 1962 edition, bibliography, and indexes. Thoma described the project in an article in *Theologische Zeitschrift* [§ 28-1217].

P. VEYNE (ED.), *A History of Private Life.* Vol. 1, *From Pagan Rome to Byzantium,* trans. A. Goldhammer (Cambridge, MA–London: Harvard University Press, Belknap Press, 1987, $29.50) xi and 670 pp. Illustrated. Bibliography. Indexed. LCN: 86-18286. ISBN: 0-674-39975-7.

Originally published in French as *Histoire de la vie privée.* Vol. 1, *De l'empire romain à l'an mil* (1985), this volume contains five essays on what it was like to live, work, and die in the ancient world from Caesar to Charlemagne. The contributors are Veyne on the Roman empire, P. Brown on late antiquity, Y. Thébert on private life and domestic architecture in Roman Africa, M. Rouche on the early Middle Ages in the West, and E. Patlagean on Byzantium in the 10th and 11th centuries. The topics include marriage, slavery, the household, pleasures and excesses, the "well born" few, person and group in Judaism and early Christianity, violence, the sacred, etc. G. Duby has provided a three-page foreword.

P. VILLALBA I VARNEDA, *The Historical Method of Flavius Josephus,* Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 19 (Leiden: Brill, 1986, 96 glds. or $43.75) xxiv and 296 pp. Bibliography. Indexed. ISBN: 90-04-07616-6.

The revision of a doctoral dissertation directed by J. Alsina i Clota and accepted in 1981 by the faculty of arts at the University of Barcelona, this investigation of Josephus' historical method first considers the concept of cause and explores how Josephus based historical events on their causes and whether he had a typology of historical cause. Next it analyzes the narrative elements that make up events recorded by Josephus as history: personalities, speeches, chronology, etc. Finally it draws conclusions about Josephus' historical method under five headings: pragmatic history, historiographic explanation, apodictic history, use of sources, and historiographic attitude and impartiality.

J. WACHER (ED.), *The Roman World* (2 vols.; London–New York: Routledge & Kegan Paul, 1987, $225) l and 478 pp., xiv and 394 pp., frontispiece, 156 photographs, 195 figs. Bibliographies. Indexed. LCN: 85-24476. ISBN: 0-7102-0894-4 (vol. 1), -0895-2 (vol. 2).

The thirty-three articles in these volumes appear under nine general headings: the rise of the empire (J. Collis, K. Branigan, D. C. Braund); the army (G. R. Watson, A. S. Anderson, R. S. O. Tomlin); the frontiers (V. A. Maxfield, D. J. Breeze, C. Daniels, D. Kennedy); cities, towns, and villages (B. Levick, J. F. Drinkwater, A. Poulter); government and law (G. Burton, E. Green, J. H. W. G. Liebeschuetz); rural life (S. Rees, S. Applebaum, J. Percival); the economy (D. J. Thompson, J. Kent, W. H. Manning, A. Woods, A. J. Parker, A. McWhirr); society (M. Hassall, P. A. Brunt, T. F. C. Blagg); and religion and burial (J. Ferguson [two], M. J. Green, J. Harries, R. Jones). Each major section concludes with a general bibliography. The editor has provided an introduction and a postscript. Also included are a ten-page comparative chronological chart and a seven-page glossary. Wacher is professor of archaeology and head of the department at the University of Leicester. The volumes are published in the USA in association with Methuen Inc. of New York City.

E. G. WELTIN, *Athens and Jerusalem. An Interpretative Essay on Christianity and Classical Culture,* AAR Studies in Religion 49 (Atlanta: Scholars Press, 1987, cloth $21.95, paper $16.95) viii and 257 pp. Bibliography. Indexed. LCN: 87-9873. ISBN: 1-55540-143-0 (cloth), -144-9 (paper).

Weltin, professor emeritus of religious studies at Washington University, explores the encounter between Christianity and various ideological commitments of the classical world up to ca. A.D. 450. After reflecting on whether Plato can be called an Attic Moses, he examines five different approaches: the corporate and "totalitarian," the rational, the legal and institutional, the aristocratic, and the humanistic. Weltin concludes that Christianity was quite selective in its rejections, compromises, and endorsements of classical values.

E. M. YAMAUCHI, *New Testament Cities in Western Asia Minor* (Grand Rapids: Baker, 1987, paper $7.95) 180 pp., 11 figs. Illustrated. Bibliography. Indexed. LCN: 80-66991. ISBN: 0-8010-9922-6.

This synthesis of archaeological information about cities of western Asia Minor during the early Roman period was previously published under the title *The Archaeology of New Testament Cities in Western Asia Minor* [*NTA* 25, p. 324].

W. ZUIDEMA (ED.), *Isaak wird wieder geopfert. Die "Bindung Isaaks" als Symbol des Leidens Israels. Versuche einer Deutung,* trans. W. Bunte (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 38) viii and 250 pp. Bibliography. ISBN: 3-7887-0797-6.

The Dutch original of this volume appeared as *Isaak wordt weer geofferd* (1980) and *Betekenis en verwerking* (1982). After an introduction by the editor and the German text of Gen 22:1-19, it presents essays on and interactions with this text by the editor, Rabbi Ephraim ben Jacob ben Kalonymos from Bonn, E. van Voolen, F. Kafka, A. Soetendorp, A. van der Heide, the editor and A. Schuster, A. Lascaris, *y. Hag.* 2.77b,5–77c,18, and the editor and M. Zuidema. A postscript by the editor concludes the volume.

ADDITIONAL BOOKS RECEIVED

L. ALONSO-SCHÖKEL, *Hermeneutica de la palabra.* Vol. 2, *Interpretación literaria de textos bíblicos,* Academia Christiana 38 (Madrid: Ediciones Cristiandad, 1987, paper) 542 pp. Bibliography. Indexed. ISBN: 84-7057-413-2.

A. BOTTI, *La Spagna e la crisi modernista. Cultura, società civile e religiosa tra Otto e Novecento,* Biblioteca di Storia Contemporanea (Brescia: Morcelliana, 1987, paper 22,000 L) 304 pp. Indexed. ISBN: 88-372-1327-1.

A. E. CARR, *Transforming Grace. Christian Tradition and Women's Experience* (San Francisco: Harper & Row, 1988, $16.95) ix and 272 pp. Bibliography. Indexed. LCN: 87-45692. ISBN: 0-06-254824-7.

J. CASTELLI AND J. GREMILLION, *The Emerging Parish. The Notre Dame Study of Catholic Life Since Vatican II* (San Francisco: Harper & Row, 1987, $16.95) x and 222 pp., 31 tables. LCN: 87-45168. ISBN: 0-06-061323-8.

R. F. DRINAN, *Cry of the Oppressed. The History and Hope of the Human Rights Revolution* (San Francisco: Harper & Row, 1987, $17.95) viii and 210 pp. Bibliography. Indexed. LCN: 87-45173. ISBN: 0-06-250261-1.

H. D. EGAN, *Ignatius Loyola the Mystic,* The Way of the Christian Mystics 5 (Wilmington, DE: Glazier, 1987, paper $12.95) 229 pp. Bibliography. Indexed. LCN: 87-82353. ISBN: 0-89453-624-9.

A. GREEN (ED.), *Jewish Spirituality. From the Sixteenth-Century Revival to the Present,* World Spirituality 14 (New York: Crossroad, 1987, $49.50) xvii and 447 pp., 6 plates. Bibliographies. Indexed. LCN: 85-11287. ISBN: 0-8245-0763-0.

M. K. HELLWIG, *Gladness Their Escort. Homiletic Reflections For Sundays and Feastdays. Years A, B and C* (Wilmington, DE: Glazier, 1987, paper $15.95) 391 pp. LCN: 87-82351. ISBN: 0-89453-636-2.

A. JEFFNER, *Theology and Integration. Four Essays in Philosophical Theology,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 28 (Stockholm: Almqvist & Wiksell, 1987, paper) 73 pp. Indexed. ISBN: 91-554-2087-7.

H. KÜNG, *The Incarnation of God. An Introduction to Hegel's Theological Thought as Prolegomena to a Future Christology,* trans. J. R. Stephenson (New York: Crossroad, 1987, $37.50) xv and 601 pp. Bibliography. Indexed. LCN: 86-23262. ISBN: 0-8245-0793-2.

P. Monat, *Lactance. Institutions Divines. Livre II,* Sources Chrétiennes 337 (Paris: Cerf, 1987, paper 150 F) 231 pp. Indexed. ISBN: 2-204-02814-2.

J. Neusner, B. A. Levine, and E. S. Frerichs (eds.), *Judaic Perspectives on Ancient Israel* (Philadelphia: Fortress, 1987, $34.95) xviii and 318 pp. Indexed. LCN: 86-45908. ISBN: 0-8006-0832-1.

M. Perrin, *Lactance. Épitomé des Institutions Divines,* Sources Chrétiennes 335 (Paris: Cerf, 1987, paper 217 F) 299 pp. Bibliography. Indexed. ISBN: 2-204-02813-4.

Présence de saint Joseph au XVII^e siècle (Montreal: Centre de Recherche et de Documentation Oratoire Saint-Joseph, 1987, paper) 828 pp., 12 plates.

M. S. Smith, *Psalms: The Divine Journey* (New York—Mahwah, NJ: Paulist, 1987, paper $4.95) iii and 85 pp. Indexed. LCN: 87-8857. ISBN: 0-8091-2897-7.

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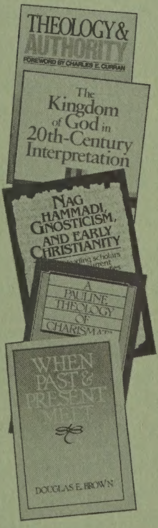

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

990. I. **Breward**, "E. F. Osborn: An Appreciation," *AusBibRev* 35 ('87) 1-5.

A sketch of Osborn's academic career and scholarly achievements is followed by a list of his books and articles published between 1957 and 1987.—D.J.H.

991. R. H. **Fuller**, "Trends in New Testament Studies," *St Mark's Review* [Canberra, Australia] 131 ('87) 16-20.

The heyday of biblical theology lasted until the 1960s when liberalism came back to set the Bible in the context of human religious experience. One form of the reemergent history-of-religions approach is sociological interpretation as practiced by G. Theissen, W. A. Meeks, and J. H. Elliott. Whereas from the 1930s to the 1950s the primary emphasis was on the unity of the Bible, since then there has been a renewed stress on the variety or pluralism of the NT.—D.J.H.

992. F. **Hahn**, "Zur Verschriftlichung mündlicher Tradition in der Bibel," *ZeitRelGeist* 39 (4, '87) 307-318.

After reflecting on the nature of oral communication, the article describes the transformation of oral traditions into written documents in various parts of the OT, early Jewish literature, and the NT Epistles and Gospels. Then it discusses basic aspects of this process in the formation of the Bible and with reference to the controversy about Scripture and tradition. —D.J.H.

993. H. **Lombard**, "Anonimiteit en pseudonimiteit van Bybelse geskrifte (Anonymity and pseudonymity of biblical writings)," *Hervormde Teologiese Studies* [Pretoria] 42 (4, '86) 705-728.

Ancient authors sometimes presented their writings to the public under pseudonyms or anonymously. The phenomenon of pseudonymity creates substantial problems, since all cultures and authorial conventions reject plagiarism and forgery. Assessment of pseudonymity should be conducted with reference to the motives and objectives behind the use of this convention.—D.J.H.

994. J. **Moiser**, "The Role of the Laity in the Formation of the New Testament Canon," *SciEsp* 39 (3, '87) 301-317.

Regarding thirty-three ancient witnesses to the stimuli that led to the formation of the NT canon (from Matthew and Luke to Augustine), the article asks three questions: Was the writer an ecclesiastical official or not? Did he continue a tradition or innovate? Did he have any influence on subsequent tradition? The impetus toward an official list of recognized NT books seems to have been furnished by bishops, singly or in concert, and occasionally by other individuals in positions of clerical or academic authority. There is no direct evidence that the body of faithful had any contribution to make in the formation of the NT canon.—D.J.H.

995. B. MONTAGNES, "La condition de l'exégèse catholique au temps du modernisme: le Père Lagrange," *RevThom* 87 (4, '87) 533-546.

Taking M.-J. Lagrange as the focal figure, the article discusses the state of Catholic biblical scholarship during the pontificates of Leo XIII and Pius X, giving particular attention to communications between Rome and Jerusalem (where Lagrange was at the École Biblique). Despite the unceasing difficulties that his critical research aroused, Lagrange maintained a perfect spiritual rectitude.—D.J.H.

996. J. MURPHY-O'CONNOR, "In Memoriam Pierre Benoit, O.P.," *BullAmSchOrRes* 268 ('87) 1-2.

A sketch of Benoit's life (1906-87) with particular attention to his achievements in various scholarly areas. Benoit embodied the integrity that is the ideal of scholarship.—D.J.H.

997. K.-W. NIEBUHR, "Einige Tendenzen und Probleme neutestamentlicher Forschung der Gegenwart," *Zeichen der Zeit* [Berlin] 41 (12, '87) 293-303.

This report on the current state of NT research first considers developments related to the standard exegetical literature: texts, lexicons, and commentaries. Then it discusses selected problems of NT exegesis: history-of-religions aspects, recent tendencies of Synoptic scholarship (criticism of form criticism, the transmission process of the tradition, the question of a pre-Easter Christology), the history of primitive Christianity, and the quest for the theology of the NT.—D.J.H.

998. J. SWETNAM, "Zimbabwean Catholics and the Bible," *BibToday* 26 (3, '88) 168-172.

The organized biblical apostolate among Catholics in Zimbabwe already has impressive successes, even though enormous challenges abound.—D.J.H.

999. E. TROCMÉ, "Le Nouveau Testament à la Faculté de théologie protestante de 1870 à 1956," *RevHistPhilRel* 68 (1, '88) 113-120.

When the "Strasbourg school" inspired by E. Reuss dispersed after 1870, NT studies at the Protestant theological faculty of the University of Strasbourg were placed in the hands of representatives of German liberal biblical research (especially H. J. Holtzmann and E. Klostermann), even if nonconformists such as F. Spitta and A. Schweitzer made names for themselves. From 1919 the work of their Alsatian successors (G. Baldensperger, J. Héring, and O. Cullmann) prospered until 1956.—D.J.H.

Interpretation

1000. L. ALONSO SCHÖKEL, "Parola e Spirito," *RassTeol* 28 (6, '87) 613-621.

Taking as its starting point statements in Vatican II's *Dei verbum,* the article provides the OT and NT foundations for connecting the word of Scripture with the Eucharist and with the Holy Spirit.—D.J.H.

1001r. R. ALTER AND F. KERMODE (EDS.), *The Literary Guide to the Bible* [*NTA* 32, p. 90; § 32-490r].

G. GUNN, "Approach and Avoidance: The Bible as Literature," *Christian Century* [Chicago] 105 (17, '88) 506-508.—*The Literary Guide* suffers from too narrow, or at least too traditional, a view of the literary. In seeking to distance itself both from the theologians of past biblical scholarship and from the ideological controversies of current literary criticism, it risks promoting a disturbing provincialism.—C.R.M.

1002. B. W. ANDERSON, "The Dramatic Movement of Scripture," *UnSemQuartRev* 42 (1-2, '88) 39-41.

A dramatic reading of the Bible—one that engages the imagination and appeals to the reader/hearer to be involved in the story—is rooted in Scripture itself. The Bible presents the story of a pilgrim people summoned to be on the move toward God's future.—D.J.H.

1003. P. M. ARNOLD, "Masculine Identity and Biblical Literature," *Listening* [Glenview, IL] 23 (2, '88) 106-114.

Those who wish to supplement their treatment of feminine issues in biblical literature with a balanced picture of male spirituality can explore the small but growing body of works on the men's movement and begin creatively to rethink biblical stories in those terms. The Jungian school provides several approaches to the subject of masculinity that are crucial to any biblical treatment of the topic.—D.J.H.

1004. J. BARR, "Religious Fundamentalism," *St Mark's Review* [Canberra, Australia] 133 ('88) 3-10.

Fundamentalism's basic affirmation is that the Bible is always true and in that sense infallible, not that it is always to be understood literally. Fundamentalism is the imposition upon the Bible of a particular tradition of human religion, and the use of the Bible as an instrument of power to secure the success and influence of that form of religion. The thorough and careful study of the Bible must lead away from fundamentalist positions.—D.J.H.

1005. P. A. BIRD, "Translating Sexist Language as a Theological and Cultural Problem," *UnSemQuartRev* 42 (1-2, '88) 89-95.

Attempting to solve the problem of the Bible's sexist language through translation alone may only serve to mask the deeper problem and prevent critical engagement with the underlying issues. The fundamental problem is the way in which the Bible's anthropology and theology have been limited and distorted by the pervasive sociocultural bias of patriarchal androcentrism, which affects thought as well as speech and shapes experience as well as expression.—D.J.H.

1006. H. BLOCHER, "L'analogie de la foi dans l'étude de l'Ecriture Sainte," *Hokhma* 36 ('87) 1-20.

After surveying various Reformation approaches to the analogy of faith as a principle of biblical interpretation, the article discusses the NT basis of the expression in Rom 12:6, its justification as an interpretative principle (scriptural coherence, the closed canon, the Spirit), and some contemporary theological perspectives on it (W. C. Kaiser, A. Kuyper, D. A. Carson).—D.J.H.

1007. S. BROWN, "Reader Response: Demythologizing the Text," *NTStud* 34 (2, '88) 232-237.

If meaning is actually generated by the experience of reading rather than residing in the text, then we must accept a Copernican revolution in our interpretative theory. The reading experience is guided not by the intention of the author but by the interest of the reader. This interest may lead to three different ways of reading the Bible: historical, doctrinal, and literary.—D.J.H.

1008. M. J. Cook, "Confronting New Testament Attitudes on Jews and Judaism: Four Jewish Perspectives," *Chicago Theological Seminary Register* [Chicago] 78 (1, '88) 3-30.

Jewish scholars have approached NT passages denigrating Jews or Judaism from four basic perspectives: (1) Changes in Christianity's self-perception vis-à-vis Judaism occasioned corresponding adjustments in portrayals of Jesus' stance in the Gospels. (2) The various ways in which Paul's theology was understood influenced Gospel portraits of Jesus. (3) In the process of responding to challenges by Jewish opponents, emerging Christianity adjusted or added to Jesus-traditions teachings and nuances not authentic to Jesus' ministry. (4) Study of the Synoptic Gospels reveals that the later writers intensified the anti-Judaism of their sources and that anti-Judaism decreases as we regress toward Christian origins. Each perspective is treated by stating what it is, explaining how it operates, offering a critique of it, and distilling its value.—D.J.H.

1009. R. B. Crotty, "Changing Fashions in Biblical Interpretation," *AusBibRev* 33 ('85) 15-30.

The present moment is witness to a significant change of emphasis in biblical analysis and interpretation from a diachronic to a synchronic investigation of texts. Rhetorical criticism has been accorded a more enthusiastic reception than canonical criticism or structuralism. The sudden change in methodology and presuppositions is examined in connection with an analogous situation in the scientific community as documented in T. Kuhn's *The Structure of Scientific Revolution.*—C.R.M.

1010. D. S. Dockery and P. D. Wise, "Biblical Inerrancy: Pro or Con?" *TheolEduc* 37 ('88) 15-44.

After describing representative Southern Baptist views regarding biblical inerrancy, Dockery (pp. 15-36) defines the inerrancy of Scripture and reflects on the authority of Scripture. According to him, biblical inerrancy means "When all the facts are known, the Bible (in its autographs) properly interpreted in light of which culture and communication means had developed by the time of its composition will be shown to be completely true (and therefore not false) in all that it affirms, to the degree of precision intended by the author, in all matters relating to God and his creation." In defending the non-inerrancy position Wise (pp. 37-44) suggests that there is no point in affirming inerrancy and then qualifying it away. He concludes with "a modest proposal on the Bible."—D.J.H.

1011. C. H. Felder, "Biblical Hermeneutics and the Black Church Tradition," *UnSem QuartRev* 42 (1-2, '88) 63-67.

The constructive aim of the Afro-American biblical hermeneutics project is to develop a strategy by which the black church, albeit a by-product of white racism, can more coherently claim Jesus Christ as the Redeemer who cares about their total well-being in a frequently hostile socioeconomic environment. Priorities for NT research in this project include the nature of justice, the role of race in the Bible, and the emergence of a "bourgeois" Christianity.—D.J.H.

1012. G. J. Hamilton, "Divino afflante Spiritu. Catholic Interpretation of Scripture," *Canadian Catholic Review* [Saskatoon] 6 (5, '88) 171-176.

In his encyclical *Divino afflante Spiritu* (1943) Pope Pius XII set out five directives that are necessary for an intellectually critical and totally Christian approach to Scripture: return to the original texts; seek first to learn the literal sense while integrating Scripture and tradition, and giving priority to the theological message; investigate the literary and historical contexts of the sacred writings; enunciate clearly any serious difficulties; and promote the reading of Scripture among the faithful.—D.J.H.

1013. E. J. Hamlin, "Interpreting the Bible in Southeast Asia," *UnSemQuartRev* 42 (1-2, '88) 105-109.

These reflections on the hermeneutical task as it is encountered in parts of Southeast Asia concern the context of a minority church, the goal of increased understanding, the thought-world of the interpreters, and the problem of identity.—D.J.H.

1014. D. J. Harrington, "Second Testament Exegesis and the Social Sciences: A Bibliography," *BibTheolBull* 18 (2, '88) 77-85.

This bibliography of NT research from a social-science perspective gives bibliographic information for 230 books and articles under eleven major headings (with subdivisions in some cases): general presentations, methods, social-science concepts, Jesus, Gospels and Acts, miracles and magic, Paul, Epistles, Roman society, early Christian social history, and women.—D.J.H.

1015. D. Hekman, "Some Comparisons Between Old and New Testament Exegesis," *Notes on Translation* [Dallas, TX] 121 ('87) 15-31.

This examination of the differences between exegesis of the OT and the NT looks at textual, linguistic, literary, historical, and theological issues.—D.J.H.

1016. M. J. Homan, "Computer Assisted Biblical Research," *ConcJourn* 14 (2, '88) 150-157.

Information for those interested in computer-assisted biblical research and instruction is provided under the following headings: articles and books, computer-assisted research centers, theologically related research databases, journals and newsletters, software for microcomputers (IBM-PCs and compatibles, the Macintosh family, Apple II family), and texts for biblical research (sources).—D.J.H.

1017. W. Kirchschläger, "Bibel und Konzil. Das Zweite Vatikanum aus der Sicht des Exegeten," *TheolPraktQuart* 136 (1, '88) 65-74.

After calling attention to the "biblical" character of the documents of Vatican II (in their starting point and mode of expression), the article points out some new and noteworthy accents in the Dogmatic Constitution on Divine Revelation (*Dei verbum*). Then it reviews postconciliar developments regarding the Bible's role in Catholic life.—D.J.H.

1018. G. Lohfink, R. Pesch, and E. Drewermann, "Streit um Tiefenpsychologie und Exegese," *Reformiertes Forum* [Basel] 2 (9, '88) 17-18.

The article consists of excerpts from Lohfink and Pesch's *Tiefenpsychologie und keine*

Exegese (1987) and Drewermann's *An ihren Früchten sollt ihr sie erkennen* (1988). Lohfink and Pesch (p. 17) charge that Drewermann's *Tiefenpsychologie und Exegese* (1984-85) represents a kind of universal religion based on archetypes that absorbs Christianity into itself. Drewermann (p. 18) replies that the methods of depth psychology are necessary for grasping the significance of biblical texts and are consistent with the Christian understanding of revelation.—D.J.H.

1019. D. A. Oss, "Canon as Context: The Function of *Sensus Plenior* in Evangelical Hermeneutics," *GraceTheolJourn* 9 (1, '88) 105-127.

After offering a functional definition of *sensus plenior,* the article considers the foundation for the use of *sensus plenior, sensus plenior* as a hermeneutical method, and *sensus plenior* and the application of meaning. The use of *sensus plenior* as a hermeneutical method involves discerning in a text all the strata of meaning that the canonical context warrants.—C.R.M.

1020. J. Painter, "'The Origins of Demythologizing' Revisited," *AusBibRev* 33 ('85) 2-14.

The article calls into question certain important aspects of the reconstruction of the development of R. Bultmann's thought in R. A. Johnson's *The Origins of Demythologizing* (1974). Johnson's case for Bultmann's dependence on Neo-Kantian epistemology is labeled unconvincing. The major part of the critique is concerned with challenging Johnson's formulation of the successive phases of development that Bultmann's understanding of myth went through.—C.R.M.

1021. F. Pastor-Ramos, "Ciencias bíblicas e increencia en España hoy," *RazFe* 217 (1074, '88) 430-434.

This reflection on the results of introducing modern methods of biblical interpretation into Spain in the 1950s and 1960s considers their possible relation to the growth of unbelief and calls attention to the positive contributions that they make to church life and the struggle against unbelief.—D.J.H.

1022. D. Patte, "Anti-Semitism in the New Testament. Confronting the Dark Side of Paul's and Matthew's Teaching," *Chicago Theological Seminary Register* [Chicago] 78 (1, '88) 31-52.

NT exegesis can be anti-Semitic in either its intention or its effect upon readers. Confronting the dark side of NT teachings involves formulating methodologies that allow a distinction between what expresses the intentionality of a text and what generates a certain effect on the readers. Application of this process to Paul's letters and Matthew's Gospel reveals that the rhetorical anti-Semitism of the NT writers can be simultaneously presented and overcome, and that the rhetoric of our own exegetical discourse does not need to be anti-Semitic. —D.J.H.

1023. P. Patterson and R. James, "The Historical-Critical Study of the Bible: Dangerous or Helpful?" *TheolEduc* 37 ('88) 45-74.

Patterson (pp. 45-61) identifies and illustrates some of the problems associated with the historical-critical method, and offers suggestions about its proper use by evangelicals. James (pp. 62-74) maintains that historical-critical study of the Bible is both helpful and imperative for Southern Baptists.—D.J.H.

1024. J. J. PILCH, "Understanding Biblical Healing: Selecting the Appropriate Model," *BibTheolBull* 18 (2, '88) 60-66.

The hermeneutic or cultural model of healing, which holds that sickness becomes a human experience and an object of therapeutic attention when it becomes meaningful, is well suited to analyzing human illness experiences across cultures, such as those portrayed in the Bible. NT accounts of healing "lepers" (see Mk 1:40-45 parr.; Lk 17:11-19), who show none of the symptoms associated with Hansen's disease, provide evidence that "lepers" were thought to be a source of pollution rather than contagion and that Jesus' "cure" invariably involved establishing new self-understandings so that those formerly "unclean" and excluded from the holy community now found themselves "clean" and within the holy community.—D.J.H.

1025. V. S. POYTHRESS, "God's Lordship in Interpretation," *WestTheolJourn* 50 (1, '88) 27-64.

From a biblical viewpoint, the purpose of interpretation must be to receive and respond properly to the word of God. God's communication to us always displays his lordship (i.e. authority, control, and presence), which supplies the necessary presupposition and proper framework for interpreting the Bible and all human communication. Christians must be aware of the ways in which the spirit of autonomy and apostasy have deeply penetrated the modern discussion of philosophical hermeneutics.—D.J.H.

1026. R. M. PRICE, "Clark H. Pinnock: Conservative and Contemporary," *EvangQuart* 60 (2, '88) 157-183.

The article sketches the theological development of C. H. Pinnock under the following rubrics: defending biblical authority, obeying biblical authority, and rethinking biblical authority. The discussion highlights inerrancy, hermeneutics, apologetics, and related issues. —C.R.M.

1027. J. RATZINGER, "Biblical Interpretation in Crisis: On the Question of the Foundations and Approaches of Exegesis Today," *This World* [Rockford, IL] 22 ('88) 3-19.

The text of an article also published in *Origins* [§ 32-514].—D.J.H.

1028. J. A. SANDERS, "Fundamentalism and the Church: Theological Crisis for Mainline Protestants," *BibTheolBull* 18 (2, '88) 43-49.

Fundamentalism's hermeneutic is based on understanding God as redeemer of an in-group, precisely the hermeneutic used by those in ancient Israel challenged by the great OT prophets and Jesus. The Bible is reduced to a determinist riddle that God has bequeathed to his chosen interpreters. An appropriate response to fundamentalism is the canonical hermeneutic of theocentric monotheism, which affirms the sovereignty of the one free God of both judgment and grace.—C.R.M.

1029. J. A. SANDERS, "The Strangeness of the Bible," *UnSemQuartRev* 42 (1-2, '88) 33-37.

Seeking the Bible's strangeness and listening carefully for its surprises by means of good critical exegesis and judicious use of canonical hermeneutics not only will help avoid the abuse of Scripture but more importantly will place the reader in a position to tap its blessings and power. The theme of the hardening of Pharaoh's heart in Exodus 7–14 illustrates the strangeness of the Bible and its potentially prophetic voice.—D.J.H.

1030. D. Sänger, "Der Verlust an Vermittlung. Vermutungen zu gegenwärtigen Tendenzen in der deutschen neutestamentlichen Wissenschaft," *EvangTheol* 47 (3, '87) 245-259.

In 1975 H. Conzelmann and A. Lindemann noted a decreasing demand for scientific biblical exegesis. Subsequent developments, including de-emphasis of linguistic competence, dependence of pastors on pulpit-ready homiletical helps, and devaluation of the Bible in ecclesiastical and congregational life, validate their judgment. Two factors prejudicial to interest in scientific exegesis are a lack of concern for professional dialogue and idiosyncratic navel-gazing, as exhibited, for example, in the debate relating to Christology and the problem of Jewish-Christian relations, and in the reluctance of W. Schmithals in *Einleitung in die drei ersten Evangelien* (1985) to give expression to critique of his own positions. J. Weiss's plea in 1904 for mutual respect and cooperative enterprise can serve as an antidote to the tendency toward monologue.—F.W.D.

1031. W. Schenk, "Die Rollen der Leser oder der Mythos *des Lesers*?" *LingBib* 60 ('88) 61-84.

The available results of reception theory are used for a consequent distinction between the addressed versus the reader, research-scholar versus reader, and against every mixture of production-aesthetics and reception-aesthetics in the field of NT scholarship. Consequences are drawn in relation to a strict categorization of the NT canon as a phenomenon of reception, criticism of the categories of *Wirkungsgeschichte*, and a reception-aesthetic destruction of the inadequate generalizations of tradition history.—D.J.H.

1032. D. M. Scholer, "Issues in Biblical Interpretation," *EvangQuart* 60 (1, '88) 5-22.

Four areas that may be identified as fundamental to the contemporary discussion of biblical interpretation are the issues (1) clustered around the significance and role of the text itself, (2) related to the role of the interpreter, (3) related to the phenomenon called unity and diversity within the Bible, and (4) confronted in accepting a historically-culturally conditioned document as the word of God.—C.R.M.

1033. T. Schram, "Developing an Exegetical Awareness," *Notes on Translation* [Dallas, TX] 121 ('87) 31-39.

Learning to understand the NT is analogous to learning to understand a new language or culture. What we know about making ourselves at home in a new language or culture suggests some strategies for developing an exegetical awareness.—D.J.H.

1034. E. Schüssler Fiorenza, "The Ethics of Biblical Interpretation: Decentering Biblical Scholarship," *JournBibLit* 107 (1, '88) 3-17.

After sketching the social location of women in the history of the Society of Biblical Literature, this 1987 presidential address explores the rhetoric of previous SBL presidential addresses with respect to the shift from a scientific-antiquarian to a critical-political ethos of biblical scholarship. Then it indicates what kind of communicative practice such a shift implies. A critical-rhetorical paradigm requires that biblical studies continue its descriptive-analytic work utilizing all the critical methods available for illuminating our understanding of ancient texts and their historical location. At the same time it engages biblical scholarship in a hermeneutic-evaluative discursive practice exploring the power/knowledge relations inscribed in contemporary biblical discourse and in the biblical texts themselves.—D.J.H.

1035. R. Scroggs, "Can New Testament Theology Be Saved? The Threat of Contextualisms," *UnSemQuartRev* 42 (1-2, '88) 17-31.

Only a change in the direction of our basic hermeneutical approach to the texts will enable us to rescue the thought found in the NT from threats produced by increasingly sophisticated research. The way between the Scylla of a hermeneutics of consent and the Charybdis of the Bible as a pagan classic is the bedrock of the text. To identify textual intentionality with the intentionality (but not the self-consciousness) of the author allows the text to control the parameters of valid interpretation.—C.R.M.

1036. M. Silva, "Old Princeton, Westminster, and Inerrancy," *WestTheolJourn* 50 (1, '88) 65-80.

The hermeneutical flexibility expressed by the faculties of Princeton Theological Seminary through the 1920s and Westminster Theological Seminary since its establishment in 1929 has contributed to (and not undermined) the influence that these institutions have exerted with regard to the doctrine of biblical authority. Precisely because they accepted the reality of hermeneutical uncertainty, they worked especially hard to remove that uncertainty through careful exegesis.—D.J.H.

1037. A. H. Snyman, "On Studying the Figures (*schēmata*) in the New Testament," *Biblica* 69 (1, '88) 93-107.

The term "figures" refers to all those linguistic phenomena where language is used in an unusual way in order to yield a striking result. The figures in the NT have traditionally been studied either by classifying them or describing their functions. The "new rhetoric" proposed by C. Perelman and L. Olbrechts-Tyteca focuses on the dynamics of argumentation, on the use of the figures as techniques of argumentation and persuasion. It also emphasizes the role of the audience in determining the argumentative functions of the figures. Although concerned with extrabiblical discourse, Perelman's proposals are also applicable to the Greek NT and represent a way out of the impasse in which traditional studies of the NT figures have driven us.—D.J.H.

1038. G. Theissen, "Vers une théorie de l'histoire sociale du christianisme primitif," *Etud ThéolRel* 63 (2, '88) 199-225.

The article first considers the interpretation of primitive Christianity from the perspective of a phenomenological sociology of religion, with particular attention to charism, eschatology, conversion, suffering as kerygma, integration, and reversal of situations. Then it discusses primitive Christianity from the viewpoint of a theory of integration, giving emphasis to personal bonds of allegiance, supra-regional communication, and the society of the polis. Finally it deals with primitive Christianity from the perspective of conflict theory—as a revolution of values modified by a selective acceptance of conflict, and as a restrictive adaptation accompanied by a selective over-valuing of consensus.—D.J.H.

1039. B. H. Throckmorton, "Some Contributions of Feminist Biblical Scholars," *UnSem QuartRev* 42 (1-2, '88) 87-88.

Feminist biblical scholars have demonstrated the androcentrism of the biblical world and the Western tradition, exposed androcentric assumptions by applying a hermeneutics of suspicion, and challenged biblical scholars to abandon their posture of neutrality and objectivity.—D.J.H.

1040. W. S. Vorster, "Op weg na 'n post-kritiese Nuwe-Testamentiese Wetenskap (Heading for a post-critical New Testament Science)," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 374-394.

After outlining the process of scientific revolutions and defining historical criticism as the dominant paradigm in biblical studies, the article explores recent developments in NT research with reference to interpreting texts, understanding history, and taking into account social dimensions.—D.J.H.

1041. N. Watson, "Authorial Intention – Suspect Concept for Biblical Scholars?" *AusBibRev* 35 ('87) 6-13.

After noting the challenge to historical-critical exegesis from secular literary criticism, the article considers the argument of E. D. Hirsch that the nexus between authorial meaning and actual meaning is not logical but ethical. In matters of meaning the author must be given the first word; but one must also be alert to unattended and subconscious meaning.—C.R.M.

1042r. H. Weder, *Neutestamentliche Hermeneutik* [*NTA* 32, pp. 96-97].

U. Luz, "Hermeneutik als Theologie? Zum Gespräch mit Hans Weders Neutestamentlicher Hermeneutik," *EvangTheol* 47 (3, '87) 265-269.—According to Weder's linguistic theory, biblical language is not so much conceptual as metaphorical, with emphasis on direct address, in which human beings learn to understand themselves as recipients of divine love rather than as controllers of history. Weder's analysis ultimately demonstrates that sociocultural environmental factors can suggest a variety of hermeneutical approaches. But his limited European perspective has much to say to one who is conditioned by the continental context.—F.W.D.

1043. H. Weder, "Zu neuen Ufern? Exegetische Vorstösse in methodisches Neuland," *Evangelische Kommentare* [Stuttgart] 21 (3, '88) 141-144.

The article reflects on the reasons for new attitudes about the relation between the Testaments and for new sociological and social-historical exegetical approaches from the perspectives of feminism, psychology, and linguistics. The new methods run the risk of concealing the strangeness of NT faith.—D.J.H.

1044. L. J. White, "Fundamentalism and 'Fullness of Christianity': Catholicism's Double Challenge," *BibTheolBull* 18 (2, '88) 50-59.

The article examines fundamentalism from a socio-anthropological perspective as a question of ideology, trying to understand why ideology, sacred books, and sacred dogmas may be linked to one another. The antidote to the ideological rigidity of biblical and doctrinal fundamentalism that threatens the "fullness of Christianity" is the consistent historical criticism of both the biblical and the post-biblical tradition.—C.R.M.

Textual Criticism

1045. K. Luke, "The Armenian Version of the Bible," *Biblebhashyam* 13 (4, '87) 291-301.

This installment [see §§ 32-46, 525] first summarizes research on the original language (Syriac or Greek?) of the Armenian OT. Next it states that the consensus of scholarship favors for the Armenian NT a Syriac original in the form of a harmony patterned on Tatian's Diatessaron. Then it notes the absence of a critical edition of the Armenian Bible and provides English translations of the Armenian texts of Ruth 1:22–2:7; Deut 32:1; and Mt 6:11. —D.J.H.

Textual Criticism, §§ 32-1108, 1113, 1192, 1195.

Biblical Philology

1046. M. N. A. Bockmuehl, "Das Verb φανερόω im Neuen Testament. Versuch einer Neuauswertung," *BibZeit* 32 (1, '88) 87-99.

After criticizing previous treatments of φανερόω and sketching the word's history, the article investigates its occurrences outside John and Paul, in the Johannine corpus, and in the Pauline (and Deuteropauline) corpus. In the Johannine corpus φανερόω has a strong christological and soteriological function; in the Pauline corpus it appears with reference to the incarnation and the parousia.—D.J.H.

1047. J. L. Boyer, "The Classification of Optatives: A Statistical Study," *GraceTheolJourn* 9 (1, '88) 129-140.

Comments on the optative mood in the NT appear under the following headings: inflectional comparisons, functional classification (optative of wish, potential optative, oblique optative), degrees of potentiality, and alternative ways of expressing a wish.—C.R.M.

1048. M. L. Davies, "Levitical Leprosy: Uncleanness and the Psyche," *ExpTimes* 99 (5, '88) 136-139.

The skin conditions described in Lev 13:1-44 as *ṣāraʿat* are best understood as neurodermatitis induced by the stress of living in a society in which every action was, or should have been, determined by a God-given law. They are not to be confused with mycobacterial leprosy. The healings of lepers in the OT and NT (see Lk 17:12-19; Mk 1:40-45 parr.) were examples of the abreaction of psychic tensions.—D.J.H.

1049. C. J. Hemer, "Reflections on the Nature of New Testament Greek Vocabulary," *TynBull* 38 ('87) 65-92.

The article first discusses variations in the Greek language of the Roman empire with reference to dialect, the diverse influences of substratal languages, social and stylistic factors, borrowings, semantic interference, varieties of formulation, choice of synonyms, and technical terms. Then by way of illustration it considers epigraphic evidence from Lydia regarding kinship terms and pagan religious terminology. It concludes with a report on the 1985 Princeton conference on a proposed new lexicon of the Greek NT.—D.J.H.

1050. R. W. Klein, "WORDsearch: State of the Art Concordance!" *CurrTheolMiss* 15 (2, '88) 194-196.

The electronic concordance to the Bible called "WORDsearch," which is based on the New International Version, will do anything that any other English concordance will do but much, much faster. It also finds things that would be virtually impossible with a regular concordance. A postscript discusses "Search the Scriptures," a computerized concordance available in either a KJV or NIV edition.—D.J.H.

1051. F. S. Spencer, "Beyond Trench's Study of Synonyms," *ExpTimes* 99 (5, '88) 140-144.

The advent of modern linguistic science necessitates a reappraisal of R. C. Trench's *Synonyms of the New Testament* (1880). Focusing on Trench's distinctions among three NT words for "patience" (μακροθυμία, ὑπομονή, ἀνοχή), the article shows how insights from contemporary lexical semantics can refine biblical synonym analysis. It criticizes Trench's tendency to absolutize distinctions among synonyms and insists on the importance of context in determining meaning.—D.J.H.

Biblical Translation

1052. D. A. Carson, "The Limits of Dynamic Equivalence in Bible Translation," *Notes on Translation* [Dallas, TX] 121 ('87) 1-15.

The reprint of an article published in *Evangelical Review of Theology* [§ 30-49].—D.J.H.

1053. P. Ellingworth, "Hebrew or Aramaic?" *BibTrans* 39 (1, '88) 130-131.

In a number of cases NT writers describe as Ἑβραϊστί a form that is in fact Aramaic. But in other cases the language used was probably Hebrew. For the translator the best approach is to translate Ἑβραϊστί as "Hebrew" and add a note to cover those cases that are Aramaic. —D.J.H.

1054. N. A. Hardesty, "'Whosoever Surely Meaneth Me': Inclusive Language and the Gospel," *Christian Scholar's Review* [Grand Rapids, MI] 17 (3, '88) 231-240.

Inclusive language is a political issue (because it is a question of power) and a theological issue (because it involves how we understand God and ourselves). The central issue is not whether God is male or female or neither but rather the inclusive nature of the gospel. Translations of the Bible should reflect Scripture's clear teaching that God's love, Christ's redemption, is inclusive.—D.J.H.

1055. E. L. Hohulin, "Concepts and Categories. When is a Tree not a Tree?" *Notes on Translation* [Dallas, TX] 122 ('87) 1-25.

The article presents two theories of categorization (classical versus prototypical/natural), works through a discussion of concept formation, and reflects on the relation of categorization to meaning.—C.R.M.

1056. E. L. Hohulin, "Implicatures and Inferences," *Notes on Translation* [Dallas, TX] 122 ('87) 25-43.

The difference between literal and rhetorical meaning is discussed with reference to inferences, implicatures, and various communication principles. Biblical texts illustrate the presentation.—C.R.M.

1057. M. Huddleston, "Equivalent Dynamics: For Whom Do I Translate?" *BibTrans* 39 (1, '88) 122-125.

An equivalent dynamic translation, by making reference to the dynamic of each source text, will reflect its distinguishing elements on the assumption that the range of human spiritual needs has not changed over the centuries. The need addressed by each text is the need to which the translation will speak, and this will define the target audience as it did originally.—D.J.H.

1058. A. Puig i Tàrrech, "Les traduccions bíbliques catalanes en el segle XIX," *RevistCat Teol* 12 (1, '87) 97-116.

After discussing translations of the Bible into Catalan before the 19th century, the article focuses on J. M. Prat i Solà's version of the NT (1832), P. Marcé i Santaló's devotional work on the seven penitential psalms (1806), and T. Sucona i Vallès's scientific translation of the Psalms (1901).—D.J.H.

1059. H. P. Scanlin, "Bible Translation as a Means of Communicating New Testament Textual Criticism to the Public," *BibTrans* 39 (1, '88) 101-113.

Nearly every major translation of the NT published in the past 400 years incorporates notes that recognize the existence of textual variants and offers alternate readings. Some notes acknowledge readings that the translators chose not to follow, whereas others recognize that the preferred reading is not altogether certain. This lack of unanimity is an important element in the education of Bible readers.—D.J.H.

1060. B. Walczak, "Znaczenie Biblii w dziejach języków i językoznawstwa" [The Significance of the Bible in Matters of Language and Learning Languages], *Życie i Myśl* [Poznań] 35 (9-10, '87) 37-42.

The necessity of translating the Bible into Slavic languages actually developed and enriched the vocabulary of these target languages. At the same time the grammatical and syntactical peculiarities of the biblical languages that were difficult or even impossible to translate into the target languages caused language study to develop as a separate discipline.—J.P.

Bulletins

1061. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 98 (18, '88) 257-262.

Descriptions and evaluations of seven recently published books, all in French, on various aspects of biblical study.—D.J.H.

1062. P. Fiedler, "Neues Testament und Liturgie," *ArchivLiturgWiss* 29 (3, '87) 407-428.

This bulletin of books and articles (in German, English, Spanish, and French) relating to the NT and liturgy [see § 31-988] is divided into eight sections: hermeneutical questions, Jesus (general, understanding his death), the Eucharist, early Christianity (development, relation to Judaism), Gospels and Acts (general, Mt and Mk, Lk and Acts, Jn), Paul and his letters, non-Pauline letters and Revelation, and commentaries.—C.R.M.

1063. F. Neirynck and F. Van Segbroeck, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 63 (2-3, '87) 199*-265*.

Bibliographic information on recent books and articles is supplied in four general categories: introduction (nos. 4174-4381), NT theology (4382-4520), NT books (4521-5602), and early Christian writings (5603-5661).—D.J.H.

1064. J. F. O'Grady, "The Bible as a Classic," *ChicStud* 27 (1, '88) 96-108.

The three books discussed in this article help persons of faith to return to the understanding of their own faith and allow the Bible as a classic to affect them: W. Brueggemann, *Hope within History* (1987); P. Achtemeier, *The Quest for Unity in the New Testament* (1987); and R. F. Collins, *Christian Morality: Biblical Foundations* (1986).—D.J.H.

1065. V. C. Pfitzner, "New Testament Reading for Busy Pastors," *LuthTheolJourn* 21 (3, '87) 133-141.

This guide to recent literature about the NT appears under nine headings: periodicals; the Greek text; handbooks; NT theology; introduction; sociological exegesis; commentaries; Jesus and the Gospels; and Paul, the epistles, and Revelation.—D.J.H.

1066. H. Schweizer, "Hilfen für die deskriptive Exegese," *TheolQuart* 168 (1, '88) 64-70.

Of the five books reviewed in this article, the two most pertinent to NT study are W. Egger's *Methodenlehre zum Neuen Testament* (1987), and K. Berger and C. Colpe's *Religionsgeschichtliches Textbuch zum Neuen Testament* (1987).—D.J.H.

1067. P. W. van der Horst, "Novum Testamentum et Orbis Antiquus," *NedTheolTijd* 42 (1, '88) 60-66.

Descriptions and evaluations of the first four volumes in the NTOA series: M. Küchler, *Schweigen, Schmuck und Schleier* (1986); M. Weinfeld, *The Organizational Pattern and the Penal Code of the Qumran Sect* (1986); R. Wenning, *Die Nabatäer—Denkmäler und Geschichte* (1987); and R. Egger, *Josephus Flavius und die Samaritaner* (1986).—D.J.H.

1068. F. Vouga, "Bulletin de Nouveau Testament," *EtudThéolRel* 63 (1, '88) 79-98.

The twenty-one books, all in German or English, that are described and evaluated in this bulletin appear under three headings: Mark (five), Paul (ten), and Jesus' words and parables (six). A general introduction to each section situates the books in the context of scholarship. —D.J.H.

1069. L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 98 (14, '88) 204-206.

Summaries and evaluations of M. Quesnel's *L'histoire des Evangiles* (1987) and J.-P. Charlier's *Jésus au milieu de son peuple* (1987) and *Signes et prodiges* (1987).—D.J.H.

GOSPELS – ACTS

Gospels (General)

1070r. M.-É. Boismard and A. Lamouille, *Synopsis Graeca Quattuor Evangeliorum* [*NTA* 32, pp. 239-240].

J. Taylor, "A New Gospel Synopsis," *ScriptBull* 18 (1, '87) 20-22.—For students of the Gospels this synopsis provides better than any other Greek synopsis the means for seeing the relations between a given Gospel passage and as many texts as possible that provide parallels or literary affinities. Aland's synopsis will not be abandoned because of its full critical apparatus and the rather different set of early Christian writings offered as parallels, but the synopsis of Boismard and Lamouille will be the working Greek synopsis of choice.—C.R.M.

1071. X. J. Harris, "Discipleship in the Gospels," *BibToday* 26 (2, '88) 75-79.

The link between passion predictions and instructions on discipleship is examined with reference to texts in the Synoptic Gospels (Mk 8:31, 34-38 parr.; 9:30-37 parr.; 10:32-34, 41-45 parr.) and the Fourth Gospel (Jn 3:13-17; 8:28-30; 12:27-33; 13:12-15). Sharing in Christ's suffering is an absolutely essential requirement for Christian discipleship.—D.J.H.

1072. A. J. Levoratti, "Milagros de Jesús y teología del milagro," *RevistBíb* 50 (1, '88) 1-32.

Taking as its starting point R. Latourelle's *Miracles de Jésus et Théologie du miracle* (1986), the article considers the proper focus for studying Jesus' miracles (anthropological or christological), Jesus' miracles as a sign of the kingdom, the miracle as sign of credibility, objections against miracles, the definition of miracle, and the historicity of Jesus' miracles. —D.J.H.

1073. P. Mourlon Beernaert, "Converting to the Gospel," *LumVit* 42 (4, '87) 369-379.

Conversion expresses a turning around of one's whole being on the path of life. Examination of the theme in the Gospels highlights five essential traits: Conversion is both an abrupt summons and a historically situated continuity, always requires a decision from the heart, is motivated by the coming of God's kingdom, involves attachment to the person of Christ, and is judged by its concrete fruits.—D.J.H.

1074. D. Senior, "The Gospels and the Earth," *BibToday* 26 (3, '88) 141-145.

Gospel perspectives on the created world are discussed under the following headings: Jesus and the creator God, the body as the arena of salvation, care of the earth and the distribution of wealth, and Jesus as the center point of creation.—D.J.H.

1075. A. Weiser, "'Die Gabe, Krankheiten zu heilen.' Jesus und die Kranken," *BibKirch* 43 (1, '88) 2-7.

A Christian orientation toward sickness and suffering is sketched under the following headings: God heals through Jesus; Jesus fulfills Israel's hopes; Jesus leaves intact the mystery of sickness, sin, and death; and Jesus empowers and sends others to heal.—D.J.H.

1076. B. WITHERINGTON, "Principles for Interpreting the Gospels and Acts," *AshTheol Journ* 19 (1, '87) 35-70.

Only an approach that gives full weight to both historical information and theological proclamation will do justice to the Gospels and Acts. The article first explains the genre of the Gospels, the Synoptic problem, the relation of the Fourth Gospel to the Synoptics, source criticism, form criticism, and redaction criticism. Then it treats history with reference to the historical-critical method, ancient historiography, myth, the criteria for authenticity, the Synoptics, John, and Acts.—D.J.H.

Jesus

1077. T. GEDDERT, "Jesus and Ethnicity," *Direction* 17 (1, '88) 73-77.

Jesus broke down ethnocentrism by redefining the people of God in non-ethnic terms, by preparing a faithful remnant of Israel to break through ethnic barriers, and by establishing a foundation for a multi-ethnic church.—D.J.H.

1078. J. I. GONZÁLEZ FAUS, "La 'filosofía de la vida' de Jesús de Nazaret," *RevistLat AmTeol* 5 (13, '88) 33-44.

Taking as a guide the Gospel parables, the article sketches Jesus' philosophy of life with reference to three major points: his recognition of the harshness of life and his inexhaustible hope, his trust in God's goodness and incomprehensible mercy, and his "subversive" or anti-conventional moral teaching.—D.J.H.

1079. J.-P. LEMONON, "Jésus et les pouvoirs," *Supplément* [Paris] 162 ('87) 43-55.

The article considers Jesus' conduct with regard to the various powers of his time: the political powers (the Romans, Herod Antipas), the high priests responsible for the Jewish nation with respect to Rome, and various pressure groups (the Pharisees, Jesus' own disciples). By contending against every power that wished to absolutize itself, Jesus relativized all power.—D.J.H.

1080. S. PEDERSEN, "Die Gotteserfahrung bei Jesus," *StudTheol* 41 (2, '87) 127-156.

After explaining the method of deductive analysis as applied to Jesus' experience of God, the article examines Jesus' experience of God in connection with John's baptism, the reflection of his experience of God in three parables (Mk 4:3-8; Mt 20:1-15; Lk 15:11-32), and the experience of God connected with Jesus' death and resurrection. Jesus' understanding of God constituted the fundamental unity between his life and preaching before Easter and his disciples' preaching thereafter.—D.J.H.

1081. U. SCHNELLE, "Jesus, ein Jude aus Galiläa," *BibZeit* 32 (1, '88) 107-113.

Recent research has demonstrated the diversity within Judaism before A.D. 70. Taking seriously Jesus' roots in Galilean Judaism can help us to understand aspects of his activity, teaching, healing, and attitudes toward ritual laws (see Mk 7:15).—D.J.H.

1082. C. WOLFF, "Niedrigkeit und Verzicht in Wort und Weg Jesu und in der apostolischen Existenz des Paulus," *NTStud* 34 (2, '88) 183-196.

The article compares the behavior of Jesus and Paul in four areas: self-denial and renunciation, forgoing marriage, humble service, and suffering persecutions. In his service and renunciation Paul showed himself to be the true follower of Jesus.—D.J.H.

Jesus, §§ 32-1230–1231.

Passion and Death

1083. O. Betz, "The Temple Scroll and the Trial of Jesus," *SWJournTheol* 30 (3, '88) 5-8.

11QTemple 64:6-13 indicates that in early Judaism the death penalty of crucifixion for the crime of high treason could be found in Deut 21:22-23. Therefore one can no longer argue that this death penalty was used only by the Romans and thus that the crucifixion of Jesus as such speaks against Jewish participation in his trial. Two problems of the passion story are illuminated by *Temple Scroll:* the accusation raised by the high priest that Jesus uttered a blasphemy (Mk 14:64), and the demand of the Jews that Jesus be crucified (Mk 15:13). —D.J.H.

1084. W. Moberly, "Proclaiming Christ Crucified: Some Reflections on the Use and Abuse of the Gospels," *Anvil* 5 (1, '88) 31-52.

Beyond a basic agreement about the basic facts of Jesus' crucifixion, the Gospels differ in their portrayals of the crucifixion. In Mk, Jesus is an anguished figure, abandoned by humans and God, speaking only in loud cries. In Lk, Jesus is a compassionate figure, forgiving humans, trusting God, and peaceful throughout. The customary evangelical approach of harmonization makes a composite picture of the crucifixion normative and authoritative, and so implicitly denies that the Evangelists have truly interpreted the event.—D.J.H.

The Resurrection

1085. W. L. Craig, "Pannenbergs Beweis für die Auferstehung Jesu," *KerDog* 34 (2, '88) 78-104.

W. Pannenberg's case for Jesus' resurrection involves epistemological foundations, historical-critical exegesis, and theological interpretation. While accepting a great deal of Pannenberg's approach, the article argues (1) that a knowledge of the historical foundations and hence the truth of Christianity is available not only by means of historical research but also by the self-authenticating witness of God's Spirit; (2) that the construal of the resurrection appearances in terms of visions rather than extramental physical appearances and hence the denial of the historical value of the appearance narratives is without exegetical foundation; and (3) that the meaning of Jesus' resurrection is to be found in the immediate context of Jesus' own life, ministry, and personal claims rather than the wider context of Jewish apocalypticism.—D.J.H.

1086. J. P. Galvin, "The Origin of Faith in the Resurrection of Jesus: Two Recent Perspectives," *TheolStud* 49 (1, '88) 25-44.

In the early 1970's R. Pesch [§ 18-823] argued that the foundation of Christian belief in Jesus' resurrection lay in the historical Jesus, not in events after the crucifixion. Since then he has substantially modified his historical interpretation by giving more emphasis to Jesus as the Son of Man and to the appearances of the risen Christ. Meanwhile H. Verweyen, a systematic theologian, has developed a line of theological argumentation akin to some aspects of Pesch's original position. Their work indicates some pitfalls and alerts us to some neglected aspects of the resurrection.—D.J.H.

1087. H. Kessler, "Die Kraft seiner Auferstehung. Zur Bedeutung des Osterglaubens heute," *StimmZeit* 206 (4, '88) 219-231.

This biblical-theological reflection considers the power of Jesus' resurrection with reference to our image of God, our relationship to Christ, the Spirit and our way of life, and the struggle with death.—D.J.H.

1088. S. Sabugal, "El preanuncio sobre la resurrección de los muertos. Anastasiología veterotestamentaria y judaica," *Revista Agustiniana* [Madrid] 29 (88-89, '88) 69-128.

After sketching the ancient Near Eastern background of belief in resurrection, the article examines the OT theological foundations for this belief: God's lordship over life and death, his just eschatological judgment, and retribution after death. Then it examines the OT textual evidence pertaining to resurrection under the following headings: the restoration of Israel (Hos 6:1-2; 13:14; Ezek 37:1-14), freedom from death (Gen 5:21-24; 2 Kgs 2:1-13; 1 Kgs 17:17-24; 2 Kgs 4:20-37; Isa 53:10; Ps 16:10; Job 19:25-27), the eschatological resurrection (Isa 26:19; 25:6-8; Dan 12:1-4), and the unequal retribution to the risen ones (2 Maccabees). It concludes with observations on the OT resurrection vocabulary.—D.J.H.

1089. A. Vargas-Machuca, "Reflexiones sobre la Resurrección de Jesús," *RazFe* 217 (1074, '88) 351-365.

Taking as its starting point 1 Cor 15:20 ("Christ has been raised from the dead"), the article reflects on what Christian faith means by saying that Christ has been raised, what the historical foundations of this faith (appearances, empty tomb) are, and in what literary genres the resurrection of Jesus has been transmitted to us.—D.J.H.

Synoptics

1090. E. Arens, "Metaphorische Erzählungen und kommunikative Handlungen Jesu. Zum Ansatz einer Gleichnistheorie," *BibZeit* 32 (1, '88) 52-71.

After sketching contributions since the mid-1960s to the metaphorical-theoretical understanding of parables, the article analyzes the achievements and limits of the metaphorical-theoretical starting-point with reference to W. Harnisch's *Die Gleichniserzählungen Jesu* (1985), considers Jesus' parables as communicative actions, deals with objections against the pragmatic theory of parables, and outlines aspects of a comprehensive pragmatic theory of parables.—D.J.H.

1091r. A. J. Bellinzoni, with J. B. Tyson and W. O. Walker (eds.), *The Two-Source Hypothesis* [*NTA* 30, p. 93; § 32-92r].

V. Fusco, "Consensi e dissensi nella questione sinottica," *CristStor* 8 (3, '87) 591-607.—The comparison of opinions for and against the Two-Source theory presented in this very useful collection does not justify Tyson's conclusion that the hypothesis, though not completely dislodged, has been seriously damaged. In fact, the essays reveal convergences regarding the initial data and methodology. The divergences concern the value of the traditional arguments in favor of the hypothesis.—D.J.H.

1092. F. G. Downing, "Compositional Conventions and the Synoptic Problem," *Journ BibLit* 107 (1, '88) 69-85.

We are in a position to tell with a considerable degree of certainty what compositional procedures for making use of existing writings would have been readily available in the 1st century. We also can take into account the sort of compositional exercises that people are likely to have been taken through in their elementary education in Greek. On this basis the Two-Document hypothesis (Mark and Q were used independently by Matthew and Luke) fits snugly in the known cultural context of the time, whereas other hypotheses presuppose a quite gratuitous invention of a complex new procedure.—D.J.H.

1093. W. R. Farmer, "Source Criticism: Some Comments on the Present Situation," *UnSemQuartRev* 42 (1-2, '88) 49-57.

The article first summarizes the general situation in Synoptic studies regarding the issue of sources ("an open question"). Then it comments on Catholic attitudes toward Markan priority, R. W. Funk's Jesus Seminar, J. M. Robinson's "Q" project, and related topics. —D.J.H.

1094. C. Focant, "La chute de Jérusalem et la datation des évangiles," *RevThéolLouv* 19 (1, '88) 17-37.

Analysis of possible allusions to the fall of Jerusalem in the Synoptic apocalypses (Mk 13, Mt 24, Lk 21), the announcement of Jerusalem's punishment (Lk 19:41-44), and the parable of the wedding feast (Mt 22:1-14) shows that Lk 21:20 ("when you see Jerusalem surrounded by armies . . .") and Mt 22:7 ("the king was angry, and he sent his troops and destroyed those murderers and burned their city") refer to the events of A.D. 70. Thus the final redactions of Mt and Lk should be dated after A.D. 70. Since it is not clear that Mark knew the events of the Jewish War, his Gospel can be dated before A.D. 70, most likely between 65 and 70.—D.J.H.

1095. C. Milikowsky, "Which Gehenna? Retribution and Eschatology in the Synoptic Gospels and in Early Jewish Texts," *NTStud* 34 (2, '88) 238-249.

After a survey of the history of the word Gehenna in both pre- and post-NT Jewish literature, this study considers the employment of the term in Mt and Lk to denote very different ideas. In Mt Gehenna refers to a corporeal, eschatological hell as the place of retribution for the reunited body and soul (see Mt 10:28); in Lk it refers to an incorporeal, immediately post-mortem hell of souls (see Lk 12:5). The notions in Mt concerning retribution are rooted in the Jewish world, while Lk may show evidence of being composed in a more Hellenistic environment.—C.R.M.

1096. B. Orchard, "The Formation of the Synoptic Gospels," *DownRev* 106 (362, '88) 1-16.

Mt was the first written Gospel, Luke used Mt, and Mark knew and used both. Mt met the urgent need of the primitive church of Jerusalem (the church set up by Peter) for a manifesto defending its existence and integrity in its early days. Lk met the equally urgent need for the churches established by Paul to have their own effective presentation of the

Gospel. Mk signifies the vital necessity, for the peace and unity of the churches of Peter and Paul, to have an authoritative pronouncement that could be seen to unite the perspectives of Matthew and Luke.—D.J.H.

1097. J. B. Orchard, "The Solution of the Synoptic Problem," *ScriptBull* 18 (1, '87) 2-14.

The Two Gospel hypothesis best meets the requirements of the external and internal evidence for the relations between the Gospels. Mk was never intended to rival Mt or Lk; it rather reflects the mediating and unifying action of Peter who brought together the churches of the circumcision and non-circumcision by linking the Gospels of Mt and Lk together in his personal proclamation.—C.R.M.

Matthew

1098. P. Beauchamp, "L'Evangile de Matthieu et l'héritage d'Israël," *RechSciRel* 76 (1, '88) 5-38.

The tensions in Mt can be summarized under four headings: the break with Israel, openness to Gentiles, fidelity to Israel's heritage, and innovation rooted in the uniqueness of Jesus. When Matthew is listened to at the level of narrative (i.e. signs) and not only at the didactic level, there appears in the background a "discrete" image of a community made up of little and rejected ones coming from Israel and the Gentiles. From the heritage of Israel the new people receives the "lost sheep" and the witness of Scripture (from its scribes of many schools). This perspective on the Gospel is brought to bear on the interpretation of Mt 5:17-20.—D.J.H.

1099. B. R. Doyle, "Matthew's Intention as Discerned by His Structure," *RevBib* 95 (1, '88) 34-54.

Matthew's Gospel has been planned from an ecclesiological perspective. In Mt 28:19-20 the risen Jesus commissions his disciples to make disciples of all nations. To clarify "make disciples" the rest of the Gospel offers characteristics of disciples and a structure that reflects this intention within the limits of the Gospel tradition received by Matthew: prologue—the person of Jesus (1:1–4:16); Galilean ministry—seminal period for disciples (4:17–18:35); Judean and Jerusalem ministry—consolidation of disciples in service (19:1–25:46); passion, death, and resurrection—failure of disciples (26:1–28:15); and final commission to disciples in spite of their failure (28:16-20). What is said of the disciples is applied *mutatis mutandis* to the members of Matthew's own church.—D.J.H.

1100. P. W. Meyer, "Context as a Bearer of Meaning in Matthew," *UnSemQuartRev* 42 (1-2, '88) 69-72.

The importance of context for determining meaning is illustrated with reference to the twin parables of the hidden treasure and the pearl (Mt 13:44-46) and the last judgment scene (Mt 25:31-46).—D.J.H.

Mt, §§ 32-1022, 1095.

1101. [Mt 1:18-25] A. B. CALKINS, "The justice of Joseph revisited," *Homiletic & Pastoral Review* [New York] 88 (9, '88) 8-19.

The major interpretations of Joseph's attitude in Mt 1:18-25 fall into three categories: Joseph (1) suspected Mary of adultery, (2) suspended judgment about her, or (3) had a reverential fear toward the divine overshadowing of Mary and so hesitated to exercise the roles of father toward Jesus and husband toward Mary. The third hypothesis does justice to Joseph's justice in a way that neither of the other two does. Joseph was "just" because he revered the marvel that God wrought in Mary and refused to demand for himself that to which he had no strict right until he was commanded to do so.—D.J.H.

1102. [Mt 2:1-12] A. J. SACHS AND C. B. F. WALKER, "Kepler's View of the Star of Bethlehem and the Babylonian Almanac for 7/6 B.C.," *Iraq* [London] 46 (1, '84) 43-55, plates 1-2.

Modern discussion of what identifiable astronomical phenomenon lay behind Mt 2:1-12 began with J. Kepler (1571-1630), who supposed the star of Bethlehem to have been a new star (nova or supernova). Later writers, however, repeatedly ascribed to him the view that the star was really a conjunction of the planets Jupiter and Saturn. In 1925 J. Schaumberger introduced into the discussion the Babylonian "almanac" for 7/6 B.C., which contains predictions of the movements of Jupiter and Saturn without reference to the conjunctions. This article provides photographs of four copies of the cuneiform text, an English translation of it, textual notes, and a transliteration.—D.J.H.

1103. B. ESTRADA, "Il comandamento dell'amore e le sue conseguenze alla luce di Mt 5, 17-20," *Annales Theologici* [Rome] 1 (1-2, '87) 107-129.

The newness of Jesus' commandment to love God and neighbor (Mt 22:34-40 parr.) consists in the connection between the two precepts, the reduction of the whole Law to the double commandment, and the universal scope of love of neighbor. Jesus' commandment is to be practiced in the context outlined in Mt 5:17-20, that is, the new righteousness that should characterize the disciples' activity in light of the Messiah's coming to fulfill the Law and not to abolish it, in the perspective of God's kingdom that has come.—D.J.H.

1104. [Mt 5:20] J. LAMBRECHT, "Righteousness in the Bible and Justice in the World," *TheolEvang* 21 (1, '88) 6-13.

Whereas for Paul God's righteousness referred primarily to his saving grace in this age that made people righteous, for Matthew righteousness indicated the task of doing what God wills. The "better righteousness" (see Mt 5:20) is radical, has love as its foundation, and takes God's perfection as a criterion.—D.J.H.

1105. [Mt 5:44] V. J. JAHNKE, "'Love Your Enemies': The Value of New Perspectives," *CurrTheolMiss* 15 (3, '88) 267-273.

An exegetical plunge into Jesus' teaching about love of enemies (Mt 5:44; Lk 6:27) turns up a higher "playfulness" than might be suspected at first, especially when the enemy and the options for response are viewed from the perspective of Eastern religions (Buddhism, Hinduism, Taoism).—D.J.H.

1106. D. McCaughey, "Matthew 6:13a. The Sixth Petition in the Lord's Prayer," *AusBibRev* 33 ('85) 31-40.

The translation "Save us in the time of trial" for Mt 6:13a is misleading and based on a misunderstanding of this petition and its place in the Lord's Prayer. It is wiser to revert to "Lead us not into temptation" to bring out the petition's sober recognition of human fragility. An appended note examines the difficulties of the usual rendering with respect to God's responsibility for temptation.—C.R.M.

1107. J. D. M. Derrett, "Christ and Reproof (Matthew 7.1-5/Luke 6.37-42)," *NTStud* 34 (2, '88) 271-281.

Answers to the questions raised by Mt 7:1-5/Lk 6:37-42 must be sought by combining information from several quarters: a popular saying known in more than one culture, the behavior of the eye, a common Jewish cluster of idioms, the pious ideal in Israel on the subject of rebuke or reproof, and the Law and the Prophets. An appendix shows the relation of the Sermon on the Mount to passages from Leviticus 18–24, especially chapter 19.—D.J.H.

1108. J. O'Callaghan, "Probabile armonizzazione in *Mt* 10,14," *RivistBib* 36 (1, '88) 79-80.

Examination of the textual evidence for Mt 10:14 and its parallels (Mk 6:11; Lk 9:5; Acts 13:51) indicates that in Mt 10:14 the preposition ἐκ before τῶν ποδῶν ὑμῶν may be authentic. —D.J.H.

1109. B. R. Doyle, "A Concern of the Evangelist: Pharisees in Matthew 12," *AusBibRev* 34 ('86) 17-34.

The article considers two pericopes that have not always been associated with the Pharisees: the formula quotation of Isa 42:1-4 in Mt 12:17-21 and the discourse in 12:22-37. The former was introduced to contrast Jesus, the Servant of the Lord, with his opponents the Pharisees. The latter expressed Jesus' messianic power and authority over against the unconfirmed authority of the Pharisees. Matthew's concern was not with the Pharisees of Jesus' day but with the Pharisaic Judaism of the time of his writing.—C.R.M.

1110. [Mt 12:39-40] J. Bowman, "Jonah and Jesus," *Abr-Nahrain* [Melbourne] 25 ('87) 1-12.

The article looks at what Jonah meant to Jesus' Jewish contemporaries, so that we can understand what the sign of Jonah (Mt 12:39-40; Lk 11:29-30) signified to them. In using the Jonah sign Jesus could expect resurrection and ascension to be indicated.—D.J.H.

1111. [Mt 16:17-19] J. Galot, "Le pouvoir donné à Pierre," *EspVie* 98 (3, '88) 33-40.

The liturgical setting (the Day of Atonement) of Jesus' empowerment of Peter according to Mt 16:17-19 [see § 32-606] provides the starting point for discussions of Peter's new name, his role as the foundation stone, his supreme power, and the sacrificial aspect of Jesus' passion and death. Then Peter's mission is considered with reference to Lk 22:32 ("strengthen your brethren") and Jn 21:15-17 ("feed my sheep").—D.J.H.

1112. [Mt 17:1-13] J. M. Pasquier, "The Presence of Elijah in the New Testament," *SIDIC* [Rome] 17 (3, '84) 22-25.

This examination of Mt 17:1-13 parr. in its Jewish setting considers the significance of Elijah in the transfiguration, the return of Elijah and final redemption, Elijah and John the Baptist, and the messianic secret.—D.J.H.

1113. T. Baarda, "Geven als vreemdeling. Over de herkomst van een merkwaardige variant van Ms. 713 in Mattheus 17, 26" [Giving as a Stranger. Concerning the Origin of a Noteworthy Variant of ms. 713 in Matthew 17:26], *NedTheolTijd* 42 (2, '88) 99-113.

The origin of the addition to Mt 17:26 of Codex Algerinae Peckover (ms. 713) and other sources is to be sought in the Diatessaron. It may be explained either as a dualistic gloss to the text made by Tatian or as an example of Tatian's use of other sources, most probably *Gospel According to the Hebrews.*—D.J.H.

1114. P. Bolognesi, "Matteo 18,20 e la dottrina della Chiesa," *BibOr* 29 (4, '87) 171-177.

The decisive element in the assembly described in Mt 18:20 is the name of Jesus. The presence of Jesus confers legitimacy and efficacy on the church's disciplinary decisions. —D.J.H.

1115. J. Sievers, "'Where Two or Three . . .': The Rabbinic Concept of Shekhinah and Matthew 18:20," *SIDIC* [Rome] 17 (1, '84) 4-10.

The origin of the term "Shekinah" lies in the Temple (see 2 Macc 14:35). After the Temple's destruction it was felt that the Shekinah could be found anywhere, not only in liturgical settings, if certain conditions were met (see *m. 'Abot* 3:2; *'Abot de Rabbi Nathan* B 34). In this sense Matthew's source for Mt 18:20 adopted the motif. While common prayer is a principal occasion in which two or three can experience Jesus' presence, the only condition is that they are together in his name.—D.J.H.

1116. M. C. De Boer, "Ten Thousand Talents? Matthew's Interpretation and Redaction of the Parable of the Unforgiving Servant (Matt 18:23-35)," *CathBibQuart* 50 (2, '88) 214-232.

Matthew was responsible for inflating the amount of the unforgiving servant's debt (i.e. loan) to 10,000 talents (see Mt 18:24) and for introducing other changes in Mt 18:23, 26, 35. Matthew interpreted the parable allegorically so that the king stands for God and the debtor for the Matthean Christian. With his allegorizing appropriation of the parable Matthew did not so much misinterpret the parable as give to it a christological sharpening. —D.J.H.

1117. [Mt 21:9] M. H. Pope, "Hosanna—What It Really Means," *BibRev* 4 (2, '88) 16-25.

The original Hebrew behind Mt 21:9 read: "Hosanna *l-* the Son of David." The Gospel writer misunderstood the particle *l-* and simply transliterated hosanna. When it is realized that *l-* can indicate the vocative, Mt 21:9 can be properly translated: "Help [or save], please, O Son of David. Blessed in the name of the Lord is he who comes. Help [or save], please, O Most High." The crowd's welcome of Jesus with cries of "hosanna," for help, and the waving of palm fronds invoked the liturgical formulas associated with the festival of Sukkot, already politicized and given a messianic meaning by its use in the festival of independence, the first Hanukkah, in Maccabean times (see 2 Macc 10:5-8).—C.R.M.

1118. E. Wainwright, "God Wills to Invite All to the Banquet. Matthew 22:1-10," *International Review of Mission* [Geneva] 77 (306, '88) 185-193.

The Matthean parable of the marriage feast (Mt 22:1-10) is Jesus' parable of the gospel (v. 1), of a marriage feast (v. 2), of those sent and those invited (vv. 3-6), of God's freedom and integrity (v. 7), and of the ingathering of the outsiders, the street-people (vv. 8-10). —D.J.H.

1119. [Mt 22:1-14] L. Schottroff, "Das Gleichnis vom grossen Gastmahl in der Logienquelle," *EvangTheol* 47 (3, '87) 192-211.

Examination of the parable of the great feast (Mt 22:1-14/Lk 14:15-24) can serve as a model for interpreting other traditions in Q. Exposition of such material requires recognition of (1) the history of metaphors, especially in biblical and rabbinic documents, (2) the socio-historical context, (3) the literary classification and implications thereof for the contents, (4) the literary context, and (5) the relation of the interpretative results to the history of the Jesus movement. Altered circumstances in the lives of Jesus' messengers led to variations in the shape of the recitals. In Luke's text Jesus plays the role of a philosopher at a stylish banquet; Matthew depicts the brutality of the political world.—F.W.D.

1120. [Mt 26–28] F. Martin and L. Panier, "Dévoilement du péché et salut dans le récit de la passion selon Saint Matthieu," *LumVie* 36 (185, '87) 72-88.

Analysis of Caiaphas' plot against Jesus (Mt 26:1-5) and the anointing at Bethany (26:6-13) leads to a hypothesis that is verified and made more precise by soundings in other parts of the Matthean passion narrative: The events of Jesus' passion, death, and resurrection unveil the place of sin in the structure of the human, reveal sin's relation to death, and indicate the human capacity to be saved.—D.J.H.

1121. A. M. Aagaard, "Doing God's Will. Matthew 26:36-46," *International Review of Mission* [Geneva] 77 (306, '88) 221-228.

Mt 26:36-46 parr. describes Jesus' Gethsemane agony and the sleepy disciples in language that mirrors the Lord's Prayer for the coming kingdom.—D.J.H.

Mt 28:8, § 32-1148.

1122. [Mt 28:18-20] H. Kvalbein, "Go therefore and make disciples . . . The concept of discipleship in the New Testament," *Themelios* 13 (2, '88) 48-53.

After summarizing the structure of the great commission in Mt 28:18-20, the article concentrates on the main verb "to make disciples" found in the commission in v. 19. It offers thirteen theses with additional comments on the topic: What does it mean to "make disciples" or to be a disciple?—C.R.M.

1123. [Mt 28:19-20] G. Howard, "A Note on the Short Ending of Matthew," *Harv TheolRev* 81 (1, '88) 117-120.

The Hebrew Mt preserved in Shem-Tob's *Even Bohan* [see § 31-572] supports the short Eusebian ending by omitting the trinitarian baptismal formula in Mt 28:19-20: "Go and teach them to carry out all the things which I have commanded you forever." It also gives a thoroughly Jewish theological stance to Mt by concluding without the traditional great commission to the Gentiles.—D.J.H.

Mark

1124. D. E. Cook, "A Marcan Portrait of Jesus," *Faith and Mission* [Wake Forest, NC] 5 (2, '88) 58-63.

Mark proclaims the man Jesus to be the awaited Messiah, the divine Son of God. Obedient to God's will, Jesus taught, healed, performed miracles, and exorcised evil spirits. As Son of Man he suffered and died to ransom sinful humanity and to actualize the kingdom of God. The resurrection authenticates Jesus' mission and relates him alive to the church in the present and in the eschaton as Son of Man.—D.J.H.

1125. O. Davidsen, "Narrativité et existence. Sur une détermination du Jésus narratif dans l'évangile de Marc," *SémiotBib* 48 ('87) 18-41.

This christological reflection on Mk first considers the "narrative Jesus": the two processes of an event, and the process of a mythical event (the mythic axiology, mythic and historical existence, narrative and modal existence). Then it discusses narrative Christology, narrative unity, and narrative kerygma.—D.J.H.

1126. A. Gill, "Women Ministers in the Gospel of Mark," *AusBibRev* 35 ('87) 14-21.

In a church with a power-oriented leadership, Mark portrayed women, children, Gentiles, and disabled people as model disciples and set forth the sacrificial service of the women of his community as the paradigm for Christian ministry. In their powerlessness and marginalization they understand the power of the ministry of Jesus (5:28), the significance of his impending death (14:8), the nature of ministry as service (1:31), and Christian mission as embracing all humanity (8:28).—C.R.M.

1127r. E. S. Malbon, *Narrative Space and Mythic Meaning in Mark* [*NTA* 31, p. 233].

D. O. Via, *The Ethics of Mark's Gospel* [*NTA* 30, p. 103].

M. A. Harris, "Structuralism, Hermeneutics, and the Gospel of Mark," *PerspRelStud* 15 (1, '88) 61-70.—Malbon's book is the first systematic analysis of narrative space and mythic meaning in a Gospel, as well as the first (and possibly last) consistently Lévi-Straussian approach to a Gospel. Via's book is the first attempt to analyze the ethical structure of a Gospel with the tools of literary and hermeneutic criticism. In addition to offering novel and interesting insights into Mk, these two works raise important issues regarding the problems and possibilities of a meaningful hermeneutical appropriation of Gospel texts in the modern (or postmodern?) world.—D.J.H.

1128. J. Navone, "L'Ultimo Giorno e l'Ultima Cena nel Vangelo di Marco," *CivCatt* 139 (3307, '88) 13-19.

The Italian version of an article published in English in *Theology* [§ 32-614].—D.J.H.

1129. P. **Pimentel**, "The 'unclean spirits' of St Mark's Gospel," *ExpTimes* 99 (6, '88) 173-175.

Both the Pharisees and the Qumran community tried to establish a sacred realm (or dominion) that provided protection from the unclean spirit world already at work in the wicked. Jesus' exorcisms of unclean spirits (see Mk 1:23-28; 5:1-20; 7:24-30; 9:14-29) showed God's mercy extending beyond faithful Israel to include also the unclean, thus beginning the purification of the whole world into God's kingdom.—D.J.H.

1130. A. **Rodríguez Carmona**, "La Iglesia en Marcos," *EstEcl* 63 (245, '88) 129-163.

For Mark the church was an eschatological, christological, and missionary reality. The article first considers the church that Mark presupposed in writing his Gospel. Then it discusses the church in Mark's redaction with reference to his sources and his reworking of them; his portrayal of the Jewish leaders, the crowds, and the disciples vis-à-vis the revelation of Jesus; and his presentation of the disciples, the Twelve, the three, and Peter.—D.J.H.

1131. [Mk 1:14-45] E. **LaVerdiere**, "Jesus and the Call of the First Disciples: A New Teaching with Authority," *Emmanuel* 94 (4, '88) 190-197.

After summarizing Jesus' mission and message (1:14-15), Mark recounted how Jesus called others to join him (1:16-20). Then in a centrifugal movement (1:21-45) Jesus reaches out to the sick, the troubled, and the rejected. His ministry is a new teaching with authority. —D.J.H.

1132. [Mk 1:14–3:6] E. **LaVerdiere**, "Jesus and the Call of the First Disciples," *Emmanuel* 94 (3, '88) 154-159, 173.

Galilee provided the exclusive literary geography and setting for the call of the first disciples in Mk 1:14–3:6. The arrest of John the Baptist is the only chronological event indicated in this section. The dramatis personae are Jesus, the follower-disciples, those healed by Jesus and those "with him," those opposed to Jesus, and the crowd.—C.R.M.

1133. [Mk 2:1–3:6] E. **LaVerdiere**, "Jesus and the Call of the First Disciples. Conflict with Scribes and Pharisees," *Emmanuel* 94 (5, '88) 264-269, 272-273, 292.

Each of the five episodes in Mk 2:1–3:6 adds to the mounting conflict between Jesus and his opponents until it reaches a climax in Mk 3:6. The first installment deals with the initial three episodes: authority to forgive sins (2:1-12), eating with tax-collectors and sinners (2:13-17), and feasting and fasting (2:18-22).—D.J.H.

1134. J. **Delorme**, "La communication parabolique d'après Marc 4," *SémiotBib* 48 ('87) 1-17.

After providing a structured translation of Mk 4:1-34, this semiotic analysis of the text is divided into three sections: Jesus and the crowd (vv. 1-9), Jesus and his circle (vv. 10-25), and the final two parables (vv. 26-32). The general conclusions concern emission and reception, participation of the receptor, and the constraints of a language.—D.J.H.

1135. C. M. **Tuckett**, "Mark's Concerns in the Parables Chapter (Mark 4,1-34)," *Biblica* 69 (1, '88) 1-26.

Mk 4:1-34 can be read as agreeing with Mark's concerns generally, but these concerns cannot be tied down to only one aspect. Mark wrote to encourage, exhort, and warn his readers, to remind them of their responsibilities, to warn them of the dangers that may attack their faith, and also to assure them of the glorious future promised to them in the full kingdom of God.—D.J.H.

1136. [Mk 5:1-43] M. McVann, "Markan Ecclesiology: An Anthropological Experiment," *Listening* [Glenview, IL] 23 (2, '88) 95-105.

When read from the perspective of V. Turner's theory of liminality-communitas, Mk 5:1-43 offers a sketch of the church as it preaches how much the Lord has done for it (the Gerasene demoniac), publicly confesses its faith (the hemorrhaging woman), and participates in a sacramental life that takes its form from Jesus' death and resurrection (Jairus' daughter). In each case a severely liminal character has a saving encounter with Jesus that constitutes the passage from death to life and results in the creation of new liminality in the context of omnipresent threats of persecution.—D.J.H.

1137. [Mk 5:1-43] G. R. O'Day, "Hope Beyond Brokenness: A Markan Reflection on the Gift of Life," *CurrTheolMiss* 15 (3, '88) 244-251.

The Markan healing stories (Mk 5:1-20; 5:21-43; 9:14-29) embody the yielding to Jesus that provides a way out of brokenness. Each story is an example of groaning in travail, and out of such groaning new life emerges.—D.J.H.

1138. [Mk 6:30–8:26] W. Wink, "The Education of the Apostles: Mark's View of Human Transformation," *Religious Education* [New Haven, CT] 83 (2, '88) 277-290.

As analysis of Mk 6:30–8:26 shows, Mark regarded Jesus' disciples as blind men, incapable of understanding either who Jesus is or what he is about. No amount of learning can correct this. They are blind, and they must be healed. Faith for Mark is not then the opposite of doubt. It is blindness healed. It is having one's sight restored.—D.J.H.

1139. M. FitzPatrick, "From Ritual Observance to Ethics: The Argument of Mark 7.1-23," *AusBibRev* 35 ('87) 22-27.

With the tightly structured argument in Mk 7:1-23, dominated by the double question in v. 5 and the double statement in v. 15, Mark taught his church that cultic laws (whether based on tradition or the Torah) have been shown to be valueless by Jesus; one is defiled only by giving expression to the evil tendencies within. Ritual laws have been replaced by ethical demands.—C.R.M.

1140. [Mk 8:27-33] H. Klein, "Das Bekenntnis des Petrus und die Anfänge des Christusglaubens im Urchristentum," *EvangTheol* 47 (3, '87) 176-192.

Because Jesus looked for a divine rather than a human reign, he questioned Peter's messianic identification (see Mk 8:27-33). In Hellenistic circles this was expressed in the phrase: "You think in human, not divine, terms." Popular recognition of Jesus as Messiah ultimately led to his crucifixion. One group of believers acclaimed the resurrected Jesus as the Christ but saw no contradiction to Jesus' disclaimer, for through the resurrection God had attested him as the Messiah, who was now in heaven. Another group was more hesitant about the messianic equation and awaited the return of Jesus as the Son of Man. In opposition to distorted messianic expectations, this group sharpened Jesus' disclaimer with the words, "Behind me, Satan!" Mark preserved both traditions, and through the insertion of the

Son-of-Man saying (8:31) emphasized that Jesus cannot be considered "the Christ" apart from his suffering and death.—F.W.D.

1141. [Mk 9:2-8] J. Galot, "Révélation du Christ et liturgie juive," *EspVie* 98 (10, '88) 145-152.

The Gospel accounts of Jesus' transfiguration (see Mk 9:2-8 parr.) contain many features proper to the Jewish feast of Tabernacles and suggest new perspectives on the Jewish liturgy of that feast. Six days before the transfiguration on the first day of Tabernacles (see Mk 8:27-30; 9:2) Peter's profession of faith in Jesus as the Messiah had occurred on the Day of Atonement [see §§ 32-606, 1111].—D.J.H.

Mk 9:14-29, § 32-1137.

1142. [Mk 12:28-34] G. J. Hamilton, "The First Commandment: A Theological Reflection," *NewBlackfr* 69 (815, '88) 174-181.

The theological message of Deut 6:5 is the command to love the Lord our God and his word in a completely integrated and holistic manner. This commandment along with Lev 19:18 provides the basic content of Jesus' interchange with the scribe in Mk 12:28-34. The addition "with all your mind" to Deut 6:5 portrays Jesus as the ultimate interpreter of Scripture and underlines the intellectual dimension of Christian life.—D.J.H.

1143. [Mk 14–16] L. Oberlinner, "Die Botschaft vom Kreuz als die Botschaft vom Heil nach Markus," *BibLiturg* 61 (1, '88) 56-65.

After sketching aspects of the interpretation of Jesus' death on the cross according to the NT, the article places Jesus' death in historical perspective with reference to the Sanhedrin, Jesus' preaching about God and the image of God in the Jewish tradition, and discipleship in crisis. Then it focuses on the proclamation of the cross and the preaching of Jesus' resurrection according to Mark: The crucified one is the Son of God (15:39) and has been raised up (16:6).—D.J.H.

1144. [Mk 15:34-37] L. Caza, "Le relief que Marc a donné au cri de la croix," *SciEsp* 39 (2, '87) 171-191.

The focus of Mk 15:34-37 is not so much the event of Jesus' death as it is his cry "My God, my God, why have you forsaken me?" (v. 34). Mark regarded Jesus' cry as the high point of the crucifixion account and of the entire Gospel. The article also calls attention to the importance of the Elijah motif, Psalm 22, the liturgical dimension of the Markan account, and the relation between Jesus' cry in Mk 15:34 and the centurion's confession in 15:39.—D.J.H.

1145. R. E. Brown, "The Burial of Jesus (Mark 15:42-47)," *CathBibQuart* 50 (2, '88) 233-245.

After providing information on the plausible Roman and Jewish attitudes toward the burial of the executed, this investigation of the description of the burial of Jesus in Mk 15:42-47 suggests that Joseph of Arimathea, as a pious and Law-observant member of the Sanhedrin, undertook the burial of Jesus as a matter of obedience to God's will. Nothing in the Markan account suggests an honorable burial rendered to Jesus by Joseph. Later this burial done to fulfill the Jewish Law in Mk may have become in Mt and Lk the memory of an honor rendered by one who came to believe that Jesus was the fulfillment of the Law.—C.R.M.

1146. R. Couffignal, "'Les femmes au tombeau et le jeune homme en blanc.' Approches nouvelles de Marc, XVI, 1-8," *RevThom* 87 (4, '87) 642-654.

This detailed commentary on the Markan account of the empty tomb (Mk 16:1-8) gives particular attention to the dynamic organization of the text and to the oppositions within it. As the finale of the Gospel, the passage underlines the central message of the whole work: The call to the higher life proposed by Jesus encounters fear and incomprehension.—D.J.H.

1147. [Mk 16:7-8] D. Kendall, "Why Disobedient Silence?" *Priests & People* 2 (3, '88) 91-96.

An examination of the views of ten scholars on Mk 16:7-8 reveals that three complementary themes (the messianic secret, empty tomb apologetic, fear in the face of divine revelation) dominate as explanations of the women's silence.—C.R.M.

1148. [Mk 16:8] R. Oppermann, "Eine Beobachtung in bezug auf das Problem des Markusschlusses," *BibNotiz* 40 ('87) 24-29.

The close agreements between Lk 24:9b and Mt 28:8b indicate a common *Vorlage* in the early text of Mk 16:8b. A post-Markan redactor substituted the present version of Mk 16:8b for the *Vorlage*.—D.J.H.

Luke

1149. O. L. Cope, "On the History of Criticism of the Gospel of Luke," *UnSemQuartRev* 42 (1-2, '88) 59-61.

We know from Luke's second volume that we are dealing with a sophisticated Hellenistic writer who molds tradition and creates material to serve his purposes. Only slowly, however, is that recognition being applied to the Gospel. Still to be accomplished is a clear reading of the setting of the writer.—C.R.M.

1150. F. B. Craddock, "Christian Unity and the New Testament—A Conversation between Luke and John," *Mid-Stream* [Indianapolis, IN] 27 (1, '88) 1-12.

The common concern of Luke and John for the unity of believers and their shared conviction that such unity lies not in the church's past but in its future should not lead us to conclude that they agree on the fundamental cause or causes of disunity in the church. The positions of each NT author are reconstructed in the form of an imaginary dialogue.—C.R.M.

1151. A. Gilbert, "Où fut écrit l'évangile de Luc?" *SciEsp* 39 (2, '87) 211-228.

That Lk was composed at Corinth is indicated by comparing the Gospel and Paul's Corinthian correspondence with regard to their economic, social, and religious contexts, as well as their approaches to Christian life. Some ancient testimonies corroborate the Corinthian setting of Lk.—D.J.H.

1152. H. R. Graham, "Once there was a rich man . . . ," *BibToday* 26 (2, '88) 98-103.

After introducing the Lukan theme of good news to the poor, the article examines five "rich man" stories (Lk 12:13-21; 16:1-13; 16:19-31; 18:18-25; 19:1-10) in an attempt to appreciate the strength of Jesus' biting criticism of riches.—D.J.H.

1153. M.-L. Gubler, "Selig, die geglaubt hat—Das Marienbild des Lukas. Überlegungen aus der Perspektive einer Frau," *TheolPraktQuart* 136 (2, '88) 130-139.

This examination of the Lukan perspective on Mary first describes Lk 1:26-38 as a "pentecostal prelude" and attends to the various dimensions of Lk 1:35 ("the Holy Spirit will come upon you"). Then it discusses the Lukan portrayal of Mary as virgin, prophetess, and believer and reflecter, and considers her significance for women today.—D.J.H.

1154. F. Ó Fearghail, "Israel in Luke-Acts," *ProcIrBibAssoc* 11 ('88) 23-43.

An examination of the presentation of the theme of Israel in Lk-Acts as a whole reveals the same four-fold pattern throughout: (1) Israel, the OT people of God, is presented as having a continuing role in the divine plan of salvation; (2) the Gentile mission is affirmed as part of the divine plan and not due to Jewish rejection of the word; (3) division within Israel is verified; and (4) the Gentile mission functions in paraenetic fashion as a reproach or warning to Israel.—C.R.M.

1155. D. E. Smith, "Table Fellowship as a Literary Motif in the Gospel of Luke," *Journ BibLit* 106 (4, '87) 613-638.

Meal imagery is so pervasive in Lk that it appears to make a significant contribution not only to the literary organization of the Gospel but also to its central themes. The article examines the following literary motifs related to symposium in Lk: ranking at table as a symbol of status, table talk as a mode of teaching, eating and drinking as a symbol of luxury (negative and positive), table service as a symbol for community service, and table fellowship as a symbol for community fellowship.—C.R.M.

Lk, § 32-1095.

1156. R. E. Brown, "The Annunciation to Mary, the Visitation, and the Magnificat (Luke 1:26-56)," *Worship* 62 (3, '88) 249-259.

The primary message of Lk 1:26-56 is centered on the theme of Jesus as Messiah and God's Son and what he will accomplish by way of salvation for those who depend on God. A necessary corollary of this primary message is the portrayal of Mary as the first and model disciple. Since the gospel is not good news unless there is someone to hear it, Luke presented Mary as the first to hear and accept it and then to proclaim it.—D.J.H.

1157. C. L. Mhagama, "God Does the Unexpected. Luke 1:38-55," *International Review of Mission* [Geneva] 77 (306, '88) 208-212.

The account of Mary's charitable visit to Elizabeth in Lk 1:38-55 tells about God's word, thus providing orientation for reflections on mission policy today.—D.J.H.

1158. [Lk 1:46-55] F. V. Reiterer, "Die Funktion des alttestamentlichen Hintergrundes für das Verständnis der Theologie des Magnifikat," *Heiliger Dienst* [Salzburg] 41 (4, '87) 129-154.

After discussing the attribution and authorship of the Magnificat and examining its context in the Lukan infancy narrative, the article describes the Magnificat as the enrichment of

Mary's own core-prayer. Then it explores the OT roots of the various parts of the hymn (vv. 46-49a, 54-55, 49b-53) and reflects on its significance for church life today.—D.J.H.

1159. G. Mussies, "Vernoemen in de antieke wereld. De historische achtergrond van Luk. 1,59-63" [Naming in the Ancient World. The Historical Background of Lk 1:59-63], *NedTheolTijd* 42 (2, '88) 114-125.

The custom of naming children after parents or grandparents first appeared among Jews at Elephantine ca. 500 B.C. It emerged in Palestine only after Alexander, in imitation of the Ptolemies and Seleucids. The custom of reusing patriarchal names is attested from Ezra's time onward. In light of these two principles the article analyzes the genealogies of Jesus in Mt 1:1-17 and Lk 3:23-38, with attention to which parts are historical, which are not, and which cannot be judged.—D.J.H.

1160. A. Finkel, "Jesus' Preaching in the Synagogue on the Sabbath (Luke 4:16-28)," *SIDIC* [Rome] 17 (3, '84) 4-10.

After explaining the practice of Scripture reading in the ancient synagogues, the article discusses the liturgical experience involved in those readings. Then it considers Jesus' inaugural proclamation in the synagogue according to Lk 4:16-28, with particular attention to its "sabbatical" dimensions.—D.J.H.

1161. A. H. Mead, "Old and New Wine: St Luke 5:39," *ExpTimes* 99 (8, '88) 234-235.

The metaphor adopted by Jesus in Lk 5:39 comparing the gospel to new wine and the ways of his contemporaries to old wine is awkward: "I know it's difficult for you to turn to the kingdom: it's like being weaned from good claret to cheap plonk." Jesus' freedom with imagery may have allowed him to compare the kingdom to old wine as well as new.—C.R.M.

Lk 6:27, § 32-1105.

Lk 6:37–42, § 32-1107.

1162. D. A. S. Ravens, "The Setting of Luke's Account of the Anointing: Luke 7.2–8.3," *NTStud* 34 (2, '88) 282-292.

This study examines the relation between Luke's account of the anointing of Jesus (7:36-50) and the surrounding material (7:2-35; 8:1-3). The account of the anointing is certainly a story about love and forgiveness, may represent later Christian conflicts with Pharisaic attitudes, and functions as a fitting climax to the variety of prophetic images applied to Jesus in this section.—C.R.M.

1163. L. Ramaroson, "'Le premier, c'est l'amour' (Lc 7, 47a)," *SciEsp* 39 (3, '87) 319-329.

The proper translation of Lk 7:47a is "her many sins are forgiven because she has loved much." There is no pure and simple application of the parable in vv. 41-43 in either v. 47a or 47b. The central theme of the pericope is love: The great love of the sinful woman brought upon her the Lord's pardon, because love is what the Lord wishes to find in each of his own.—D.J.H.

Lk 11:29-30, § 32-1110.

Lk 14:15-24, § 32-1119.

1164. B. Byrne, "Forceful Stewardship and Neglectful Wealth. A contemporary reading of Luke 16," *Pacifica* [Brunswick East, Victoria, Australia] 1 (1, '88) 1-14.

Lk 16 is a literary unit that serves to highlight the figure of the "rogue steward" in vv. 1-8 as the ideal handler of wealth in Luke's view. The entire section is concerned with wealth and the difficulty and necessity of dealing with it creatively in the Christian perspective. The saying about the kingdom in v. 16 is the pivot upon which the whole sequence swings. The parable of the steward illustrates perfectly the sort of violent response to wealth the kingdom demands and stands as a telling foil to the immobility of the rich man in the story of the rich man and Lazarus (vv. 19-31), an immobility destined to become permanent fixity as the time of opportunity passes by.—C.R.M.

1165. M. Macina, "Fonction liturgique et eschatologique de l'anamnèse eucharistique (Lc 22,19; 1 Co 11,24.25). Réexamen de la question à la lumière des Ecritures et des sources juives," *EphLiturg* 102 (1, '88) 3-25.

This study investigates whether Jesus' words "Do this in remembrance of me" (Lk 22:19; 1 Cor 11:24-25) intended only a commemoration of his death or also the actual institution of a new sacrifice. The discussion first considers the origin, form, and Jewish roots of the notion of remembrance and then turns to the function and eschatological significance of eucharistic remembrance. A reevaluation of the profound meaning of ritual sacrifice under the old covenant is necessary for a better comprehension of its significance in the new. —C.R.M.

1166. [Lk 23:9] M. L. Soards, "The Silence of Jesus before Herod. An Interpretative Suggestion," *AusBibRev* 33 ('85) 41-45.

It seems likely both from the quotation of Isa 53:12 at Lk 22:37 and from the contrast inherent in Luke's story between Jesus and his accusers (23:9-10 is one compound sentence) that Luke was reflecting on Isa 53:7 in the account of Jesus' silence before Herod (23:9). The account of the silence of the wife of Herod the Great before her execution in Josephus' *Antiquities* 15:234–235 suggests a complementary possibility for Jesus' behavior may be found in the nobility of silence.—C.R.M.

Lk 24:9, § 32-1148.

1167. [Lk 24:13-35] R. F. Smith, "Did Not Our Hearts Burn Within Us?" *CurrTheolMiss* 15 (2, '88) 187-193.

Using Lk 24:13-35 as a thread of continuity, the article develops four theses: (1) Christians are called to be a community of prayer, and worship is a necessary, constitutive part of that calling. (2) The worshipping community is a symbolic witness in, to, and for the world. (3) The transforming power of the gospel is rooted in worship. (4) Worship is fundamentally subversive.—D.J.H.

1168. J. Kremer, "Die Bezeugung der Auferstehung Christi in Form von Geschichten. Zu Schwierigkeiten und Chancen heutigen Verstehens von Lk 24,13-53," *GeistLeb* 61 (3, '88) 172-187.

This examination of Lk 24:13-53 first considers its context in Scripture and in Lk-Acts, the structure common to the three episodes in Lk 24, and the narrative dimensions of Lk 24:13-35 and 24:36-53. Then it discusses the redaction and tradition history of these Easter texts, and reflects on the historical value of the pre-Lukan traditions and the truth of the Lukan redaction. Finally it deals with the difficulties and possibilities of actualizing these texts today.—D.J.H.

John

1169. E. Delebecque, "Sur l'emploi particulier d'un démonstratif chez Jean," *Revue des Etudes Grecques* [Paris] 100 (477-479, '87) 256-267.

In the Fourth Gospel and Johannine epistles various forms of the demonstrative οὗτος are followed by clauses introduced by ὅτι and ἵνα. The construction occurs where important aspects of Jesus' teaching are stated.—D.J.H.

1170. E. Engelbrecht, "'Ken' as deel van die spraakpatroon van die verteller in die Johannesevangelie ('To know' as part of the pattern of speech of the narrator in John's gospel)," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 414-430.

Careful attention to the uses of "know" and related words in the Fourth Gospel helps to clarify the narrator's point of view: Jesus is the legitimate Christ because he knows that he was sent by the Father and that he will return to the Father. Because of this knowledge Jesus obeys the Father.—D.J.H.

1171. P. P. A. Kotzé, "Ironie in die Johannesevangelie (Irony in the Gospel of John)," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 431-447.

After discussing the nature of irony and its function in involving the reader, the article reflects on G. W. MacRae's assertion that "in the Fourth Gospel theology is irony" by focusing on particular instances of irony in Jesus' conversation with Nicodemus (Jn 3:1-10). —D.J.H.

1172. H. A. Lombard, "John's gospel and the Johannine church: A mirror of events within a text or/and a window on events within a church," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 395-413.

Attention to the Evangelist's comments in the Fourth Gospel indicates that the text can be used both as a window through which a church is perceived outside the text, and as a mirror in which a church is observed within the world of the text.—D.J.H.

1173. F. J. Matera, "'On Behalf of Others,' 'Cleansing,' and 'Return.' Johannine Images for Jesus' Death," *LouvStud* 13 (2, '88) 161-178.

The essay explores three ways in which the Fourth Evangelist clarified the meaning of Jesus' death, apart from the passion narrative proper (18:1–19:42): a death on behalf of others (expressed by the preposition ὑπέρ), a death that cleanses others (illustrated in the story of the footwashing), and a death by which Jesus is glorified and returns to the Father (expressed in language of exaltation and return). The common element of these images is the unity into which Jesus draws others by his death, which is a genuine self-sacrifice on behalf of others. The Johannine passion narrative echoes these themes.—D.J.H.

1174. A. Mayer, "Elijah and Elisha in John's Signs Source," *ExpTimes* 99 (6, '88) 171-173.

The influence of the OT Elijah-Elisha cycles on several Johannine signs (Jn 2:1-12; 4:46-54; 6:1-14) suggests that John used a Galilean signs-source in which Jesus was portrayed as a northern prophet. The typology of that source was especially concerned with showing Jesus to be the new Elijah.—D.J.H.

1175. G. Reim, "Zur Lokalisierung der johanneischen Gemeinde," *BibZeit* 32 (1, '88) 72-86.

The Johannine community can be localized in southern Gaulanitis, not far from Bethsaida and Capernaum. The targumic influences on the Fourth Gospel [see § 27-987] indicate that the Evangelist was at home in an Aramaic-speaking synagogue prior to the expulsion of Christians from it. This localization is consistent with and illuminates various features of the Fourth Gospel: theological influences, parallel traditions, historical background, geographical data, language, etc.—D.J.H.

Jn, §§ 32-1150, 1226, 1286.

1176. R. B. Edwards, "Χάριν ἀντὶ χάριτος (John 1.16). Grace and Law in the Johannine Prologue," *JournStudNT* 32 ('88) 3-15.

The meaning of χάριν ἀντὶ χάριτος in Jn 1:16 is clarified by rendering ἀντί as "instead of" and by understanding v. 17 to be an explanation (ὅτι, "for") of this ambiguous phrase in the form of a progressive parallelism. These verses attest John's recognition of the immense value of God's revelation to the Jews but also the sense in which this revelation had been superseded. Thus the new grace is superior to the old, but the old covenant was still a gift of grace.—C.R.M.

1177. R. Riesner, "Bethany Beyond the Jordan (John 1:28). Topography, Theology and History in the Fourth Gospel," *TynBull* 38 ('87) 29-63.

The phrase "Bethany beyond the Jordan" in Jn 1:28 refers to the region of Batanea. Thus all four classical regions of the Jewish motherland—Galilee, Judea, Samaria, and the area east of the Jordan—have a specially emphasized place in the Fourth Gospel. With the help of topography the Evangelist makes it clear that the sending of Jesus is for the whole of Israel.—D.J.H.

1178. [Jn 4:1-42] J. D. M. Derrett, "The Samaritan Woman in India c. A.D. 200," *ZeitRelGeist* 39 (4, '87) 328-336.

There are striking similarities between the Buddhist story of Prakṛti the Mātaṅga Woman (*Divyāvadāna* 33) and the Johannine story of the Samaritan woman (Jn 4:1-42). The Buddhist narrative must derive from the Fourth Gospel.—D.J.H.

1179. [Jn 4:1-42] M. FRANCIS, "The Samaritan Woman," *AsiaJournTheol* 2 (1, '88) 147-148.

Despite her low status the Samaritan woman (Jn 4:1-42) asked a theological question about the worship of true seekers, thus providing a sharp contrast to Nicodemus (Jn 3:1-21). Her dialogue with Jesus leads her to worship, freedom, and mission.—D.J.H.

1180. J. PAINTER, "Text and Context in John 5," *AusBibRev* 35 ('87) 28-34.

In Jn 5 one observes a miracle story that, through the insertion of a Sabbath context, has become the basis of a brief set of controversial dialogues (vv. 6-18). What follows the dialogues is formally a discourse (vv. 19-47) based on a text (v. 17) set in a context of persecution (vv. 16, 18).—C.R.M.

1181. F. GRYGLEWICZ, "Słownictwo Janowej relacji o skazaniu Jezusa (J 11, 45-57) (Das Wortgut der Johannes-Erzählung von der Verurteilung Jesu [Jo 11, 45-57])," *Rocz TeolKan* 31 (2, '84) 33-43.

John's vocabulary permeates Jn 11:45-57. He has clearly reworked a living tradition rooted in a saying of Caiaphas that very likely survived in a Jewish-Christian community. John's contribution was to highlight the theological significance of Jesus' passion and death. Other sources utilized by John include the OT (2 Macc 5:19; 2 Sam 17:1-3); 2 Cor 5:14-15; Mk 14:10; and Mt 26:3-4. Only generic similarities to Lk-Acts can be identified.—J.P.

1182. F. J. MOLONEY, "The Structure and Message of John 13:1-38," *AusBibRev* 34 ('86) 1-16.

The whole of Jn 13:1-38 is made up of three major units (vv. 1-17, 18-20, 21-38) with the two flanking units further formed by three subunits; the following chiastic structure is indicated: A—vv. 1-5; B—vv. 6-11; C—vv. 12-17; D—vv. 18-20; C′—vv. 21-26a; B′—vv. 26b-30; A′—vv. 31-38. The thematic interplay between the knowledge of Jesus and the non-knowledge of the disciples predominates.—C.R.M.

1183. F. J. MOLONEY, "The Structure and Message of John 15.1-16.3," *AusBibRev* 35 ('87) 35-49.

Within the center of Jn 13–17, 15:1–16:3 may be read as a unit in itself formed by two powerful contrasts: abiding in Jesus (15:1-11) and hatred of Jesus and his disciples (15:18–16:3). The two contrasting positions have a mediating center in 15:12-17. An explanation of the text in terms of the love-hate conflicts typical of sectarian groups is methodologically unsound and theologically unsatisfactory.—C.R.M.

1184. R. A. CULPEPPER, "The Death of Jesus: An Exegesis of John 19:28-37," *Faith and Mission* [Wake Forest, NC] 5 (2, '88) 64-70.

The symbolic nuances that attend the three images in 1 Jn 5:6-8 underscore the redemptive significance of Jesus' crucifixion according to Jn 19:28-37: the water (vv. 28-30a), the spirit (v. 30b), and the blood (vv. 31-37). These three thematic images declare that Jesus died for the salvation of the world.—D.J.H.

1185. L. García García, "Versión litúrgica del evangelio de Pascua (Jn 20,1-9)," *Burgense* 28 (2, '87) 533-545.

The article proposes a new Spanish translation of the Greek text of Jn 20:1-9, with particular attention to words and phrases in vv. 1, 5-7.—D.J.H.

1186. J. Winandy, "Les vestiges laissés dans le tombeau et la foi du disciple (*Jn 20,* 1-9)," *NouvRevThéol* 110 (2, '88) 212-219.

The nature of the σουδάριον and ὀθόνια as Jesus' burial garments (Jn 20:7) is clarified by attention to the parallel description of Lazarus' burial garments in Jn 11:44. The beloved disciple "believed" (Jn 20:8) because of the similarities with the Lazarus episode (see Ps 116:3, 16).—D.J.H.

1187. Y. Ibuki, "Nondum enim ascendi (Joh 20,17)—crux interpretum," *AnnJapanBibInst* 13 ('87) 59-84.

The function of the risen Jesus' appearance to Mary Magdalene in Jn 20:11-18 is to link together the empty tomb and resurrection. Whereas in the Johannine source ἀναβαίνω in Jn 20:17 referred to the ascension, for the Evangelist it meant Jesus' exaltation comprising his death and resurrection. The Jesus who had not yet ascended was the present-absent risen one.—D.J.H.

1188. D. A. Carson, "The Purpose of the Fourth Gospel: John 20:31 Reconsidered," *JournBibLit* 106 (4, '87) 639-651.

The crucial clause in Jn 20:31 should be rendered "that you may believe that the Christ, the Son of God, is Jesus." This translation suggests that the Evangelist conceived of his purpose less as answering the question Who is Jesus? than as answering the question Who is the Messiah? Who is the Son of God? We have to contemplate the possibility that the purpose of the Fourth Gospel was primarily evangelistic.—D.J.H.

Acts of the Apostles

1189. G. Betori, "Chiesa e Israele nel libro degli Atti," *RivistBib* 36 (1, '88) 81-97.

After showing how the problem of the relation between the church and Israel arises from Luke's schema of salvation history, the article surveys the textual data in Lk-Acts that pertain to the problem and reviews the contrasting solutions proposed by modern scholars (e.g. F. Stagg, J. C. O'Neill, J. Jervell, S. G. Wilson, G. Lohfink, J. Dupont).—D.J.H.

1190. Buetubela Balembo, "L'autonomie des jeunes Eglises et les Actes," *RevAfricThéol* 11 (21, '87) 5-22.

This consideration of the churches of Africa employs Acts as a model to assess the degree of their maturation. It considers the principal meanings of the term "autonomy," the meaning of the term ἐκκλησία in Acts, the church of Jerusalem and the other churches in Acts, and the characteristics of an autonomous church. It is not a human community that confers the title of church upon another but adherence to Jesus by faith.—C.R.M.

1191. R. E. Coleman, "The Fellowship of the Church in the Book of Acts," *Evangelical Review of Theology* [Exeter, UK] 12 (1, '88) 17-28.

Aspects of Christian fellowship according to Acts and other NT texts are examined under the following headings: body life, unity in diversity, internal tensions, mutual support, corporate meetings, gathering places, personal relationships, travelling together, follow up of believers, and a learning fellowship.—D.J.H.

1192. J. K. Elliott, "The Text of Acts in the Light of Two Recent Studies," *NTStud* 34 (2, '88) 250-258.

The variants found in the Greek text of Acts that are included in this study (1) all contain readings that have the combined support of the Byzantine majority text and the papyri (as compiled by H. A. Sturz), (2) have a bearing on the recent study of Acts by M.-É. Boismard and A. Lamouille, and (3) show differing types of scribal emendation. The general tendency of the sample reinforces the normal argument of radical eclecticism that the original text is to be sought throughout the manuscript tradition and not restricted in the way shown in our usual printed editions.—C.R.M.

1193. W. W. Gasque, "A Fruitful Field. Recent Study of the Acts of the Apostles," *Interpretation* 42 (2, '88) 117-131.

This survey of recent study of Acts traces the broad contours of the discussion and gives an impression of some of the more fruitful conclusions on the following topics: the purpose of Acts, Lk-Acts as a continuation of the biblical drama, the architecture of Lk-Acts, the theology of Acts (theology proper, Christology, ecclesiology, the Holy Spirit), and the genre of Lk-Acts. It closes with suggestions of possible directions for further study with regard to Acts and Judaism, archaeology, and the Paul of Acts.—C.R.M.

1194. B. R. Gaventa, "Toward a Theology of Acts. Reading and Rereading," *Interpretation* 42 (2, '88) 146-157.

Currently four methods for identifying the theology of Acts are employed, all of which are problematic: redaction criticism, analysis of the speeches, isolation of "key" texts, and identification of theological themes or concerns. An attempt to do justice to the theology of Acts must struggle to reclaim the character of Acts as a narrative. An adequate treatment needs to attend to the elements the narrative repeats, the information omitted, the appearance and disappearance of individuals and groups of people, and the rich interweaving of story lines, asking what each of these suggests about the theology of the author. The issue of whether Luke's outlook is dominated by a theology of glory serves as a test case for an analysis attentive to narrative development.—C.R.M.

1195. T. C. Geer, "Codex 1739 in Acts and Its Relationship to Manuscripts 945 and 1891," *Biblica* 69 (1, '88) 27-46.

This study attempts to present precisely codex 1739's textual relationships in Acts through quantitative analysis, the weighing of genetically significant variants, and a close examination of nine textual variations in which codex 1739 agrees with so-called Western readings. It concludes that codex 1739 is an Egyptian witness that has been influenced by both the Majority and the Western textual tradition in Acts. Its high percentages of agreement with codices 945 and 1891 and the significant number of unique and near-unique readings shared by all three MSS make it possible to refer to the triad as a "family."—C.R.M.

1196. K. **Haacker**, "Urchristliche Mission und kulturelle Identität. Beobachtungen zu Strategie und Homiletik des Apostels Paulus," *TheolBeitr* 19 (2, '88) 61-72.

Paul's address to the Israelites and God-fearers in the synagogue at Antioch in Pisidia (Acts 13:16-41) constitutes the usual or ideal case in his missionary activity according to Acts. His discourse on the Areopagus at Athens (Acts 17:22-34) presupposes an audience of pagan philosophers without preparation for the gospel and so is expressed in a different way in accord with the situation (see also Acts 16:20-21).—D.J.H.

1197. J. A. **Overman**, "The God-Fearers: Some Neglected Features," *JournStudNT* 32 ('88) 17-26.

This essay challenges A. T. Kraabel's thesis [see §§ 26-1076; 31-381, 674] that the God-fearers in Acts are essentially a literary device of the author and that sufficient evidence for such a class of Gentiles involved in the life of the Jewish community and synagogue is lacking. The term προσήλυτος, properly understood, in both the Septuagint and Acts represents just such a class of people. The literature of the period supports the same phenomenon (Philo, Josephus, Juvenal), as does Kraabel's own work on Judaism in western Asia Minor. The absence of the particular phrase οἱ φοβούμενοι/σεβόμενοι τὸν θεόν in synagogue inscriptions poses no real problem. Luke may well have derived the term from the Septuagint.—C.R.M.

1198. A. A. **Trites**, "Church Growth in the Book of Acts," *BiblSac* 145 (578, '88) 162-173.

This study of church growth in Acts discusses the fact of church growth, the kinds of church growth (numerical, geographical, spiritual), and the characteristics of the early church that help explain its remarkable growth (witnessing, praying, united, Spirit-filled, Christ-centered, sacrificial, caring).—D.J.H.

1199. J. B. **Tyson**, "The Emerging Church and the Problem of Authority in Acts," *Interpretation* 42 (2, '88) 132-145.

For Acts the church is dynamic, not at rest. It is a body that is in the process of change from one geographical, ethnic, cultic, and institutional orientation to another. These transitions have a counterpart in changes in the exercise of authority within the church. The general impression is that Acts moves from a clear and definite scheme of apostolic authority identified with Jewish Christians in Jerusalem toward a form of nonapostolic authority associated with Gentile churches. Luke thinks in terms of both continuity and change in the exercise of authority. The emphasis on change shows that Luke was sensitive to historical development and did not want to impose the structures of an earlier age on a later one.—C.R.M.

1200. J. S. **Ukpong**, "Mission in the Acts of the Apostles: From the Perspective of the Evangelized," *AfricTheolJourn* 17 (1, '88) 72-88.

This examination of mission in Acts focuses on the recipients of the gospel message. It identifies four eras of mission: early Jewish Christian (1:1–8:3), later Jewish Christian (8:4–9:43), early Gentile Christian (10–12), and later Gentile Christian (13–28). The conclusion treats Luke's theology of mission.—C.R.M.

1201. D. **Wenham**, "The Paulinism of Acts again: two historical clues in 1 Thessalonians," *Themelios* 13 (2, '88) 53-55.

The close correspondence of the summary in 1 Thes 1:9-10 to Paul's Areopagus speech in Acts 17:16-31 suggests that Luke had accurate information about Paul's evangelistic ministry. The historical plausibility of the reference to Paul's appointment of elders in Acts 14:23, often considered to be an anachronism, is confirmed by 1 Thes 5:12-13, which indicates that Paul established some sort of eldership in Thessalonica (although the actual word "elder" is not used).—C.R.M.

1202. W. H. WILLIMON, "'Eyewitnesses and Ministers of the Word.' Preaching in Acts," *Interpretation* 42 (2, '88) 158-170.

While history is important to Luke as he writes his allegedly "orderly account" (see Lk 1:3), history here is the vehicle of kerygmatic art in service of the conversion and sanctification of the church. After suggesting that Acts is preaching in the sense of catechetical proclamation, the article considers Acts 17:16-34 as an instructive episode for preachers and concludes with some challenges that face those who wish to preach from Acts.—C.R.M.

Acts, §§ 32-1076, 1149, 1153–1154.

1203. [Acts 1:15-26] J. RIUS-CAMPS, "L'elecció de Maties. Restauració pòstuma del Nou Israel," *RevistCatTeol* 12 (1, '87) 1-27.

The story of Matthias' election to the Twelve (Acts 1:15-26) consists of a brief summary (v. 15), an exposition (vv. 16-20), a paraenesis (vv. 21-22), and the intervention of the assembly (vv. 23-26). The purpose of the assembly was to represent Israel. The election of Matthias symbolized the restoration of the new Israel after Jesus' death. The criteria for being part of the Twelve (see vv. 21-22) had the effect of excluding members of Jesus' family. The emergence of James as head of the Jerusalem church, however, modified the goal of the election.—D.J.H.

1204. J. B. BAUER, "Καρδιογνώστης, ein unbeachteter Aspekt (Apg 1,24; 15,8)," *BibZeit* 32 (1, '88) 114-117.

The term καρδιογνώστης is usually understood with reference to God's knowledge of the inner person or God's foreknowledge. A third aspect, which views the heart as the place of God's ultimate determination of the person's destiny, probably underlies its appearances in Acts 1:24 and 15:8.—D.J.H.

1205. R. BORGER, "Amos 5,26, Apostelgeschichte 7,43 und Šurpu II, 180," *ZeitAltWiss* 100 (1, '88) 70-81.

The correct reading in the Mesopotamian incantation series Šurpu II 179/180 is ^{d}Sag-kud ^{d}Nita, not ^{d}Sag-kud ^{d}Kayamānu. The Šurpu passage cannot be used to confirm the reading "Sakkut" in Amos 5:26 (cf. σκηνή in Acts 7:43). Cuneiform literature does not provide any connection between Sag-kud (identified with Ninurta) and Kaiwan/Saturn.—D.J.H.

1206. J. D. M. DERRETT, "Clean and Unclean Animals (Acts 10:15, 11:9): Peter's Pronouncing Power Observed," *HeythJourn* 29 (2, '88) 205-221.

Acts 10–11 and 15 are more closely connected than is usually supposed. Peter's status as asserted at 10:15 and 11:9 has been overlooked and the Apostolic Decree (15:20, 29) undervalued. The argument fathered on James at 15:13-21 presupposes, though it does not mention, Peter's vision, with its "slaughter" command (10:13) and its "pronounce" command (10:15; 11:9). Peter, by divine command, figures not only as a *šôhēt* but also as a priest, the one as unexpected as the other if one does not know of the "binding and loosing" power. —C.R.M.

1207. D. LOTZ, "Peter's Wider Understanding of God's Will. Acts 10:34-48," *International Review of Mission* [Geneva] 77 (306, '88) 201-207.

Acts 10 deals with the tendency to make the universal God into a tribal deity. It shows how Peter gained a larger vision of his Christian faith in the mission of the church for the whole world.—D.J.H.

Acts 11:9, § 32-1206.

1208. J. L. FERRANDO LADA, "Hechos 13, 1-3: Relectura teológica," *EscritVedat* 18 ('88) 7-32.

This examination of Acts 13:1-3 focuses on the church in Antioch as the geographical context, prophets and teachers as members of the church's ministerial structure, the liturgical action, the word from the Holy Spirit, and the imposition of hands. Through this text Luke emphasized the Lord's initiative and the Spirit's power in the mission, the church's discernment of the Spirit's voice, and the imposition of hands as the church's sign of the call.—D.J.H.

Acts 15:8, § 32-1204.

1209. C. K. BARRETT, "The Apostolic Decree of Acts 15.29," *AusBibRev* 35 ('87) 50-59.

This essay explores the question whether the distinction between the two forms of the apostolic decree of Acts 15:29, often referred to as the ceremonial or cultic (Old Uncial text) and the ethical (Western text), is exegetically, textually, or historically correct. It concludes that the transmission and understanding of the text do not fall out in a neat East-West, ceremonial-ethical division. From the first the decree contained both elements, and they were emphasized in different degrees at various times and places.—C.R.M.

1210. D. W. ZWECK, "The Areopagus Speech of Acts 17," *LuthTheolJourn* 21 (3, '87) 111-122.

Luke presented the episode of Paul in Athens (Acts 17:16-31) as a model for missionary preaching to pagans. Although the Areopagus speech starts with reference to the notion of God in popular piety (vv. 22b-23), the real dialogue makes points of contact and establishes points of refutation with Stoic natural theology.—C.R.M.

1211. [Acts 17:16-34] K. PLÖTZ, "Die Areopagrede des Apostels Paulus. Ein Beispiel urkirchlicher Verkündigung," *Communio/IntKathZeit* 17 (2, '88) 111-117.

After discussing the setting of Paul's Areopagus speech (Acts 17:16-21), the article examines its content (17:22-34) under the following headings: (1) God is creator and lord of the world, and needs no temple because he lacks nothing; (2) God has created humans with the determination that they should seek him; and (3) God's relationship to humans—they are his offspring—should exclude all idol worship.—D.J.H.

Acts 18, § 32-1356.

EPISTLES–REVELATION

Paul

1212. R. Banks, "Paul—The Experience Within the Theology," *Evangelical Review of Theology* [Exeter, UK] 12 (2, '88) 116-128.

The close relation between Paul's experience and theology can be understood by considering his conversion and call, task and suffering, and contacts and travel. Paul's theology arose from his experiences as an apostle and his attempts to make sense of them by whatever means God placed at his disposal.—D.J.H.

1213. D. M. Bossman, "Images of God in the Letters of Paul," *BibTheolBull* 18 (2, '88) 67-76.

Using categories from cross-cultural analysis, this study identifies how Paul portrayed God metaphorically as a patriarchal figure who relates to Israel as a father to his family. In so imaging God, Paul continued a Pharisaic concept of Judaism as a religion of the home and family, distinguished from a state religion whose centralizing strategies differed notably in doctrine and practice. Paul's adoptive filiation of Gentiles into Christ as God's Son suggests how his missionary theology accorded with the familial metaphor for God and represented an early level of Christian religious identification.—D.J.H.

1214. C. Breytenbach, "Probleme rondom die interpretasie van die 'versoeningsuitsprake' by Paulus (Problems on the interpretation of reconciliation dictions in Paul)," *Hervormde Teologiese Studies* [Pretoria] 42 (4, '86) 696-704.

Various problems related to Paul's understanding of reconciliation are examined with reference to texts in which καταλλάσσω and related terms appear (Rom 5:10-11; 11:15; 2 Cor 5:18-20). It is also argued that Rom 3:25 cannot be used to prove that Paul interpreted Jesus' death as a sacrifice.—D.J.H.

1215. J. Carmichael, "Extracting Anti-Semitism from Christianity," *Midstream* [New York] 34 (3, '88) 3-4.

To explain the delay of the kingdom of God, Paul devised a theory of contention between God's forces and the devil's forces. The temporary demonic role of the Jews during this clash is the source of the anti-Semitism rooted in the NT. Once the never-appearing kingdom was replaced by the eternal church, the "error" of the Jews became eternal and could be mitigated only by conversion. [*Midstream* 34 (4, '88) 37-46 contains responses by J. Blenkinsopp, L. Boadt, W. D. Davies, C. Deutsch, L. Gaston, E. Gordon, J. Habgood, D. J. Harrington, and J. T. Pawlikowski, as well as a reply by Carmichael.]—D.J.H.

1216. J. Eckert, "'Dreimal habe ich den Herrn angefleht. . . .' Krankheit in der Sicht des Apostels Paulus," *BibKirch* 43 (1, '88) 8-12.

The tension between belief in the inbreaking of redemption and the experience of salvation on the one hand and the experience of life-destroying powers on the other hand can be seen in Paul's statements about himself as the suffering apostle, about the Christian understanding of sickness, and about the sick in the Christian community.—D.J.H.

1217. N. S. L. **Fryer**, "The intermediate state in Paul," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 448-484.

Paul envisioned between death and the resurrection of the body at the parousia an interim period during which the disembodied soul is in the immediate presence of Christ, though in a state of "nakedness." Paul's view on this matter was shaped especially by Jesus' teachings and his own rapture to paradise.—D.J.H.

1218. C. **Kroeger**, "Paul, Sex, and the Immoral Majority," *Daughters of Sarah* [Chicago] 14 (3, '88) 26-28.

To a culture fraught with a variety of sexual relationships, the gospel brought a clear directive for chastity. While Paul did call upon the Christian community to repudiate all unchaste behavior (see 1 Cor 5:11), he spent more time calling for commitment to Christ and to one another in a spirit of love and reassurance.—D.J.H.

1219. J. L. **Martyn**, "Paul and His Jewish-Christian Interpreters," *UnSemQuartRev* 42 (1-2, '88) 1-15.

For Paul there were no through-trains from the patriarchal traditions and their perceptive criteria to the gospel of God's son (see 1 Cor 1:18). Thus unlike his Jewish-Christian interpreters Paul derived his theology of Israel from the universality of the gospel (see Rom 11:30-32). Paul's crucified Christology is likely to have been at least as much a scandal to many of his Jewish-Christian contemporaries as was his consequent stance toward the Law. —C.R.M.

1220. O. **Merk**, "Paulus-Forschung 1936-1985," *TheolRund* 53 (1, '88) 1-81.

After a ten-page bibliography, this survey of scholarship on Paul and his writings from 1936 to 1985 first describes and evaluates research reports and surveys. Next it discusses collective works, *Festschriften,* and collected essays. Then it examines comprehensive presentations: R. Bultmann's presentation of Paul, Paul's theology in NT theologies, and biographical and theological presentations (the early phase, Roman Catholic approaches, Jewish presentations, Anglo-Saxon treatments, the tendencies of present-day approaches). [To be continued]—D.J.H.

1221. O. O. **Obijole**, "The Background to St. Paul's Concept of the Mystery of the Gospel," *Biblebhashyam* 13 (4, '87) 233-249.

Paul's understanding of "mystery" cannot be separated from the Christ-event. After discussing the etymology of the term, the article considers its uses in the Jewish world (OT-Septuagint, apocalyptic, rabbinic) and the Greek world (mystery religions, philosophical). Then it deals with Jesus' understanding of mystery, shows how the Christ-event forms the basis of the mystery for Paul, and examines the approaches to the mystery in Ephesians and Colossians.—D.J.H.

1222. O. **Obijole**, "The Influence of the Conversion of St. Paul on His Theology of the Cross," *EAfricJournEvangTheol* 6 (2, '87) 27-36.

Much of Paul's theology is a universalization of his conversion experience in light of his acceptance of the cross as God's plan for our salvation. Yet Paul's theology was rooted in the apostolic traditions and so was not simply a theology of conversion experience.—D.J.H.

1223. M. Parsons, “Being Precedes Act: Indicative and Imperative in Paul’s Writing,” *EvangQuart* 60 (2, ’88) 99-127.

The positions of Pauline scholars on the relation between the indicative and imperative in Paul’s letters fall into three categories: Indicatives and imperatives (1) are virtually not related, (2) are so closely related as to be indistinguishable, or (3) are very closely related yet maintain their distinctiveness. An analysis of three individual examples (Rom 12:1-2; Phil 2:12-13; Gal 5:25) and a longer, sustained argument (1 Cor 6:12-20) shows the third option to be preferable.—C.R.M.

1224. A. Reinhartz, “On the meaning of the Pauline exhortation: ‘*mimētai mou ginesthe*—become imitators of me,’” *StudRel/SciRel* 16 (4, ’87) 393-403.

This investigation of Paul’s exhortation to imitation of himself (μιμηταί μου γίνεσθε) first considers the usage of the μιμέομαι word group in classical, Hellenistic, and early Christian literature. Then it closely examines the relevant Pauline passages: 1 Cor 4:16; 11:1; 1 Thes 1:6; Phil 3:17. In each case Paul’s call to imitation is found in the context of a defense of his apostleship. While it is true that the exhortation stems from Paul’s self-understanding as an apostle of Christ and is grounded in his relationship with his churches, it is also true that it is intended to emphasize Paul’s spiritual superiority not only in comparison to his churches, but also to his opponents—including, possibly, other apostles.—C.R.M.

1225. E. Salzer, “Aspetti mistici dell’esperienza religiosa di San Paolo (IV). Esperienza mistica nella trasformazione esistenziale ad opera dello Spirito,” *Teresianum* 37 (2, ’86) 393-426.

The fourth installment [see § 30-696] considers the significance that Paul attributed to the work of the Spirit in the existential transformation of the Christian. After surveying Pauline texts about the gift of the Spirit, the article discusses Paul’s understanding of the Spirit’s place in eschatological salvation. Then it explores aspects of the trinitarian experience under three headings: the experience of the Spirit’s role in transformation in Christ, the Christian as already possessing glory now, and the movement toward the Father. Finally it sketches participation in the intratrinitarian life according to the Eastern Fathers, the mystics of northern Europe, the Spanish mystics, and the moderns.—D.J.H.

1226. U. Schnelle, “Paulus und Johannes,” *EvangTheol* 47 (3, ’87) 212-228.

Substantial agreement, albeit with variations in stress or formulation, can be observed in Pauline and Johannine views on the pre-existence of the Son of God, the voluntary death of Jesus, the soteriological importance of the cross, the cosmos as deteriorated through sin, the spirit as the controlling factor of the new life, faith as God’s gift active through love, the relation of indicative to imperative, the intimate relationship of believers to Christ and God, a revised approach to the Law, and eschatology in both a present and a future dimension. The confluence is marked by theological reflection and is likely due to a dominant geographical environment, probably Ephesus. The Pauline tradition reached John’s school through oral tradition. In the furtherance of their theological objectives both John and Paul show less interest than do the Synoptists in the work of the historical Jesus.—F.W.D.

1227. K. Snodgrass, “Spheres of Influence: A Possible Solution to the Problem of Paul and the Law,” *JournStudNT* 32 (’88) 93-113.

According to Paul, the determinant for the Law is the sphere in which it is placed. The

Law could be taken over and used by sin, or it could have its rightful use in the sphere of Christ, the Spirit, and faith. In the sphere of sin the Law is a subtyrant, is negative, and causes death. But in its intended sphere it is the expression of God's will and is for life (see Rom 8:7; 7:10). This idea of spheres of influence clarifies Paul's use of νόμος in Rom 3:27-31; 4:13-16; 5:20; 7:1-6; and 7:21–8:7. The same theology of contrasting spheres of influence is also operative in Galatians.—D.J.H.

1228. G. STRECKER, "Indicative and Imperative according to Paul," *AusBibRev* 35 ('87) 60-72.

This consideration of the indicative and imperative in Paul first defines the problem and surveys the history of research. Then it addresses the question of whether one should proceed from the assumption of a plurality of conceptions both before Paul and in his thought by examining indicative and imperative in pre-Pauline baptismal traditions, in early Pauline theology (1 Thessalonians), and in the context of Paul's doctrine of justification. It concludes with a comparison of the understanding of "law and gospel" in Paul and Luther.—C.R.M.

1229. J. E. TOEWS, "Paul's Perspective on Ethnicity," *Direction* 17 (1, '88) 78-80.

Paul's message to the church is that ethnic identity is a legitimate historical and sociological reality. But ethnic identity cannot serve as a criterion for inclusion in the church or as a barrier in relationships among Christians in the church.—D.J.H.

1230. J. O. TUÑÍ, "Pau i Jesús. La vida de Jesús i la vida de Pau," *RevistCatTeol* 12 (1, '87) 29-54.

The question of who Jesus was for Paul must be placed in the context of Paul's christological experience. Jesus' life and death became Paul's life and death in a very profound sense (see 2 Cor 4:10-11; Phil 1:21; Gal 2:20). Jesus' mind, heart, meekness, feelings, and basic attitudes became the only content of Paul's life and the sole reference-point of his missionary work.—D.J.H.

1231. A. J. M. WEDDERBURN, "Paul and Jesus: Similarity and Continuity," *NTStud* 34 (2, '88) 161-182.

Both Jesus and Paul were in their lives and ministries characterized by what might be called an openness to the outsider, and that in the name of their God. Paul learned these habits of openness and unconditional welcome into the fellowship of God's saved people from the Hellenists whom he had once persecuted; and he may well have persecuted them for this very reason. The Hellenists, it may very naturally be suggested, had learned these habits from Jesus. Whatever impetus and example Jesus may have given for the admission of outsiders like the Gentiles to the church was subsequently confirmed experientially by the manifestation of spiritual phenomena in Gentiles admitted to the company of Jewish Christians.—C.R.M.

1232. R. A. WILD, "Creation in the Teaching of Paul," *BibToday* 26 (3, '88) 150-155.

Paul viewed our universe to have been, as created by God, originally good. Like our human family, however, it became enslaved and subject to corruption. Yet, and again parallel to the course of human destiny, its final end is not this sad state but a divinely given redemption. —D.J.H.

1233. S. Yagi, “Paulus und Shinran,” *EvangTheol* 48 (1, ’88) 36-46.

Shinran (A.D. 1173-1262) was the founder of Jodo-Shin Buddhism in Japan. The article compares Shinran’s thought with the structure of Paul’s theology as well as Pauline and Johannine statements about Christ and the Trinity.—D.J.H.

Paul, §§ 32-1022, 1082.

Romans, 1–2 Corinthians

1234. H. Moxnes, “Honour and Righteousness in Romans,” *JournStudNT* 32 (’88) 61-77.

The use of “honor” and “shame” in Romans 1 and 13 reflects two basic but sometimes contradictory needs of the first Christians in the Greco-Roman world: the need for acceptance and integration into society at large, and the need for boundaries and a separate identity. In Romans 2 Paul emphasized that (1) God is the significant other who gives honor and praise or passes judgment, and (2) Jews and non-Jews are equal before God in this respect. In other parts of the letter Paul argued that behavior among Christians should reflect God’s free granting of honor.—D.J.H.

1235. R. Penna, “Aspetti narrativi nella Lettera di s. Paolo ai Romani,” *RivistBib* 36 (1, ’88) 29-45.

The article identifies and illustrates various forms of narration in Paul’s letter to the Romans: the biblical narrative, the narrative dimension of the christological kerygma, elements of the sender’s autobiography, the theological biography of the readers, theological narrative, and similes. Romans shows a surprising fondness for narration.—D.J.H.

1236. W. B. Russell, “An Alternative Suggestion for the Purpose of Romans,” *BiblSac* 145 (578, ’88) 174-184.

In his exhortative letter confronting their Jewish/Gentile relationships, Paul challenged the Roman churches to participate fully in God’s present harvest of all peoples by showing that their ethnocentrism opposed God’s eternal plan of justifying people by faith, of giving them new life in the Spirit, and of mercifully placing them in his redemptive plan.—D.J.H.

1237. J.-N. Aletti, “Rm 1,18–3,20. Incohérence ou cohérence de l’argumentation paulinienne?” *Biblica* 69 (1, ’88) 47-62.

The coherence of Paul’s statements in Rom 1:18–3:20 (especially 2:13 and 3:20) has too often been discussed without proper consideration of the logic of the apostle’s language. The article shows how recourse to a rhetorical model and a juridical framework allows one to trace the logic of the passage, to determine its intent, and to appreciate the compatibility of Rom 2:6-16 with 3:19-20. Paul’s purpose was to dismiss all objections made against the equality of retribution to Jews and Greeks.—D.J.H.

1238. F. Vouga, “Römer 1,18–3,20 als narratio,” *TheolGlaub* 77 (2, ’87) 225-236.

In the rhetorical structure of Romans, 1:18–3:20 functions as the *narratio*. Its theme is the revelation of God’s wrath: All stand under sin (3:9-20)—Jews (2:1–3:8) as well as Gentiles (1:18-32). Rom 7:7-23 provides the key to the interpretation of Rom 1:18–3:20, which is secondarily a report of Paul’s life and encounter with the cross.—D.J.H.

Rom 3:20, § 32-1263.

1239. R. K. Moore, “Romans 4.5 in TEV: A Plea for Consistency,” *BibTrans* 39 (1, ’88) 126-129.

The TEV translation of τὸν δικαιοῦντα τὸν ἀσεβῆ in Rom 4:5 as “who declares the guilty to be innocent” must be abandoned for three reasons: The Greek cannot be understood in this way; the statement has no biblical support; and the rendering is inconsistent with translation practice for δικαιοσύνη and cognates elsewhere in the TEV. Moreover, the translation of the first part of the verse (“the person who depends on his faith”) is most unfortunate. Rom 4:5a should be translated as follows: “As for the person who does not work, however, but simply puts his faith in the God who puts the wicked person right with himself. . . .”—D.J.H.

1240. [Rom 6:3] W. B. Badke, “Baptised into Moses—Baptised into Christ: A Study in Doctrinal Development,” *EvangQuart* 60 (1, ’88) 23-29.

Paul was able to use the expression “baptized into Moses” in 1 Cor 10:2 because the death and resurrection of Christ had not yet been thematically connected with baptism (see Rom 6:3). The foundational meaning of baptism in Paul is a declaration of the acceptance of Christ’s lordship. The dying-rising theme was added later and gave deeper meaning to that allegiance.—C.R.M.

1241. E. Trocmé, “From ‘I’ to ‘We’: Christian Life according to Romans, Chapters 7 and 8,” *AusBibRev* 35 (’87) 73-76.

In Rom 5:12–6:23 Paul affirms the possibility and the necessity of a Christian life. In 7:1–8:39 he demonstrates the conditions under which the new life of a Christian takes shape. Both of these sections are tied to chapters 9–11 as well as to the practical exhortations of 12:1–15:13.—C.R.M.

1242. J. A. Ziesler, “The Just Requirement of the Law (Romans 8.4),” *AusBibRev* 35 (’87) 77-82.

There is a case for thinking that throughout Rom 7:7-25 Paul has the tenth commandment in particular in his sights. If the δικαίωμα of 8:4 is equated with the stated requirement against covetousness in 7:7, what Paul says in 8:4 can be taken exactly as it stands without importing something into Paul’s bald text from outside.—C.R.M.

1243. G. Helewa, “‘Fedele è Dio’. Una lettura di Rom 8, 14-39,” *Teresianum* 37 (1, ’86) 3-36; 38 (1, ’87) 3-49.

After examining the relation between Rom 5:1-11 [see § 30-714] and 8:14-39 in the structure of Romans, the first installment discusses the phrases “led by the Spirit” and “sons of God” in 8:14, and reflects on sonship in the Spirit as the promise of heavenly glory (8:14-30) and inseparability from the love of God in Christ Jesus (8:31-39). The second installment focuses on the fidelity of God in Rom 8:14-39 under two headings: faithful is the God who guides us to glory (8:14-30), and faithful is the God who loves us in Christ Jesus (8:31-39). The conclusion indicates how Paul in Rom 8:14-39 remained faithful to the program outlined in 5:1-11.—D.J.H.

1244. A. H. Snyman, “Style and the Rhetorical Situation of Romans 8.31-39,” *NTStud* 34 (2, ’88) 218-231.

After describing G. A. Kennedy’s proposal for rhetorical criticism in which the notion of the rhetorical situation plays a major role, the article presents a stylistic analysis of Rom 8:31-39, considers the importance of modality in stylistic studies, reflects on the clues provided by stylistic techniques for determining the rhetorical situation of Rom 8:31-39, and comments on the promise of this kind of stylistic study for biblical literature.—D.J.H.

1245. M. Rese, “Israel und Kirche in Römer 9,” *NTStud* 34 (2, ’88) 208-217.

This examination of Romans 9 considers difficulties in the train of thought and in expression, discusses its structure and theme, and focuses on its statements about Israel and the church. The basic theme of Romans 9 (and 10–11 also) is Israel’s unbelief and the validity of God’s word.—D.J.H.

1246. [Rom 16:1-2] R. H. Finger, “Phoebe: Role Model for Leaders,” *Daughters of Sarah* [Chicago] 14 (2, ’88) 5-7.

The research of R. Jewett has clarified the character and role of Phoebe (Rom 16:1-2). As a natural leader she was deacon of the local Cenchrean church; as a theologian and rhetorician she proclaimed and interpreted Paul’s letter to the Romans; as a diplomat she mediated between the diverse house churches in Rome; as a businesswoman she was prepared to underwrite Paul’s mission to Spain.—C.R.M.

1–2 Corinthians, §§ 32-1151, 1356.

1247. C. Basevi, “La dottrina di san Paolo sulla sessualità umana e la condizione della donna in 1 Cor. Studio di *1 Cor* 7 e *1 Cor* 11, 3-15,” *Annales Theologici* [Rome] 1 (1-2, ’87) 51-72.

This investigation of Paul’s teaching about human sexuality and the status of women establishes the textual authenticity of 1 Cor 11:3 and 14:34-35, examines 1 Cor 7:1-40 and its theme of marriage as charism, and discusses the wife’s submission to her husband according to 1 Cor 11:3-12. Paul should not be called a misogynist. He was more interested in reciprocal love than in domination-submission.—D.J.H.

1248. B. Byrne, “Ministry and Maturity in 1 Corinthians 3,” *AusBibRev* 35 (’87) 83-87.

This study draws attention to two features of Paul’s treatment of ministry in 1 Corinthians 3: the structure, which uses the Corinthian slogans to create an inclusion around the exposition; and the divine-human polarity that characterizes the argument. An examination of the way these two elements interact leads to a view of Christian ministry as promoting the fullness of humanity intended by God for human beings from the start and already patterned in the risen Jesus.—C.R.M.

1 Cor 5:1-13, § 32-1256.

1249. D. F. Wright, “Translating ΑΡΣΕΝΟΚΟΙΤΑΙ (1 Cor. 6:9; 1 Tim. 1:10),” *VigChrist* 41 (4, ’87) 396-398.

In response to the misrepresentation of his argument [§ 29-636] by W. L. Petersen [§ 31-266], the author reiterates his position that the inspiration for the neologism ἀρσενοκοίτης (see 1 Cor 6:9; 1 Tim 1:10) lies in the Septuagint of Lev 18:22; 20:13 and its ban on male homosexual acts.—D.J.H.

1250. H. P. Nasuti, "The Woes of the Prophets and the Rights of the Apostle: The Internal Dynamics of 1 Corinthians 9," *CathBibQuart* 50 (2, '88) 246-264.

This essay focuses on the internal dynamics and types of argumentation employed by Paul in 1 Corinthians 9. After an overview of the argument about apostolic rights, it considers arguments secular and sacred, the status of the apostolic prophet (life and death, boasts and woes; the question of recompense), and the implications for the apostolic mission and the Corinthian situation. Paul claims for himself both the woes of the prophets and the rights of an apostle. By not making use of his rights, he is able to boast of his woes. In boasting of his woes, he offers himself as both a paradigm for the Corinthians and an illustration of the gospel.—C.R.M.

1251. [1 Cor 11:2-16] H. W. House, "A Biblical View of Women in the Ministry. Part 2 (of 5 parts): Should a Woman Prophesy or Preach before Men?" *BiblSac* 145 (578, '88) 141-161. [See § 32-766.]

According to 1 Cor 11:2-16 the key to a proper relationship of man and woman is to recognize that Christ has headship over man even as man has headship over woman. Women in the Corinthian congregation could prophesy but had to wear a covering as the sign of their functional subordination. In their prophesying nothing of church leadership or teaching men was included, since prophecy then was giving exhortation from God rather than expounding Scripture. Paul based his teaching on the order of creation as well as the function and practice of the church throughout the Roman empire.—D.J.H.

1252. J. Murphy-O'Connor, "1 Corinthians 11:2-16 Once Again," *CathBibQuart* 50 (2, '88) 265-274.

The problem at Corinth addressed in 1 Cor 11:2-16 [see § 25-583] was that some men appeared unmasculine and some women unfeminine. In both cases the perception was based on hair, not on the presence or absence of headdress. Paul's response consisted of a programmatic statement (v. 3), a description and condemnation of Corinthian practices (vv. 4-6), a first argument against the Corinthians based on the difference between men and women in Gen 2:21-22 (vv. 7-10), a parenthesis excluding a misinterpretation of Gen 2:21-22 (vv. 11-12), a second argument based on natural law (vv. 13-15), and a third argument based on the practice of the other churches (v. 16). Using 1 Cor 11:2-16 to maintain the ecclesiastical subordination of women would be an abuse of the literal sense.—D.J.H.

1253. [1 Cor 11:3-12] B. L. Visotzky, "Trinitarian Testimonies," *UnSemQuartRev* 42 (1-2, '88) 73-85.

Raiding rabbinic literature for Pauline "background" is, at best, a hazardous undertaking. All that parallels from rabbinic literature are apt to illuminate is the rabbinic perception of the patristic interpretation of the Pauline verses. The article intends to demonstrate not only that the rabbinic parallel to 1 Cor 11:3-12 (esp. v. 11) found in *y. Ber.* 9:1 (12d-13a) does not provide Pauline "background," but also that the rabbinic text in fact quotes Paul as he was cited by the Church Fathers in the late 4th-century Trinitarian controversy.—C.R.M.

1 Cor 11:24–25, § 32-1165.

1254. R. W. ALLISON, “Let Women be Silent in the Churches (1 Cor. 14.33b-36): What did Paul Really Say, and What did it Mean?” *JournStudNT* 32 (’88) 27-60.

The recognition that 1 Cor 14:33b-36 is a section from another Pauline epistle to the Corinthians necessitates a new exegesis of this text. The decree that women should remain silent in church (vv. 34-35) was the assertion of an opposing group within the Corinthian church. The only words that express Paul’s own views are the rhetorical questions (v. 36) following the disjunctive particle ἤ. The editor of the Corinthian correspondence provided v. 33b to integrate the fragment into the preceding context. The original setting of the fragment was Paul’s defense of eschatological freedom against the attempt of a pneumatic group to establish in the Corinthian church an exclusively male leadership derived from a synagogue model. —C.R.M.

1255. J. MURPHY-O’CONNOR, “*Pneumatikoi* in 2 Corinthians,” *ProcIrBibAssoc* 11 (’88) 59-66.

Paul’s treatment of the πνευματικοί in 1 Corinthians was singularly inept and in consequence he changed his tactics in 2 Corinthians. There he articulated his critique in the Philonic language of the πνευματικοί, thereby entering into their thought-world in order to reorientate it. The clearest pointer to the presence of the πνευματικοί in 2 Corinthians is the accusation against Paul in 10:10. Their presence can also be detected in 2 Cor 2:14–4:6; 5:6b; and 6:14–7:1. This hypothesis allows us to identify the religious background of the most important segment of the Corinthian community and perceive what happened when believers converted by Paul attempted to deepen their faith by means of a speculative theology.—C.R.M.

1256. C. G. KRUSE, “The Offender and the Offence in 2 Corinthians 2:5 and 7:12,” *Evang Quart* 60 (2, ’88) 129-139.

The offender mentioned in 2 Cor 2:5 and 7:12 is best identified with the incestuous person mentioned in 1 Cor 5:1-13, provided that the nature of the offense reflected in 2 Corinthians is seen to have been a personal attack against Paul and his apostolic authority (especially his authority to exercise discipline in the church) on the occasion of the latter’s interim visit to Corinth.—C.R.M.

1257. W. J. DALTON, “Is the Old Covenant Abrogated (2 Cor 3.14)?” *AusBibRev* 35 (’87) 88-94.

In 2 Cor 3:12-18 the context requires that the adversaries of Paul (Judaizers) are those whose reading of the old covenant is covered with a veil. The subject of καταργεῖται in 3:14 cannot be simply “the old covenant” but may be the subjection of the pagans to its Law. This is the freedom that Paul celebrates in 3:17. The passage deals not with the conversion of Jews to Christian faith but with obedience to God’s economy of salvation by the false teachers. —C.R.M.

1258. J. O’NEILL, “The Absence of the “in Christ” Theology in 2 Corinthians 5,” *AusBib Rev* 35 (’87) 99-106.

A consideration of the logical relations among the elements of 2 Cor 5:12-20 and the manuscript evidence (identification of glosses) allows the following translation for vv. 16-17: “So we from now on give honor to no one according to the flesh. If indeed we gave honor according to the flesh [If we knew Christ well & good], but now we no longer give honor according to the flesh. So if anyone is a new creature through Christ, the old [relations] have passed away; see, there have come new."—C.R.M.

1259. J. MURPHY-O'CONNOR, "Philo and 2 Cor 6:14-7:1," *RevBib* 95 (1, '88) 55-69.

Nothing in the language or style of 2 Cor 6:14–7:1 constitutes a convincing argument against Pauline authenticity; moreover, the passage contains a significant number of Pauline elements. In terms of both vocabulary and content, the whole interrelated complex of ideas is best paralleled in the Hellenistic Judaism represented by Philo. Philo furnishes a meaning for ἄπιστοι (6:14) that harmonizes with Paul's concern in 2 Cor 4:18; 5:12 and enables the text to be read as an appeal to the πνευματικοί of 1 Corinthians.—C.R.M.

2 Cor 7:12, § 32-1256.

1260. B. H. YOUNG, "The Ascension Motif of 2 Corinthians 12 in Jewish, Christian and Gnostic Texts," *GraceTheolJourn* 9 (1, '88) 73-103.

The motif of the ascension through the celestial spheres is examined as recorded by Paul in 2 Cor 12:1-10, selected rabbinic narratives, *Ascension of Isaiah,* and *Apocalypse of Paul.* The study suggests that certain stages of development are present and that the differences between these texts are of far greater significance than their similarities. Paul's testimony and the rabbinic experience represent extraordinary religious encounter. *Ascension of Isaiah,* which introduces the motif of metaphysical transformation, and *Apocalypse of Paul,* where the mysteries and dangers of the heavenly regions become patent, represent an exclusive esotericism.—C.R.M.

1261. J. SPLETT, "Machtwille und Huld der Schwäche. Philosophische Meditationen zu 2 Kor 12,9," *GeistLeb* 61 (3, '88) 197-204.

The article considers in a philosophical context Paul's statement in 2 Cor 12:9: "My grace is sufficient for you, for my power is made perfect in weakness." Thus it reflects on the will to power, the power of powerlessness, the balance of power, etc.—D.J.H.

Galatians–Philemon

1262. [Gal 1:15-16] J. D. McCAUGHEY, "The Glory of God in the Face of Jesus Christ," *AusBibRev* 35 ('87) 95-98.

This reflection on Gal 1:15-16 investigates the "new substance" that was central to the apostle Paul when God "was pleased to reveal his Son in me." The "new substance" was found in the relation of the eternal God to the person of Jesus.—C.R.M.

1263. [Gal 2:16] C. H. COSGROVE, "Justification in Paul: A Linguistic and Theological Reflection," *JournBibLit* 106 (4, '87) 653-670.

The sentence "no one shall be justified by works of the Law" (Gal 2:16; Rom 3:20) speaks of the impossibility of freeing oneself from the situation "under sin" and thereby becoming just by doing the works of the Law. The "works of the Law" are not an instrument by which the sinner can become righteous. Nevertheless, the believer, having been enlivened by the Spirit and liberated from sin's power, does "the good" and will be justified in the final judgment on that basis.—D.J.H.

1264. F. J. Matera, "The Culmination of Paul's Argument to the Galatians: Gal. 5.1–6.17," *JournStudNT* 32 ('88) 79-91.

Having discussed the roles of the promise to Abraham and of the Law in Galatians 3–4, Paul in Galatians 5–6 came to the point toward which he had been aiming: The Galatians must not accept circumcision. Galatians 5–6, and the paraenetic material in it, was integral to Paul's argument and indeed its culmination. It proved that one can live an honorable life apart from circumcision and the Law, and it mounted a powerful argument to persuade the Galatians not to accept circumcision. Indeed, for the Galatians, walking by the Spirit, apart from the Law and circumcision, had become the only way to lead such a life.—D.J.H.

1265. M. Martínez Peque, "Unidad de forma y contenido en Gál 5,16-26," *EstBíb* 45 (1-2, '87) 105-124.

Gal 5:16-26 displays a chiastic structure with "the kingdom of God" (v. 21b) as its center. It contains an antithesis between the flesh and the Spirit (vv. 16-18), an antithesis between the works of the flesh and the fruit of the Spirit (vv. 19-23), and paraenetic conclusions (vv. 24-26). It belongs to the literary genre of antithesis.—D.J.H.

1266. B. M. Couch, "Blessed Be He Who Has Blessed. Ephesians 1:3-14," *International Review of Mission* [Geneva] 77 (306, '88) 213-220.

Eph 1:3-14 is built on three subunits with interrelated elements—a display of God's plan in a trinitarian framework (vv. 3-6, 7-10, 11-14). The central theme of the entire doxology is being in Christ as the new life and the new humanity.—D.J.H.

1267. [Eph 5:21-32] R. W. Wall, "Wifely Submission in the Context of Ephesians," *Christian Scholar's Review* [Grand Rapids, MI] 17 (3, '88) 272-285.

Ephesians was first written as an early Pauline catechism. The theological conviction (see Eph 2:11-22) that God's salvation, which brings Jews and Gentiles together into "God's household" (2:19) where life and faith are shared as "one body" (2:16), forms the socio-ethical reality within the Christian home (5:21—6:9) so that wives and husbands are brought together in mutual submission (5:21) to live together as "one flesh" (5:28-31). Within the Pauline corpus the handling of the tension between gender differentiation and equality in Ephesians occupies a mediating point somewhere between Gal 3:28 and the Pastorals. The "wifely submission" idea in Ephesians should serve an analogous function within the church today by which the extreme voices, liberal and conservative, in the current debate are moderated.—D.J.H.

1268. E. Fuchs, "De la soumission des femmes. Une lecture d'Éphésiens 5, 21-33," *Supplément* [Paris] 161 ('87) 73-81.

After reflecting on the submission of women according to Eph 5:21-33, the article focuses on the theme of mutual submission and shows that there is no contradiction between submission and reciprocity.—D.J.H.

1269. [Phil 2:5-11] P. Trudinger, "Making Sense of the Ascension. The Cross as Glorification," *St Mark's Review* [Canberra, Australia] 133 ('88) 11-13.

According to Phil 2:5-11 Jesus' being at one with God was seen not in some act of elevation to a glorious throne "up there" (ἁρπαγμός) but precisely in his complete self-giving in love on the cross. Jesus' elevation to God's presence was achieved through the very love that gave itself for humankind on the cross.—D.J.H.

1 Thessalonians, § 32-1201.

1270. B. REICKE, "Paulus über den Tag des Herrn. Homiletisch orientierte Auslegung von I Thess 5,1-11," *TheolZeit* 44 (1, '88) 91-96.

1 Thes 5:1-11 consists of dogmatic teaching about the end of the world and the day of judgment (vv. 1-3) and ethical exhortations based on the indicative-imperative pattern (vv. 4-11). The article provides an introduction to the text, a German translation of it, and a verse-by-verse exposition.—D.J.H.

1 Thes 5:27, § 32-1310.

1271. A. FEUILLET, "Le dialogue avec le monde non-chrétien dans les épîtres pastorales et l'épître aux Hébreux. Première partie: les épîtres pastorales," *EspVie* 98 (8, '88) 125-128. [See §§ 32-719, 1276.]

The article first considers the problem of the origin of the Pastorals posed by their vocabulary and language, and comments on the possible role of Luke the physician in their composition. Then it deals with the significance of the Pastorals for the theme of dialogue with the non-Christian world under three headings: the celebration of the divine attributes in terms taken from the Greco-Roman cultural world, the epiphanies of the Greek and Hellenistic world and the double epiphany of the incarnation and the end-time in the Pastorals, and the major characteristics of the epiphany of Christ celebrated by the Pastorals.—D.J.H.

1272. J. SÁNCHEZ BOSCH, "L'autor de les Cartes Pastorals," *RevistCatTeol* 12 (1, '87) 55-95.

The references to persons, places, and events in the Pastorals do not fit the circumstances under which Paul could have lived after A.D. 63. Rather they allude to Paul's third journey, his Roman captivity, and other biographical details reported in Acts and the captivity letters. Examination of the *personalia* in the Pastorals supports the hypothesis of their Lukan authorship.—D.J.H.

1273. [1 Tim] G. D. FEE, "L'organisation de l'Eglise dans les épîtres pastorales. Quelle herméneutique pour des écrits de circonstance?" *Hokhma* 36 ('87) 21-36.

The French version of the article published in English in *JournEvangTheolSoc* [§ 30-1219]. —D.J.H.

1 Tim 1:10, § 32-1249.

1274r. [Phlm] N. R. PETERSEN, *Rediscovering Paul* [*NTA* 30, p. 108; § 31-1230r].

J. A. DARR AND V. L. WIMBUSH, *RelStudRev* 14 (2, '88) 118-124.—According to Darr (pp. 118-121), Petersen's work is both a marvelous commentary on Paul's letter to Philemon and a major methodological advance for Pauline studies from the literary and sociological perspectives. Wimbush (pp. 121-124) calls Petersen's study a work of enduring significance not so much because its conclusions will meet universal approval but because it will force NT scholars to think differently and raise different questions about Paul's letters and the social world of Pauline Christianity.—D.J.H.

Hebrews

1275. P. Ellingworth, "Hebrews in the Eighties," *BibTrans* 39 (1, '88) 131-138.

Descriptions and evaluations of books on Hebrews published during the 1980s. The commentaries are by L. Morris, H. Braun, D. A. Hagner, D. Guthrie, S. J. Kistemaker, and R. Jewett. Attention is also given to W. L. Lane's *Call to Commitment* (1985) and *Review and Expositor* 82 (3, '85).—D.J.H.

1276. A. Feuillet, "Le dialogue avec le monde non-chrétien dans les épîtres pastorales et l'épître aux Hébreux. Deuxième partie: l'épître aux Hébreux," *EspVie* 98 (10, '88) 152-159. [See § 32-1271.]

The author of Hebrews made important borrowings from the Hellenistic world without unduly hellenizing the religion of Christ. After discussing the literary genre and structure of Hebrews, the article considers the origin of the work, its author, and audience. Then it treats its juxtaposition of traditional biblical eschatology and Greek ideas about time, its handling of time and eternity, the entry of Christ the priest into the heavenly world (the incarnation and eternal priesthood of Christ), and Christ's solidarity with the earthly existence of humans as the basis for their belonging to the heavenly world (the heavenly liturgy of Christians).—D.J.H.

Hebrews, § 32-1411.

1277. T. K. Oberholtzer, "The Warning Passages in Hebrews. Part 2 (of 5 parts): The Kingdom Rest in Hebrews 3:1–4:13," *BiblSac* 145 (578, '88) 185-196. [See § 32-786.]

The concept of rest in Heb 3:1–4:13 includes a historical sense related to the exodus generation and Joshua (Deut 12:10; Josh 21:44), an eschatological sense related to the exodus generation (Ps 95:7-11), and the Sabbath rest related to the readers with its eschatological perspective (Gen 2:2-3; Heb 4:9-10). The readers' entrance into this eschatological rest depends on their faithfulness in doing good works.—D.J.H.

1278. G. Berényi, "La portée de διὰ τοῦτο en He 9,15," *Biblica* 69 (1, '88) 108-112.

The grammar and context of Heb 9:15 (see 8:3–9:28) indicate a causal interpretation: Precisely because of Christ's superior sacrifice (9:14), διὰ τοῦτο, he is the mediator of a new covenant (9:15), the total newness of which is assured by the superiority of the offering. Xenophon's *Cyropaedia* 2.1.21 merely illustrates one grammatical possibility in Heb 9:15; it does not determine its interpretation.—D.J.H.

Heb 13:14, § 32-1345.

Catholic Epistles

1279r. F. Vouga, *L'Epître de saint Jacques* [*NTA* 29, p. 217].

J.-D. Dubois, "L'Epître de Jacques: paille ou poutre?" *EtudThéolRel* 63 (1, '88) 75-77.—Vouga's commentary on James takes account of the use of words in their context, analyzes the rhetoric of the text, and situates it within primitive Christianity. It shows that James, far from being an "epistle of straw," was one of the main beams of nascent Christianity.—D.J.H.

1280. [Jas 5:14-15] K. RICHTER, "'Ist einer von euch krank. . . .' Krankensalbungen in der frühen Kirche," *BibKirch* 43 (1, '88) 13-16.

After discussing the practice and meaning of anointing the sick according to Jas 5:14-15, the article traces the development of the practice in the first millennium and shows how attention to the NT can contribute to the renewal of a misunderstood sacrament.—D.J.H.

1281. J. CHRYSSAVGIS, "The Royal Priesthood (Peter 2.9)," *GkOrthTheolRev* 32 (4, '87) 373-377.

The "royal priesthood" (see 1 Pet 2:9) means that all are liturgical members of the one body of Christ. Nevertheless, it is crucial to maintain the distinction between the royal priesthood of sanctity to which all are called and the ministerial or ordained priesthood.—D.J.H.

1282. M. KILEY, "Like Sara: The Tale of Terror Behind 1 Peter 3:6," *JournBibLit* 106 (4, '87) 689-692.

The unspoken background of 1 Pet 3:6 is to be found in the comportment of Sarah in Genesis 12 and 20. These chapters establish her not just as a model of obedience but as a model of those wives who obey their spouses in an unjust and frightening situation in a foreign land or hostile environment.—C.R.M.

1–3 John, § 32-1169.

1283. L.-M. ANTONIOTTI, "Structure littéraire et sens de la Première Épître de Jean," *RevThom* 88 (1, '88) 5-35.

The prologue to 1 John (1:1-4) stresses that our communion with the Father and with his Son Jesus Christ is our perfect joy. Proceeding from the recognition that God is light, the first part (1:5–3:10) urges God's children to walk in the light as Jesus walked. Starting from the perception that God is love, the second part (3:11–4:21) insists that God's children love God and one another to the point of giving their lives for others as Jesus gave his life for them. Beginning from God the "true one," the third part (5:1-20) teaches that those who believe in his Son Jesus Christ are in the "true one." The final request (5:21) is to keep away from idols.—D.J.H.

1284. A. DALBESIO, "Alcuni aspetti esperienziali della πίστις e dell'ἀγάπη in 1Gv," *Laurentianum* 29 (1, '88) 3-34.

1 John is the richest and most explicit doctrinal source in the NT for the theme of Christian religious experience. According to 1 Jn 5:1-5 faith involves the experience of divine fatherhood and Christian fellowship (vv. 1-2) as well as keeping the commandments (vv. 3-5). According to 1 Jn 4:7-21 love is the condition and "place" of experiential knowledge of God (vv. 7-8), the way by which God's love in Christ is lived out (vv. 14-16), and the assurance of the day of judgment (vv. 17-18).—D.J.H.

1285. D. E. HIEBERT, "An Expositional Study of 1 John. Part 1 (of 10 parts): An Exposition of 1 John 1:1-4," *BiblSac* 145 (578, '88) 197-210.

The opening paragraph of 1 John (1:1-4) asserts the reality of the apostolic encounter with the incarnate Word of life (v. 1), parenthetically declares the historical manifestation of eternal life (v. 2), and sets forth the personal issues of the apostolic proclamation (vv. 3-4). The structure of the text illustrates the spiralling movement of John's thought.—D.J.H.

1286. M. C. De Boer, "Jesus the Baptizer: 1 John 5:5-8 and the Gospel of John," *Journ BibLit* 107 (1, '88) 87-106.

The author of 1 Jn 5:5-8 and the secessionists began with the same high Christology evident in their common confession that Jesus Christ is the one who came in water (=in the Spirit). The christological point at issue was the means of Christ's salvific action in his earthly manifestation: water only (secessionists), or water and blood (the author of 1 John). The author tied baptismal begetting and the cleansing from sin entailed by it to the death of Jesus. The secessionists would not have found such texts as Jn 4:2; 7:37-39; 13:1-10; or 19:34-35 congenial to their christological or soteriological views.—D.J.H.

1 Jn 5:6-8, § 32-1184.

Revelation

1287. K. G. C. Newport, "Some Greek Words with Hebrew Meanings in the Book of Revelation," *AndUnivSemStud* 26 (1, '88) 25-31.

After a review of recent scholarship on the Greek of Revelation, this study of the Semitic influence upon the general vocabulary of Revelation considers examples of Greek words that appear to mask Semitic concepts: ποιέω; ὄνομα; σκηνή; and πέμπω, πληγή, κρύπτω. NT scholars may find Hebrew and Aramaic lexicons of great value as they work with the Greek text of Revelation.—C.R.M.

1288. P. Poucouta, "La mission prophétique de l'Église dans l'Apocalypse johannique," *NouvRevThéol* 110 (1, '88) 38-57.

The symbolism of the lampstand in the inaugural vision and the letters of Revelation 1–3 and in the episode of the two witnesses (11:1-13) must be understood against the background of references to the menorah in the OT and Jewish literature. The lampstand symbolism expresses the church's mission as prophetic witness: In a hostile world with its winds and storms the church should reflect the light of the presence of God and of the Lamb that shines forth in history.—D.J.H.

1289. A. Yarbro Collins, "The Physical World in the Book of Revelation," *BibToday* 26 (3, '88) 156-159.

In the book of Revelation the spiritual world is the source and foundation of the physical world. The physical world is the arena in which the spiritual world expresses and evolves itself. The physical world is involved not only in creation but also in the salvation of one another and of our social and physical environments.—D.J.H.

1290. J. T. Kirby, "The Rhetorical Situations of Revelation 1–3," *NTStud* 34 (2, '88) 197-207.

Revelation 1–3 presents a complex of three rhetorical situations: the vision of Christ addressing John (chap. 1), Christ addressing the seven churches by letter (chaps. 2–3), and

John addressing his readers in the work as a whole. The interplay of these situations is the key to the significance of each and to the overall meaning of Revelation.—C.R.M.

1291. S. E. Porter, “Why the Laodiceans Received Lukewarm Water (Revelation 3:15-18),” *TynBull* 38 (’87) 143-149.

The lukewarm water alluded to in Rev 3:15-18 was intended for drinking by the Laodiceans but was unsatisfactory on the basis of its temperature. Because the Laodiceans did not have their own adequate water supply, they were compelled to take either whatever water was available or water unusable by others. Their delusion in affairs of the world reflected their deceived and pitiable spiritual condition.—D.J.H.

1292. M. Benítez, “Algunas reflexiones en torno al ‘Séptimo Sello’ del Apocalipsis (Apc 8,1),” *EstEcl* 63 (244, ’88) 29-62.

The “silence in heaven for about half an hour” (Rev 8:1) should be interpreted in contrast to the many texts in Revelation that mention voices speaking in heaven (e.g. 11:15-19). As the final element in the second septenary (4:1–8:1) of the seven septenaries in Revelation, it describes the believer’s experience of suffering the silence of heaven during the apocalyptic tribulations.—D.J.H.

Revelation 13, § 32-1386.

1293. [Rev 17:10-11] P. Trudinger, “The ‘Nero Redivivus’ Rumour and the Date of the Apocalypse of John,” *St Mark’s Review* [Canberra, Australia] 131 (’87) 43-44.

The book of Revelation was written during the reign of Galba, i.e. mid A.D. 68 to early 69 (see Rev 17:10). The writer believed the Nero redivivus rumor—that Nero had survived the “death wound” and escaped to Parthia where he was gathering an army in preparation for a return to avenge himself on his enemies, including the Christians.—D.J.H.

1294. [Rev 19:10] F. Mazzaferri, “*Martyria Iēsou* Revisited,” *BibTrans* 39 (1, ’88) 114-122.

The expression μαρτυρία ’Ιησοῦ in Rev 19:10 refers to John’s entire prophetic book: “The testimony of Jesus is the spirit of prophecy.” For their own spiritual survival the saints must heed the book as the personal testimony of Jesus, the living voice of the Spirit.—D.J.H.

1295. É. Delebecque, “Où situer l’Arbre de vie dans la Jérusalem céleste? Note sur Apocalypse XXII, 2,” *RevThom* 88 (1, ’88) 124-130.

Rev 22:2a should be rendered as follows: “Between the esplanade and the river, in the middle, in the interval, a wood (or, tree) of life. . . .”—D.J.H.

BIBLICAL THEOLOGY

1296. L. Paganelli, “La teologia neotestamentaria di Rudolf Bultmann,” *RassTeol* 28 (4, ’87) 417-423.

Taking its starting point from the 1985 publication of the Italian translation of Bultmann’s *Theologie des Neuen Testaments,* this article seeks to distinguish what is alive and what is dead in Bultmann’s presentations of the kerygma of the historical Jesus, the kerygma of the primitive community, Paul's theology, John's theology, and the postapostolic theology. —D.J.H.

1297. R. Rendtorff, "Must 'Biblical Theology' Be Christian Theology?" *BibRev* 4 (3, '88) 40-43.

Biblical theology need not be understood as a subdivision of Christian theology. We can and should examine the theology of the Hebrew Bible independently of later religious developments, whether Christian or Jewish. Our point of departure must be first to read the Hebrew Bible in its given form as a theological book.—D.J.H.

1298. S. Wagner, "Zur Frage nach der Möglichkeit einer Biblischen Theologie," *TheolLit Zeit* 113 (3, '88) 161-170.

The many issues raised by the quest for a "biblical theology" include the relation between the two Testaments, the significance of the canon, the possibility of fitting various biblical concepts into a coherent system, the movement from the OT to the NT, and the idea of analogy between the Testaments. There is no dominant, convincing approach to biblical theology at present. Nevertheless it is important and necessary to promote biblical theology, though this need not be done in terms of a closed system.—D.J.H.

Christology

1299. R. H. Culpepper, "The Humanity of Jesus the Christ: An Overview," *Faith and Mission* [Wake Forest, NC] 5 (2, '88) 14-27.

After surveying the NT witnesses to the humanity of Jesus Christ, the article notes the attraction of docetism in the history of the church and considers the sinlessness of Jesus and the limitations of his knowledge. Then it discusses the theological significance of Jesus' full humanity with reference to his roles as redeemer and exemplar.—D.J.H.

1300. J. D. Jiménez S.-Mariscal, "Salvados en la vida crucificada de Dios (Sentido soteriológico de la cruz y actualidad de la estaurología)," *Religión y Cultura* [Madrid] 34 (1, '88) 39-60.

The article explores why the crucified Jesus is the origin and cause of salvation, how his death can be understood as redemptive, and what implications arise from saying that Jesus' death on the cross is a soteriological event. After a brief introduction, it discusses the cross, the crucified one, salvation, and salvation and social justice. It also considers what, specifically, Christianity brings to the struggle on behalf of humanity.—D.J.H.

1301. M. Làconi, "Cristologia biblica," *SacDoc* 32 (6, '87) 700-716.

Descriptions and evaluations of eleven books, all now in Italian, that treat Christology primarily from a biblical perspective.—D.J.H.

1302. F. J. Moloney, "Jesus Christ: The question to cultures," *Pacifica* [Brunswick East, Victoria, Australia] 1 (1, '88) 15-43.

Who Jesus Christ is and what he asks from all who claim to be responding to his call to follow (see Mk 1:16-20) cannot be controlled or contained by any religion, culture, or history. Jesus' life, teaching, death, and resurrection stand as a challenge to the absolutization of any particular culture, religion, or history.—D.J.H.

1303r. P. Pokorný, *Die Entstehung der Christologie* [*NTA* 30, pp. 114-115].

R. Stuhlmann, "Ein Impuls mit unübersehbarer Wirkung. Peter Pokornýs Entwurf zur Entstehung der Christologie," *EvangTheol* 47 (3, '87) 260-265.—Pokorný displays originality, especially with his emphasis on the shock-value of the Easter-event (see Lk 24:41) as the "impulse" for Christology. The resurrection accounts presuppose God, not the implicit faith of the disciples, as the agent for the Easter appearances. Apart from the earthly Jesus, NT Christology would be merely speculative. The sociological dimensions of the Easter event are apparent in the formation of the canon and ecclesial developments. But it may be asked whether sufficient attention is paid to the combined role of cross and resurrection in christological developments.—F.W.D.

1304. J. Thornhill, "Christ's Prophetic Anointing by the Spirit," *Pacifica* [Brunswick East, Victoria, Australia] 1 (1, '88) 68-84.

The article explores the manner in which an appreciation of prophetic mission "in the Spirit," and the truth it is charged to express, can advance our understanding of the humanly articulated consciousness of Jesus. It considers (1) the condition whereby the Savior "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil 2:7), (2) the prophetic truth essential to the universe of awareness in which he shared as an Israelite, and (3) the anointing with the Holy Spirit that was essential to his mission as it found its concrete expression through the preceding themes.—D.J.H.

Church and Ministry

1305. A. Brent, "Pseudonymity and Charisma in the Ministry of the Early Church," *Augustinianum* 27 (3, '87) 347-376.

E. Schillebeeckx regards the pseudonymity of the Pastorals and Ephesians as witnessing to the institutionalizing of specific ministers who are bearers of the παραθήκη. But it is quite false to view such a development as the "apostolic" in contrast to the "prophetic" legitimation of church order. Whether in the letters of Ignatius, the NT pseudepigrapha, Revelation, or the Gospel of Matthew there is no final distinction between the prophetic and apostolic strands in the tradition.—D.J.H.

1306. P. Jones, "La croissance de l'Eglise dans le Nouveau Testament," *RevRéf* 39 (2, '88) 1-11.

The growth of the early church was foreseen in God's plan and commanded in God's word. This growth was made possible by the power of the Holy Spirit, the demand made by Jesus, the mobilization of all believers, and the Gentile mission. Numerical growth is normative for church life.—D.J.H.

1307. S. J. Menking, "Jesus: The Pioneer and Perfecter of Ministry," *PerkJourn* 41 (2, '88) 1-23.

In the appearance of Jesus the ministry of the new gift of God for the world inaugurates its work. After initial reflections on theology and ministry, the article sketches out a theology of ministry under the following headings: the pioneer, settlers, sojourners, pathfinders, and guiding.—C.R.M.

1308. E. Schweizer, "The Nature of Ministry in Reformed Understanding: New Testament Dimensions," *HorBibTheol* 9 (1, '87) 41-63.

This treatment of ordination in light of the NT evidence considers ordination in the Judaism of Jesus' day, Jesus, the early church, Paul, Paulinism, Luke, and John. The standard of any modern church order is whether or not it is a living testimony to the gospel of Jesus Christ.—C.R.M.

1309. M. W. Thomsen, "Jesus Crucified and the Mission of the Church," *International Review of Mission* [Geneva] 77 (306, '88) 247-264.

The church must learn again what it means to stand in the presence of Jesus crucified. From him it can learn about God's passionate involvement with suffering people, God's struggle for life in the midst of death, the identity of God, and the infinite cost of salvation.—D.J.H.

1310. Ukachukwu Manus, "1 Thess. 5,27 and Related Passages: Reflections on the Ministry of the Lector in the New Testament Church," *RevAfricTheol* 10 (20, '86) 225-238.

Several NT texts (1 Thes 5:27; 2 Cor 1:13; Eph 3:4; Col 4:16; Rev 1:3) indicate that the practice of reading sacred texts in the congregation came into general use in the early church. In the post-Pauline period the discharge of this function developed into a ministry.—D.J.H.

1311. A. G. van Aarde, "Gedagtes oor die begin van die Kerk – 'n geskiedenis van versoenende verskeidenheid (Thoughts on the beginnings of the church as a history of reconciliating diversity)," *Hervormde Teologiese Studies* [Pretoria] 43 (3, '87) 325-351.

The development of church unity in the NT was part of the attempt to continue the Jesus-movement and to establish fellowship among Jewish and Hellenistic Christians. Thus the beginnings of the church should be viewed from the perspective of reconciling diversities rather than that of institutional unity.—D.J.H.

1312. H. Werners, "Was haben heutige Gemeinden von der Gemeinde Jesu zu lernen?" *Diakonia* 19 (1, '88) 6-14.

From the community of Jesus Christian communities today can learn to take more seriously the activity of the Holy Spirit, to experience communion and let it grow through various communities, to take seriously the priority of community over office, to live as an alternative society, to exist as a little flock but not in a ghetto opposed to dialogue, to encourage subsidiarity rather than centralization, and to be like the biblical communities without idealizing them.—D.J.H.

Various Themes

1313. D. Basinger, "Gender Roles, Scripture, and Science: Some Clarifications," *Christian Scholar's Review* [Grand Rapids, MI] 17 (3, '88) 241-253.

Both "traditionalists" and "egalitarians" see a strong connection between the authority thesis

(God has ordained a preset gender hierarchy) and the inherent traits thesis (men and women possess inherent characteristics that make them best suited for leadership and support roles respectively). Discussions about such matters involve our human understanding of God's natural and written revelations. In both cases the ultimate source of the information is God. So in neither case can the "revelation" itself be faulty. Moreover in both cases the discerning powers of the Spirit are available. But in both cases the human interpretation can be (and often is) faulty or incomplete.—D.J.H.

1314. R. T. Beckwith, "The Unity and Diversity of God's Covenants," *TynBull* 38 ('87) 93-118.

There is one people of God, the elect and believing, who primarily belong to Abraham's natural seed but exist also among those who have been incorporated into that seed by adoption. With this people God has made various gracious covenants, centered on the gospel promises. Of these covenants the last is the culmination, though it embraces, completes, and fulfills the Abrahamic and Sinai covenants rather than abrogating them. To these covenants God has attached external rites and signs, of which those now obtaining are baptism, the Lord's Supper, and the Lord's Day.—D.J.H.

1315. S. Burns, "The Beginnings of Christian Liturgy in Judaism," *SIDIC* [Rome] 17 (1, '84) 11-13.

Jewish piety and prayer did much to shape early Christian celebrations of the Eucharist and forms of prayer as well as the practice of the daily office.—D.J.H.

1316. I. de la Potterie, "La figlia di Sion. Lo sfondo biblico della mariologia dopo il Concilio," *CivCatt* 139 (3306, '88) 535-549.

The article first discusses the OT figure of the "daughter of Zion" in the symbolism of the covenant and then considers its NT application to Mary as daughter of Zion and archetype of the church (see Lk 1:26-38; Jn 2:1-11; 19:25-27). The use of this title for Mary can help develop a Mariology better integrated into the mystery of the church as well as a more Marian ecclesiology.—D.J.H.

1317. W. R. Domeris, "Biblical Perspectives on the Use of Force," *JournTheolSAfric* 62 ('88) 68-72.

After surveying pre-exilic and post-exilic OT attitudes toward the use of force, the article discusses the teaching of Jesus on this issue (neither a pacifist nor a revolutionary). Then it discusses three positions adopted by Christians on the basis of biblical evidence: pacifism, militancy, and force with love.—D.J.H.

1318. B. Engelbrecht, "The Ultimate Significance of the Torah," *JournTheolSAfric* 61 ('87) 45-58.

The Torah expresses the reality of God's kingdom as it comes to this world. God's eschatological act par excellence will be the complete fulfillment, the final restoration of the Torah. Jesus Christ is the final (in the sense of decisive) act of God with the Torah. But Christianity is provisional in the sense of being a provisional realization by the Holy Spirit of God's kingdom on earth.—D.J.H.

1319. L. J. **Eron**, "Outreach to Gentiles and Jews: A Jewish Reflection—A Response to Timothy Lincoln," *JournEcumStud* 24 (3, '87) 440-444.

T. Lincoln's position on Christian mission to Jews [§ 31-1284] is based on a deep misunderstanding of the spiritual and theological significance of Jewish peoplehood for Jews and Judaism.—D.J.H.

1320. M. **Gimenez**, "Mystère d'Israël—Mystère de l'Église: les deux faces d'un même mystère," *Irénikon* 60 (4, '87) 451-482.

From a Christian viewpoint the mystery of the divine economy has been revealed in the person of Jesus Christ. In this perspective the mystery of Israel and the mystery of the church are two aspects of the same fundamental mystery. The mystery of Israel must be approached with reference to its christological foundation, soteriological bearing, and anthropological significance.—D.J.H.

1321. T. F. **Glasson**, "Theophany and Parousia," *NTStud* 34 (2, '88) 259-270.

The OT theophanies provided the elements for NT descriptions of the parousia of Christ. The whole theophanic scenario—the descent, the accompanying angels, the trumpet, the resurrection, the judgment—were applied to Jesus' parousia. The idea of a parousia from heaven had no basis in Jewish apocalyptic literature.—D.J.H.

1322. Y. **Hattori**, "Evangelism—The Bible's Primary Message," *Evangelical Review of Theology* [Exeter, UK] 12 (1, '88) 5-16.

Evangelism is the main theme of the Bible from beginning to end. The world-evangelism entrusted to Christians is the biblical concept of mission based on the orthodox trinitarian doctrine of Godhead in the Christian church.—D.J.H.

1323r. K. **Kertelge** (ed.), *Das Gesetz im Neuen Testament* (Freiburg—Basel—Vienna: Herder, 1986).

R. **Kampling**, "Zur Diskussion um das Verständnis des Gesetzes im Neuen Testament," *TheolRev* 83 (6, '87) 441-448.—After describing the ten contributions on various aspects of the Law in the NT and Judaism, the article presents reflections on their place in modern scholarship and on the understanding of the Law in early Christianity. These essays are of high quality and illustrate the value and necessity of the historical-critical method.—D.J.H.

1324. D. S. **Lim**, "The City in the Bible," *Evangelical Review of Theology* [Exeter, UK] 12 (2, '88) 138-156.

Starting with the definition of "city" in relation to biblical data, the article presents a theological paradigm built around five motifs about urbanization: history (God intends urbanization), Babylon (humanity misuses urbanization), Jerusalem (God chooses a city), the new Jerusalem, and church (God is transforming the city today). The Scriptures reveal that God desires to redeem and perfect the city; this process is happening in world history.—D.J.H.

1325. T. **Lincoln**, "Outreach to Jews and Jewish Christianity: A Response to Lewis John Eron," *JournEcumStud* 24 (4, '87) 644-649.

This reply to Eron's response [§ 32-1319] to the author's reflections on the Christian mission of outreach [§ 31-1284] deals with the understanding of Judaism, the need and sense of a Jewish-Christian communion of churches, and the mission of the Christian church. —D.J.H.

1326. G. Lockwood, "*Eirēnē* Reaffirmed," *LuthTheolJourn* 21 (3, '87) 123-132.

After discussing the commonly accepted definition of *šālôm* and pointing out blind spots in the scholarly treatment of this term, the article considers the continuity and discontinuity of *šālôm* with εἰρήνη and suggests implications for Christian mission.—C.R.M.

1327. G. Lohfink, "Die Not der Exegese mit der Reich-Gottes-Verkündigung Jesu," *TheolQuart* 168 (1, '88) 1-15.

Exegetical discussion today tends to neglect three important aspects of the kingdom of God: its impact on the present (see Mt 13:44-46), the role of human activity in it (see Mt 25:14-30), and its social dimension (see Mk 4:3-8). The prevailing image of the kingdom is strongly influenced by the exegetes' own experiences of society and church. A better starting point might be a church whose experiences are congruent with those of the NT church.—D.J.H.

1328. F. Manns, "La condescendance divine: racines juives et développements patristiques," *Antonianum* 62 (4, '87) 404-422.

The article first traces the theme of divine condescension in rabbinic and other Jewish writings under three headings: God as servant of his people, God's descent upon the earth, and God's "word" made small. Then it shows how NT and patristic writers adapted this theme, especially with reference to the incarnation.—D.J.H.

1329. J. M. McDermott, "Jesus and the Kingdom of God in the Synoptics, Paul, and John," *ÉglThéol* 19 (1, '88) 69-91.

The theme of the kingdom of God underwent various verbal transformations in the writings of Paul and John as the personal, salvific reality of Christ and the church came ever more to the fore in Christian consciousness. This transformation was grounded in the original preaching and life of Jesus who through the image of the kingdom called hearers to a personal decision for or against himself. Indeed in the Synoptics, Paul, and John the same structure reappears: In and through a finite form the infinite God makes himself present to humans, calling for the total response of love, and on that free response depends one's eternal salvation or damnation.—D.J.H.

1330. L. Monloubou, "Et si nous parlions des Anges! I. Le discours sur les Anges; II. Ce qu'en dit la Bible," *EspVie* 98 (16, '88) 225-229; (17, '88) 247-255.

The first installment reflects on discourse about angels in the Jewish and Christian traditions, especially in relation to discourse about God ("to speak of the angels is to speak of God"). The second installment begins by surveying what the OT says about angels (the "exterminator" of Exod 12:13, 23, the *mal'ak 'ĕlôhîm*, the *bĕnê 'ĕlôhîm*, the Cherubim and Seraphim), and then notes the prominence of angels in the NT, giving attention to their activities, the early Christian debates about them, and their relation to Christology.—D.J.H.

1331. M. Moynagh, "Home to Home: Towards a Biblical Model of the Family," *Anvil* 3 (3, '86) 209-229.

We can speak of the salvation of the eschatological family because through Christ God achieves what natural families cannot do, which is to bring into existence that family. As men and women seek to conform to this eschatological vision, their families will be brought more closely in line with God's design for the family. The promise of the future helps to realize in the present what God had intended in the past.—D.J.H.

1332. G. E. Okeke, "Anagenesis (Rebirth) in the New Testament," *AfricTheolJourn* 17 (1, '88) 89-99.

The NT idea of "rebirth" originated in Jesus' use of the image of the child (or baby) to show the right disposition for following him and entering the kingdom of God. Paul applied the idea to his teaching about accepting God's free gift in Christ and renouncing the attempt to achieve salvation by the works of the Law. In Jn 3:3, 5; Tit 3:5; and 1 Pet 1:3, 23 there is obvious adaptation of Hellenistic religious and philosophical language in communicating the meaning of Christian rebirth or birth from above. The Church Fathers applied the notion to Christian behavior in a world that was inimical to the church.—D.J.H.

1333. A. Olu Igenoza, "Medicine and Healing in African Christianity: A Biblical Critique," *AfricEcclRev* 30 (1, '88) 12-25.

The article examines the main African healing methods from a biblical perspective and solicits a holistic approach to sickness and healing in relation to African Christians. The biblical approach to healing is comprehensive and holistic. But in pursuing healing doctrinal purity must be safeguarded.—D.J.H.

1334. P. Palatty, "Discipleship and the Covenant," *Biblebhashyam* 13 (4, '87) 250-285.

The second installment [see § 32-685] considers the relation between discipleship and covenant in the NT with reference to the verb ἔρχομαι ("come"), various terms for "seeing," the uses of "seeing" in the Fourth Gospel, and words for "knowing" (γινώσκω, οἶδα). [To be continued]—D.J.H.

1335. V. Pasquetto, "Il lessico neotestamentario della liberazione," *Teresianum* 36 (2, '85) 265-291.

The NT vocabulary of liberation is discussed under six headings: liberation in the proper sense, liberation as salvation, liberation and salvation, liberation as ransom and redemption, liberation as expiation and propitiation, and related terminology.—D.J.H.

1336. C. Perrot, "Le Royaume et l'Histoire," *Revue de l'Institut Catholique de Paris* [Paris] 23 ('87) 107-117.

After pointing out problems raised by the terms "kingdom" and "history," the article discusses the relation between the kingdom of God and history in the OT and Jewish writings, in the early Christian communities (Paul's letters, Acts, the Fourth Gospel), and in Jesus' teaching about the kingdom according to the Synoptic Gospels.—D.J.H.

1337. W. Pöhlmann, "Apokalyptische Geschichtsdeutung und geistiger Widerstand," *KerDog* 34 (1, '88) 60-75.

Although modern secular apocalypses use the symbolic language of the Jewish and Christian apocalyptic tradition, they view the end of history without the theology of history connected with apocalypticism. The apocalyptic tribulation in the Jewish and Christian tradition describes a period of confession and resistance against the political powers, and becomes a sign of expectation and hope for imminent redemption. Resistance has its basis in the conviction that God does not dismiss history from his reign even in periods of crisis. In apocalyptic thinking catastrophe is the medium by which the kingdom of God is realized eschatologically. —D.J.H.

1338. W. Pratscher, "Der Herrenbruder Jakobus und sein Kreis," *EvangTheol* 47 (3, '87) 228-244.

James played no significant role in the Jesus-movement prior to Easter but later became a mediator between Gentile Christians and conservative Jewish Christians. The persecution of the adherents of the Twelve led at Jerusalem to the ascendancy of James, who appears to have espoused the Torah and Temple cult but was not a Judaizer. The ritual prescriptions of Acts 15:29 point to a conflict at Antioch that was resolved indirectly through the influence of James and his circle.—F.W.D.

1339. S. Quinzio, "La redenzione messianica nell'ebraismo e nel cristianesimo," *RassTeol* 28 (5, '87) 437-450.

Taking its starting point from G. Scholem's contrast between Jewish and Christian approaches to messianic redemption, the article discusses the relation between the messiah and the messianic fullness, messianism and the apocalyptic perspective (the "birthpangs," the problem of apocalyptic, the church as an "apocalyptic sect," the coincidence of present and future in Christ), and the delay of the parousia (redemption as liberation from sin, the manifestation of divine providence, the "mute servant").—D.J.H.

1340r. S. Schulz, *Neutestamentliche Ethik* [*NTA* 32, p. 386].

H. Burkhardt, "Neutestamentliche Ethik als Entwicklungsgeschichte ethischer Ideen im Urchristentum," *TheolBeitr* 19 (2, '88) 90-94.—At the center of Schulz's investigation of NT ethics is the significance of the Law in early Christianity. His positions are not really new but are formulated in a provocative way. After comparing Schulz's outline with that of W. Schrage, the article summarizes his positions and criticizes some of his judgments and categories. Although his book is informative and stimulating, its theological value remains questionable.—D.J.H.

1341r. V. Scippa, *La glossolalia nel Nuovo Testamento* [*NTA* 28, p. 326].

C. Marcheselli Casale, "Glossolalia: Estasi o profezia?" *Teresianum* 37 (1, '86) 205-210.—The article first examines Scippa's work with reference to NT texts about glossolalia (1 Cor 14:2; 14:26; Acts 2:4; Mk 16:17c; Acts 2:17c [Joel 3:1]) and the phenomenon of speaking in tongues today. Then it summarizes the chief results and observes that the NT tradition about glossolalia (Paul, Luke, Mark) moves from ecstasy to prophecy.—D.J.H.

1342. G. Siegwalt, "L'élection éternelle de l'Église en Christ et l'élection d'Israël. La dialectique biblique de l'élection et du rejet dans l'histoire," *Irénikon* 61 (1, '88) 5-27.

The NT maintains the eternal election of the church in Christ and the election of Israel. Yet election does not exclude rejection. Rejection by God is linked to the rejection of God by Israel or by the church. Election is eternal while rejection is historical or in this case eschatological. The rejection of the nations in the OT or the rejection of Israel in the NT belong to the domain of history. Since the church is a *corpus permixtum,* it is called like Israel to faith in God for the salvation of the world.—D.J.H.

1343. G. M. Soares-Prabhu, "Clase en la Biblia: los pobres bíblicos ¿una clase social?" *RevistLatAmTeol* 4 (12, '87) 217-239.

The Spanish version of an article published in English in *Vidyajyoti* [§ 30-1300].—D.J.H.

1344. S. R. Spencer, "Is Natural Theology Biblical?" *GraceTheolJourn* 9 (1, '88) 59-72.

This consideration of whether natural theology is biblical examines Acts 14:8-18; 17:16-34; and other biblical teachings (concerning the created reality, concerning unregenerate humans and apologetics) said to authorize it, concluding that Scripture has neither the example of nor the warrant for natural theology.—C.R.M.

1345. M. Theobald, "'Wir haben hier keine bleibende Stadt, sondern suchen die zukünftige' (Hebr 13,14). Die Stadt als Ort der frühen christlichen Gemeinde," *TheolGlaub* 78 (1, '88) 16-40.

Hope for the future city of God was surprisingly widespread among early Christian witnesses (Jesus, Paul, Ephesians, Hebrews, and Revelation). Nevertheless, the Hellenistic-Roman city was the milieu of the early Christians, as the examples of Corinth and the cities of Revelation show. How theological perspective and social setting fit together in NT times is examined by way of conclusion.—D.J.H.

1346. G. Van Hoomissen, "'Et je fais l'éloge de la joie' (Qoh 8,15)," *LumVit* 43 (1, '88) 37-46.

The OT presents an earthly realism that does not despise the joys and pleasures of this life. Jesus' message of the kingdom was good news for the people because their whole life was involved. Jesus could bring this message of joy because he was a person of deep joy, at one with himself, in relation with friends and disciples, united with the Father. Acts shows how Jesus' joy radiated through the Christian community.—D.J.H.

1347. A. Verheul, "Les symboles de l'Esprit Saint dans la Bible et la liturgie," *Questions Liturgiques* [Leuven] 69 (1, '88) 67-95.

After reflecting on the use of symbols to refer to the Holy Spirit in the Bible, the article considers OT, NT, and liturgical references to the Spirit with the symbols of wind and breath, water, fire and light, and anointing.—D.J.H.

1348. H. Wansbrough, "Mother and Disciple," *Priests & People* 2 (4, '88) 125-129.

Paul gave no significant attention to Mary or her role. Mk 3:31-35 matches Mary with the disciples in their failure to understand Jesus. The Lukan and Johannine writings laid the foundation for all future theology about Mary as disciple and mother.—D.J.H.

1349. J. Willebrands, "Die Einheit zwischen Altem und Neuem Bund," *MünchTheolZeit* 38 (4, '87) 295-310.

After comments on the centrality of God's word and the importance of the historical approach, this exploration of the relation between the two Testaments discusses the matter from a Jewish perspective. Then it outlines the history of Christian views regarding the relation in the NT, the patristic period, the Middle Ages, the Renaissance, the Reformation, and our time.—D.J.H.

1350. J. J. Ensminger, "The Sadducean Persecution of the Christians in Rome and Jerusalem, A.D. 58 to 65," *SWJournTheol* 30 (3, '88) 9-13.

The persecution of the Christians from A.D. 58 to 65 was part of the Sadducees' last effort to retain control of their world. The Sadducean position was one of resistance to social and religious change, to popular movements, and generally to the forces eroding their authority. The Christians were attacked by them in this way. It seems likely that the high priests carried their polemical stance toward Christians to Rome. There they would have influenced the Jewish community as well as Poppaea against the Christians and thus began the strife in which Peter and Paul were killed.—D.J.H.

1351. W. Harrelson, "Reflections on the Value for Biblical Scholars of the New Encyclopedia of Religion," *Council of Societies for the Study of Religion Bulletin* [Macon, GA] 17 (2, '88) 31, 33.

Specialists in biblical studies will benefit greatly from the new 16-volume *Encyclopedia of Religion* (1987) edited by the late M. Eliade. They will find it valuable as background reading as well as for its methodology and sympathetic approach to various religious elements. —D.J.H.

1352r. R. Lane Fox, *Pagans and Christians* [*NTA* 32, p. 392; § 32-874r].

P. Brown, "Brave Old World," *The New York Review of Books* [New York] 12 March ('87) 24-27.—This open-hearted and learned book is one that any scholar of the ancient world and of early Christianity would be proud to have written. It represents a quantum jump in the quality of scholarship on late classical paganism and on the history of the early church. Through Lane Fox's generous enthusiasm for the life-work of L. Robert, the pagans of the late classical world and life in the Greco-Roman cities have at long last found their own voice. His approach to the Christian texts treated in the second half of the book is less sophisticated and so less successful.—D.J.H.

1353. F. Rochberg-Halton, "Elements of the Babylonian Contribution to Hellenistic Astrology," *JournAmOrSoc* 108 (1, '88) 51-62.

Three topics that are demonstrably Babylonian in origin yet form basic and integral parts of Greek astrological doctrine are the planetary exaltations, the micro-zodiac, and the trine aspect. Nevertheless, the elaborate structure of Greek astrology as a whole, whose complete outlines are known to us primarily through late treatises (from the 2nd century A.D. onward), remains a Hellenistic Greek product. The Babylonians regarded celestial phenomena as potential signs (as they did all natural phenomena) in accordance with a view of nature as inseparable from the divine. Adherents of Greek astrology saw the celestial phenomena as causes in accordance with a view that physical events had determinate natural causes, disassociated from gods (often, however, retaining the belief in the possibility of divine intervention).—D.J.H.

1354. P. W. van der Horst, "De Samaritaanse diaspora in de oudheid (The Samaritan Diaspora in Antiquity)," *NedTheolTijd* 42 (2, '88) 134-144.

The article surveys the literary and archaeological evidence for a Samaritan diaspora from the 3rd century B.C. to the 7th century A.D. It stresses the importance of distinguishing

Samarians (inhabitants of Samaria) from Samaritans (members of the Samaritan religious community), and concludes that there must have been a very considerable Samaritan diaspora in late antiquity.—D.J.H.

Archaeology

1355. O. Cohen, "The Lifting Operation of the Kinneret Boat, and Some Aspects of the Conservation," *Bulletin of the Anglo-Israel Archaeological Society* [London] 6 ('86-'87) 34-36, plates 1-2.

An approximately 2,000 year-old boat, measuring 8.2m long, 2.3m wide, and about 1.3m high, was discovered in January 1986 on the banks of the Sea of Galilee. The article explains the various scientific techniques used in excavating and conserving the boat.—D.J.H.

1356. V. P. Furnish, "Corinth In Paul's Time. What Can Archaeology Tell Us?" *Bib ArchRev* 15 (3, '88) 14-27.

This survey of the history and culture of Corinth with attention to both archaeological and literary evidence offers comments on a variety of topics (building, agriculture, manufacturing, athletic contests, etc.) and illuminates various passages in Paul's letters to the Corinthians (e.g. 1 Cor 3:10-15; 9:9-11, 24-27; 13:8-12; 2 Cor 2:14; 3:18; 4:7; etc.) and Acts 18. —C.R.M.

1357. R. N. Jones, P. C. Hammond, D. J. Johnson, and Z. T. Fiema, "A Second Nabataean Inscription from Tell esh-Shuqafiya, Egypt," *BullAmSchOrRes* 269 ('88) 47-57.

The early (dated 36 B.C.) Nabataean inscription from Tell esh-Shuqafiya published in this article records a dedication to Dushares, the chief Nabataean god, and locates his shrine at Daphne, modern Tell ed-Defenna, in the northeast Delta. It provides important new information concerning the socio-political and cultic milieu of the Nabataeans in Egypt, and sheds important light on the evolution of the Nabataean Aramaic script during the last half of the 1st century B.C.—D.J.H.

1358. N. Lewis, R. Katzoff, and J. C. Greenfield, "*Papyrus Yadin* 18," *IsrExplJourn* 37 (4, '87) 229-250.

Part of the Babatha Archive from Naḥal Ḥever, Papyrus Yadin 18 (dated 5 April A.D. 128) is the contract of the marriage of Judah, also known as Cimber, with Shelamzion, the daughter of Judah son of Eleazar Khthousion by his first wife. The latter Judah was Babatha's second husband, and she was his second wife. The formulas expressing the marital bond and its obligations, and the recital of the settlement, are replete with details of social and legal interest. Lewis (pp. 230-235) provides a brief introduction, the Greek text and its Aramaic subscription, an English translation, and notes. In his legal commentary Katzoff (pp. 236-247) proposes that, though the Greek and Roman elements are most obvious superficially, the Jewish elements are in some respects the most fundamental. Greenfield (pp. 247-250) presents the Aramaic text of the subscription, an English translation, a commentary, and notes.—D.J.H.

1359. M. MAGEN, "Recovering Roman Jerusalem—The Entryway Beneath Damascus Gate," *BibArchRev* 15 (3, '88) 48-56.

The 1979 decision of the Municipality of Jerusalem to redesign the area in front of the Damascus Gate provided an excellent opportunity to conduct additional archaeological excavations there. After reviewing earlier discoveries and excavations, the article reports on new findings about the ancient Roman entrance to Jerusalem and a large tower flanking the arched entryway on the east. It also reports on the opportunity to extend the excavation within the city provided by the 1982 issuance of the building permit to construct new Arab shops at the Damascus Gate.—D.J.H.

1360. E. M. MEYERS, E. NETZER, AND C. L. MEYERS, "Artistry in Stone. The Mosaics of Ancient Sepphoris," *BibArch* 50 (4, '87) 223-231.

The article offers a provisional statement about the setting of the seventeen well-preserved mosaic panels discovered in the main hall of a 3rd-century A.D. monumental building in Sepphoris at the end of the 1987 season of the Joint Sepphoris Project. Fifteen of the panels, all with Greek captions, depict mythological scenes relating to the god Dionysus. The existence of the mosaic, one of the most outstanding examples in the Roman East, and of the nearby theater establish the fact that Sepphoris was a thoroughly hellenized city in the 3rd century A.D. The attraction of Roman culture for all of its inhabitants was clearly powerful.—C.R.M.

1361r. E. M. MEYERS, J. F. STRANGE, AND C. L. MEYERS, *Excavations at Ancient Meiron* [*NTA* 29, p. 112].

G. FOERSTER, "Excavations at Ancient Meron (Review Article)," *IsrExplJourn* 37 (4, '87) 262-269.—This report on the excavations at Meiron conducted in 1971-72, 1974-75, and 1977 presents the most important results and is extremely well illustrated, though not very easy to follow. With so much evidence available for both the architecture and the objects used in everyday life, it is very tempting to try to relate the finds to the evidence from the literary sources, especially the rabbinic literature. This urge has led the excavators to some far reaching but unfounded conclusions.—D.J.H.

1362. A. RABAN, "The City Walls of Straton's Tower: Some New Archaeological Data," *BullAmSchOrRes* 268 ('87) 71-88.

The structure, stratigraphy, and datable small finds exposed by the Caesarea Ancient Harbor Excavation Project, along with data from earlier research, illustrate a tentative topographic and architectural picture of pre-Herodian times that would have a logical common layout of a single urban unit. This urban unit, dated to the 2nd century B.C., was enclosed by city walls of significant architectural scope and contained one or two closed anchorages. Some remains, probably from the town of the Hellenistic tyrant Zoilos, which Alexander Jannaeus failed to conquer, can be dated to the Herodian period. Further study may date them to an earlier period, that of the only known pre-Herodian settlement at this time—Straton's Tower.—D.J.H.

1363. R. REICH, "The Hot Bath-House (*balneum*), the Miqweh and the Jewish Community in the Second Temple Period," *JournJewStud* 39 (1, '88) 102-107.

The hot bath-house (*balneum*) was one of the many aspects of Hellenistic and early Roman culture adopted by the Jewish community of the Second Temple period. Since this institution contained several components that caused halakhic problems for observant Jews, it was first introduced quietly and with various modifications. The only conceivable way to use the hot bath-house while maintaining a high degree of purity was by installing a *miqweh* in every bath-house or very close to it.—D.J.H.

1364. A. STROBEL, "Ein Grabstein aus römischer Zeit in Mukāwir," *RevBib* 95 (1, '88) 92-96, plate 1.

Near the entrance of Mukāwir, the Roman and Byzantine successor settlement of the Jewish fortress Machaerus, there is an ancient cemetery. A recently discovered Greek tombstone inscription from there reads as follows: "The tomb of Thomas and his wife Melē and their children, set up during their lifetime." The name Melē (a form of Milḥ) reflects the Arab and Nabatean occupation of the site in the 2nd and 3rd centuries A.D.—D.J.H.

Dead Sea Scrolls

1365. P. R. DAVIES, "The Qumran Texts: A New Study Edition," *JournJewStud* 39 (1, '88) 74-79.

The article explains the what, why, and how of a project (more or less an "English Lohse") that will provide on facing pages the texts of Qumran manuscripts in their original languages and English translations. The work is scheduled for publication in 1989 by Sheffield Academic Press.—D.J.H.

1366. F. GARCÍA MARTÍNEZ, "Estudios qumránicos 1975-1985: Panorama crítico (I)," *EstBíb* 45 (1-2, '87) 125-205.

Inaugurating a series of reports on a decade of Qumran research, this article focuses on nonbiblical texts: *1 Enoch* (Astronomical Book, Book of Watchers, Book of Dreams, Epistle of Enoch, Similitudes of Enoch), the Book of Giants, and other texts.—D.J.H.

1367. E. JUCCI, "Interpretazione e storia nei *pesharim qumranici*," *BibOr* 29 (4, '87) 163-170.

The Qumran pesharim and related writings concerned both biblical prophecy and the community's experience. The Qumran community viewed biblical history as a mirror of the present and the present as modelled on that history.—D.J.H.

1368. C. NEWSOM, "The 'Psalms of Joshua' from Qumran Cave 4," *JournJewStud* 39 (1, '88) 56-73.

Similarities in content, style, use of divine names, mode of using Scripture, etc. make it probable that both 4Q378 and 4Q379 are fragmentary remains of the so-called *Psalms of Joshua.* The text was either a farewell speech of Joshua modelled after the book of Deuteronomy or a "rewritten Bible" account of the book of Joshua in the general tradition of such works as Chronicles and ps.-Philo's *Biblical Antiquities.* After providing an introduction to the work, the article discusses some major fragments of 4Q378 and 4Q379 in an order that follows the biblical narrative chronology.—D.J.H.

1369. K. PILARCZYK, "Qumran z perspektywy czterdziestu lat" [Qumran Forty Years Later], *Życie i Myśl* [Poznań] 35 (9-10, '87) 43-51.

The article reports on the history of the discovery of the Qumran documents, the Qumran library and its significance, the nature of the Qumran members, the community's doctrines, and its relation to early Christianity.—J.P.

1370. E. PUECH, "Quelques aspects de la restauration du Rouleau des Hymnes (1QH)," *JournJewStud* 39 (1, '88) 38-55.

The article first discusses the relation between 1Q35 and 1QH^b Then it proposes a reconstruction of 1QH^a according to the following outline: the order of the columns, placement of fragments written by the first hand, placement of fragments written by the second hand, the division of the hymns, and an example of an almost entirely restored hymn (6:19-33). —D.J.H.

1371. E. TOV, "Hebrew Biblical Manuscripts from the Judaean Desert: Their Contribution to Textual Criticism," *JournJewStud* 39 (1, '88) 5-37.

This discussion of manuscripts of the Hebrew Bible from the Judean Desert first considers their background, chronological framework, nature of the collections, provenance, and external data. Then it treats four areas in which the Qumran finds have enriched our knowledge: the transmission of the biblical text, the content of the newly found texts, textual variety among the manuscripts, and the approach to the biblical text in Qumran and Palestine as a whole during the Second Temple period.—D.J.H.

1372. E. ULRICH, "Daniel Manuscripts from Qumran. Part 1: A Preliminary Edition of 4QDan^a," *BullAmSchOrRes* 268 ('87) 17-37.

After a general introduction to Qumran manuscripts of Daniel, the article provides a material description of 4QDan^a (4Q112) and editions of each of its eighteen fragments (Dan 1:16-20; 2:9-11; 2:19-33; etc.). Photographs, transcriptions, notes, and variants are supplied.—D.J.H.

1373. M. O. WISE, "A New Manuscript Join in the 'Festival of Wood Offering' (Temple Scroll XXIII)," *JournNearEastStud* 47 (2, '88) 113-121.

One of the most interesting apparent innovations of the Qumran *Temple Scroll* is the festival of wood offering (see cols. 23–25) in which the twelve tribes were required to bring wood for the ongoing cultic activities of the temple described in the document. On the basis of new joins with other fragmentary copies it is possible to arrive at a fuller reconstruction for the top of column 23 and thus at a more accurate appraisal of the opening stipulations for the festival of wood offering.—D.J.H.

Dead Sea Scrolls, § 32-1083.

Jewish Backgrounds

1374. W. ADLER, "Abraham and the Burning of the Temple of Idols: Jubilees' Traditions in Christian Chronography," *JewQuartRev* 77 (2-3, '86-'87) 95-117.

One of the most frequently cited episodes from *Jubilees* among the Byzantine and Syriac chronographers was the legend of Abraham's destruction of the temple of idols in Ur and his escape to Haran (*Jubilees* 12). The article reconstructs the development of the tradition in Byzantine chronography (the Logothete chronographers, George Syncellus, George

Cedrenus, George the Monk) and offers observations about the relation of this tradition to its Syriac counterpart.—D.J.H.

1375. D. R. G. Beattie, "The Textual Tradition of Targum Ruth: Some Preliminary Observations," *IrBibStud* 10 (1, '88) 12-23.

At the earliest stage in the development of *Targum of Ruth,* which is discernible in ms Sasoon 282, there was a dynamic translation in which various words and phrases of the Masoretic text were not represented literally. At this stage all the substantial targumic exegeses were already present. Later the targumic expansions were further incremented, and the text was modified to make its translation conform to the Masoretic text. The culmination of both processes occurred in the London Polyglott.—D.J.H.

1376. J. Bernardi, "De quelques sémitismes de Flavius Josephe," *Revue des Etudes Grecques* [Paris] 100 (475-476, '87) 18-29.

The Greek style of Josephus' *Jewish War* was influenced more by Thucydides than by the historical books of the Bible. Despite some Semitisms (as a survey of book 5 shows), it appears that Josephus received a solid Hellenic formation and could use Greek competently. His collaborators on the work were probably concerned more with its political content than with its Greek language.—D.J.H.

1377. K. J. Cathcart, "Targum Jonathan to Hosea 1–3," *IrBibStud* 10 (1, '88) 37-43.

The article offers translations of and comments on passages in *Targum Jonathan of Hosea* 1–3 with a view toward giving the thrust of the targumist's understanding of the Hebrew text and illustrating various targumic devices and techniques.—D.J.H.

1378r. J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* [*NTA* 28, p. 328; 30, p. 118; § 32-425r].

H. F. D. Sparks (ed.), *The Apocryphal Old Testament* [*NTA* 30, pp. 125-126].

M. E. Stone and R. A. Kraft, *RelStudRev* 14 (2, '88) 111-117.—Stone (pp. 111-113) observes that the wide divergencies in the contents of the two collections are a signal that unclarity besets the very conception on which they are founded. He judges that Sparks's collection is conceptually better based and safe to use, whereas Charlesworth's is presented misleadingly and is less uniformly reliable but is more exciting and more important for the advance of scholarship. After expressing gratitude for the appearance of these collections, Kraft (pp. 113-117) concentrates on the editors' contributions with particular attention to their questionable decisions and shortcomings. Charlesworth's collection is judged to be bolder and brasher, more energetic, less balanced, less sure of itself, more vulnerable, and in the long run more exciting and rewarding.—D.J.H.

1379. N. J. Cohen, "The Book of Exodus Through a Midrashic Prism," *Journal of Reform Judaism* [New York] 35 (1, '88) 27-32.

From the perspective of *Midrash on Psalms* 19:2 the book of Exodus is a record not only of God's redemptive power but also of Moses as a paradigmatic human being acting out of recognition of his potential and bringing to fruition God's work in this world. This reading of Exodus, which emphasizes that the manifestation of divine power is dependent on human actions, is consonant with rabbinic theology.—D.J.H.

1380. L. Díez Merino, "El Targum de Ester en la tradición sefardí. El Ms. G-I-5 de El Escorial," *EstBíb* 45 (1-2, '87) 57-92.

After describing the editions of the three targums of Esther and discussing their manuscript tradition, the article discusses the positions of P. Grelot and M. H. Goshen-Gottstein regarding their relationship. Then it examines the "Third Targum" of Esther and concludes that A. de Zamora's targum (ms Villa-Amil no. 5) was a faithful reproduction of ms El Escorial G-I-5. A. de Zamora's targum was used in the Antwerp Polyglot. A horizontal-line synopsis of the three targumic versions of Esther (El Escorial, de Zamora, Antwerp) concludes the article.—D.J.H.

1381. B. Dupuy, "Le *logion* de Jésus rapporté dans le Talmud (Giṭṭin 57a). Sens et portée d'une sentence de Rav Aḥa Ben Ulla," *RevÉtudJuiv* 146 (3-4, '87) 255-264.

In *b. Giṭṭ.* 57a Jesus' love for Israel is expressed by his quotation of Zech 2:8 (2:12 in Hebrew). He is reproached for his irascibility toward the sages with a saying also used by Rabbi Aḥa ben Ulla in *b. ʿErub.* 21b.—D.J.H.

1382. H. Eilberg-Schwartz, "Who's Kidding Whom?: A Serious Reading of Rabbinic Word Plays," *JournAmAcadRel* 55 (4, '87) 765-788.

The resemblances between rabbinic interpretative practices and those of post-structuralist literary theorists by no means suggest that the rabbis anticipated recent developments in critical theory. Such resemblances simply dissolve once rabbinic practice is viewed against the background of the sages' own linguistic, textual, and theological assumptions. Given the sages' understanding of language—its divine origin, molecular structure, and degeneration over time—their linguistic operations are straightforward attempts to recover divine perceptions encoded in language and in the scriptural text.—D.J.H.

1383. G. Elata-Alster and R. Salmon, "Vertical and Horizontal Readings of the Biblical Text: An Application of Jakobson's Metaphor-Metonymy Model," *LingBib* 60 ('88) 31-59.

Focusing on the ways in which the rabbis dealt with violations of anticipated chronological or thematic order in the biblical narrative, the article shows how R. Jakobson's binary opposition between horizontal and vertical axes provides the terms for describing the kinds of readings that the rabbis practiced. The rabbinic formula "there is no earlier and no later in the Torah" opens the gate to a full analysis of both the metaphoric and the metonymic axes of the text.—D.J.H.

1384. F. Foresti, "Gesù e i Galilei. Focalizzazione di alcune caratteristiche del giudaismo galilaico," *Teresianum* 36 (2, '85) 485-496.

With particular attention to Josephus' writings, this investigation of the setting of Jesus' public ministry discusses Galilee and its "human geography," the social tensions and ferments of Galilee, the religion of the people, and the messianic expectations of the crowds.—D.J.H.

1385. W. S. Green, "Scripture in Rabbinic Judaism," *HorBibTheol* 9 (1, '87) 27-40.

It is misleading to depict rabbinic Judaism primarily as the consequence of an exegetical process or the organic unfolding of Scripture. Rather rabbinism began as the work of a small, ambitious, and homogeneous group of pseudo-priests who professed to know how to maintain Israel's ongoing engagement with God, its life of sanctification, in the absence of a cult. The rabbinic theory of Scripture aimed to justify both the sages' vision of themselves and their claim to leadership over Israel.—C.R.M.

1386. R. G. Hall, "The 'Christian Interpolation' in the *Apocalypse of Abraham,*" *Journ BibLit* 107 (1, '88) 107-110.

Apocalypse of Abraham 29:3-13 is not a Christian interpolation but is thoroughly Jewish and well suits its context. The figure in the vision is not Christ but a "man of sin." As with the beast in Revelation 13, the most likely candidate in the author's past and present with which to identify the heathen man is the Roman emperor.—D.J.H.

1387. D. J. Halperin, "Ascension or Invasion: Implications of the Heavenly Journey in Ancient Judaism," *Religion* 18 (1, '88) 47-67.

The early Jewish myth of the heavenly ascension of a divinely approved hero (e.g. Moses) has as its shadow the myth of the heavenly invasion of a rebel against the divinity (e.g. Lucifer in Isa 14:12-15). Both myths are rooted in generational conflicts in families, when the mature child grasps at the power that once belonged to the parent alone. The ascension myth views the process as a glorious quest, whereas the Lucifer myth sees it as a damnable rebellion.—D.J.H.

1388. M. J. Horowitz, "La philosophie judéo-hellénistique de Philon d'Alexandrie," *NouvRevThéol* 110 (2, '88) 220-244.

After describing the pagan renewal around the turn of the era and discussing the Septuagint and the first Jewish philosophers, the article considers Philo as the representative of a universal Judaism and examines his views on the Logos mediator, the divine inspiration of Scripture and the virtues, Jews and Gentiles (Judaism vis-à-vis the nations), and the purpose of the Law and the end in God. Philo's thought is described as complex and mystical.—D.J.H.

1389. M. L. Klein, "Not to be Translated in Public—*l' mtrgm bṣybwr',*" *JournJewStud* 39 (1, '88) 80-91.

The rabbinic ruling prohibiting the public translation of Gen 35:22 and parts of Exodus 32 during the synagogal Torah-reading was in the course of time extended in nature and scope. In the redactional stage of the Mishnah the priestly blessing in Num 6:24-26 was mistakenly subsumed under this prohibition. The restrictive ruling was further extended in the various Palestinian targums to such passages as Gen 49:4; Exod 12:33; 17:11; 20:23, 26; and 32. The nature of the ruling "not to be translated in public" was variously interpreted and applied.—D.J.H.

1390. J. LaPorte, "Models from Philo in Origen's Teaching on Original Sin," *LavThéol Phil* 44 (2, '88) 191-203.

Philo's notion of original sin combined the theory of the ages of life, Adam as a type with many aspects, and defilement related to birth. Regarding the topic of original sin there were many similarities between Philo and Origen, as well as some important differences owing to Origen's Christian faith.—D.J.H.

1391. M. Luz, "Abnimos, Nimos, and Oenomaus: A Note," *JewQuartRev* 77 (2-3, '86-'87) 191-195.

The identification between the 2nd-century A.D. Cynic Oenomaus of Gadara and Abnimos ha-Gardi is philologically plausible. 'Inomos was the original Hebrew form, Nimos its apocopation, and Abnimos a later expansion.—D.J.H.

1392. M. McNamara, "Midrash, Culture Medium and Development of Doctrine. Some Facts in Quest of a Terminology," *ProcIrBibAssoc* 11 ('88) 67-87.

After reviewing dictionary entries on "midrash," the article examines the definitions of midrash proposed by U. Cassuto, R. Bloch, A. G. Wright, R. Le Déaut, G. Porton, J. Neusner, and P. S. Alexander. Then it affirms that what is central to midrash is the desire and attempt to "actualize" Scripture, to interpret it in light of the contemporary situation or to connect one's beliefs and practices with the Bible. Midrash is a culture medium for the religious mind and a help in understanding the development of doctrine.—D.J.H.

1393. S. S. Miller, "Intercity Relations in Roman Palestine: The Case of Sepphoris and Tiberias," *AJSReview* [Cambridge, MA] 12 (1, '87) 1-24.

That Sepphoris and Tiberias were rivals in the 1st century up to the outbreak of the First Revolt is apparent from Josephus' report in *Life* 37–38. But the Sepphoris/Tiberias traditions in rabbinic literature do not contain any hint of rivalry, antagonism, or competition between the two cities, whether social, political, or academic in nature. On the contrary, those traditions reflect the ongoing vitality of Sepphoris and Tiberias even in the 3rd and 4th centuries and emphasize both cities' continued prominence as academic centers. The rabbis of Sepphoris and Tiberias were not at odds; if any rivalry existed between the two cities, the rabbis were oblivious to it.—D.J.H.

1394. F. J. Murphy, "The Temple in the Syriac *Apocalypse of Baruch*," *JournBibLit* 106 (4, '87) 671-683.

2 Baruch responded to the loss of the Temple in A.D. 70 by arguing that its destruction was a punishment from God for Israel's sins and that many of Israel's assumptions about the Temple were untrue. By downgrading a wide range of beliefs associated with the Temple, *2 Baruch* alleviated the pain of the people and shifted the focus of their hope away from the restoration of the Temple to the possibility of entrance into heaven through obedience to the Law.—C.R.M.

1395. J. Neusner, "Appropriation and Imitation: The Priority of Leviticus Rabbah over Pesiqta deRab Kahana," *Proceedings of the American Academy for Jewish Research* [Jerusalem] 54 ('87) 141-168.

Of the twenty-eight pisqaot of *Pesiqta deRab Kahana,* five occur also in *Leviticus Rabbah.* The shared pisqaot are distinctive to *Leviticus Rabbah* and violate the rhetorical preferences characteristic of the pisqaot unique to *Pesiqta deRab Kahana.* Therefore the shared pisqaot are primary to *Leviticus Rabbah* and secondary to *Pesiqta deRab Kahana.*—D.J.H.

1396. A. Paul, "Bulletin du judaïsme ancien," *RechSciRel* 76 (1, '88) 57-86. [See § 30-1359.]

Summaries and evaluations of forty-one recently published books (in various languages) appear under three headings: historical framework and social context (five); literature—texts, translations, and analyses (twenty); and doctrine, traditions, and miscellaneous (sixteen). —D.J.H.

1397. M. Pérez Fernández, "Sobre los textos mesiánicos del Targum Pseudo-Jonatán y del Midrás Pirqé de Rabbí Eliezer," *EstBíb* 45 (1-2, '87) 39-55.

The messianic texts in *Targum ps.-Jonathan* are illuminated by reading them from the perspective of the messianic representations in *Pirqe de Rabbi Eliezer.* Whereas in some cases there is a real literary dependence of *Targum ps.-Jonathan* on *Pirqe de Rabbi Eliezer,* in most cases there is a kind of reaction in *Targum ps.-Jonathan* toward texts like those in *Pirqe de Rabbi Eliezer.* Both works originated in the same milieu but not from the same sources since *Targum ps.-Jonathan* corrects *Pirqe de Rabbi Eliezer.*—D.J.H.

1398. C. Perrot, "Synagogue Readings," *SIDIC* [Rome] 17 (3, '84) 11-12.

A slightly adapted English version of a French article published in *FoiVie* [§ 28-777].—D.J.H.

1399. A. Ricciardi, "Algunos pasajes de las parabolas en recientes versiones del libro etiopico de Henoc," *RevistBíb* 50 (1, '88) 33-60.

The article first traces the history of research on *1 Enoch* through M. A. Knibb's edition of the Ethiopic text (1978). Then it discusses recent translations of *1 Enoch* by E. Isaac (1983), S. Uhlig (1984), and M. Black (1985) with particular attention to how they resolve the problems posed by the book and how they translate and/or interpret certain texts in the Book of Similitudes (chaps. 37–71).—D.J.H.

1400. E. Segal, "Law as Allegory? An Unnoticed Literary Device in Talmudic Narratives," *Prooftexts* 8 (2, '88) 245-256.

In many rabbinic texts biblical protagonists and talmudic rabbis discuss legal questions whose connection to the haggadic narrative context is far from clear. Careful analysis of such stories and the halakhot involved (see *b. Sanh.* 102b; *b. B. Meṣ.* 86a; 84a; *b. Sanh.* 68a) reveals a deeper connection between the two elements, such that the legal issue, allegorically interpreted, serves to emphasize motifs central to the story. Was this really the author's intention, or are we reading into the texts considerations not intended or imagined by the author? —D.J.H.

1401. M. Smith, "The Synoptic Problem in Rabbinic Literature, A Correction," *JournBibLit* 107 (1, '88) 111-112.

J. Neusner's article on the synoptic problem in rabbinic literature [§ 31-904] is based on a misunderstanding of the word "synoptic" and shows neglect of consistency in arguments. A synoptic relation does exist between the Mishnah and the Tosefta. The similarities and differences between their texts can be conveniently and clearly shown by their publication in a synopsis.—D.J.H.

1402. C. Thoma, "Rabbinische Reaktionen gegen die Gnosis," *Judaica* [Basel] 44 (1, '88) 2-14.

The best access to the anti-gnosticism of the rabbis is found in their statements about the creation of the world and the place of humankind, the Torah, and Israel's patriarchs in creation. Particularly illuminating are the creation-parables in *Genesis Rabbah,* the parable of the man sick unto death in *Pesikta deRab Kahana* 14:5, and related parables.—D.J.H.

1403. A. van der Kooij, "Symmachus, 'de vertaler der Joden,'" *NedTheolTijd* 42 (1, '88) 1-20.

The article considers the identity of Symmachus, his Greek translation of the OT (style and exegesis), and his locale and other aspects of research. Symmachus was not an Ebionite Christian. He was a Jewish translator, perhaps the "translator of the Jews" mentioned by Origen, who made his translation ca. A.D. 200, most likely in Galilee. Thus Symmachus deserves a place beside Aquila and Theodotion.—D.J.H.

1404. J. R. Wegner, "Tragelaphos Revisited: The Anomaly of Woman in the Mishnah," *Judaism* 37 (2, '88) 160-172.

A comparison of the Mishnah's treatment of women (see *m. Bikk.* 5:1-6) with its treatment of the mythical offspring of a goat and a gazelle (*kôy* in Hebrew, τραγέλαφος in Greek; see *m. Bikk.* 2:8-11) reveals an interesting analogy. Just as the sages had problems in classifying biological hybrids, so they had problems with their taxonomy of women whom they perceived as a legal hybrid—sometimes person and sometimes chattel, depending on context. —D.J.H.

Greco-Roman Backgrounds

1405. E. des Places, "Chronique de la philosophie religieuse des Grecs (1985-1987)," *Bulletin de l'Association Guillaume Budé* [Paris] 46 (4, '87) 395-411.

Recent books and articles on Greek religious philosophy [see § 29-1194] are discussed under six headings: texts, translations, commentaries; general works; origins; the classical period; the Hellenistic and Roman periods; and influences.—D.J.H.

1406. C. P. Jones, "*Stigma:* Tattooing and Branding in Graeco-Roman Antiquity," *Journ RomStud* 77 ('87) 139-155.

(1) The Greeks and Romans associated decorative tattooing with lesser breeds of barbarians and never adopted it. Penal tattooing, whether applied to delinquent slaves, criminals, or prisoners of war, was borrowed by the Greeks from the Persians and extended by the Romans. Religious tattooing, first found in Egypt and Syria, survived mainly in these areas. The usual word for all these types of tattooing was στίγμα. (2) Branding was used by the Greeks and Romans mainly on horses. The usual words for branding were χαρακτήρ and καυτήριον. The evidence for penal branding is uncertain for classical Greece and surprisingly sparse for Rome. Religious branding was first heard of under the Ptolemies; Philo was the first to refer to it by the word καταστίζειν.—D.J.H.

1407. R. MacMullen, "Tax-Pressure in the Roman Empire," *Latomus* [Brussels] 46 (4, '87) 737-754.

The first hundred years of the Roman empire show a sort of tug of war between two contrary impulses in government: to take its subjects' property away from them, and yet somehow to be popular at the same time. The conventional view that taxation became more severe and heavy after A.D. 300 seems to be well founded in the evidence for certain places and strata of the population.—D.J.H.

1408. J. L. SEBESTA, "Textbooks in Greek and Latin: 1988 Survey," *ClassWorld* 81 (3, '88) 179-216.

This full survey of Greek and Latin textbooks and language and etymology textbooks in print brings up to date the 1986 full survey [§ 30-1376] and the 1987 supplementary survey [§ 31-1396]. The section on the Greek NT covers beginner's books; grammars; readers; and dictionaries, concordances, and word lists.—D.J.H.

1409. B. D. SHAW, "The Age of Roman Girls at Marriage: Some Reconsiderations," *Journ RomStud* 77 ('87) 30-46.

The few indicators available point to a rather late age of marriage, probably in the late teens, as typical of most girls in Roman society in the West. Since men tended to begin marrying in their mid- to late-twenties, an age-gap of ten years separated man and wife. The age-gap was even wider in upper-class marriages. Statistical charts and tables accompany the article.—D.J.H.

1410. J. C. TRAUPMAN, "Audio-Visual Materials in the Classics: 1988 Supplementary Survey," *ClassWorld* 81 (4, '88) 275-304.

The items listed in this survey [see § 31-1398] of audio-visual materials in the classics appear under ten general headings: world history, ancient Middle and Near East, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, Latin language and literature, post-classical, for elementary schools, and miscellaneous. A directory of publishers is included.—D.J.H.

The Early Church

1411. B. E. COLLESS, "The Letter to the Hebrews and the Song of the Pearl," *Abr-Nahrain* [Melbourne] 25 ('87) 40-55.

The "Song of the Pearl" in *Acts of Thomas* is not gnostic or Manichean or Mandean, but is simply the teaching of the apostles presented in parable form, modelled on the prodigal son (Lk 15:11-32) and the pearl merchant (Mt 13:45-46). It has close affinities with the NT letter to the Hebrews, which is likewise a compendium of Jewish-Christian doctrine. The reference to the atonement of Christ (see Heb 9:11–10:22) under the symbols of the scarlet toga and the offering virtually precludes any gnostic exegesis of the poem. The article concludes with a new translation of the "Song of the Pearl."—D.J.H.

1412. C. GILMOUR, "Diognetus' Faith," *Prudentia* [Auckland] 19 (2, '87) 34-43.

Letter to Diognetus provides the earliest evidence for the use of ἡ πίστις to mean "the faith" as an identifiable body of doctrine in which Christians believe. The fact that there is no difference in the usage of πίστις and cognates between chapters 1–10 and 11–12 supports the literary unity of the work.—D.J.H.

1413. R. R. HAHN, "Judaism and Jewish Christianity in Antioch: Charisma and Conflict in the First Century," *Journal of Religious History* [Sydney] 14 (4, '87) 341-360.

The development of Jewish Christianity in Antioch during the first century was shaped by fundamental conflicts among different claimants to leadership. Three stages may be distinguished: (1) from the beginnings to the clash between Peter and Paul over dietary laws in

A.D. 49—marked by relative independence and charismatic leadership, (2) from the dietary dispute to the establishment of a Christian "rabbinism" in the years following the Jewish war—typified by increasing reliance on externally-based non-charismatic leadership, and (3) the period that saw Antioch dominated by Gentile converts—characterized by a return to charismatic leadership combined with a tendency to conflict that culminated with Ignatius. With the exception of Mt opposing groups argued against their fellow Christians and not against the rabbis, and with the exception of Ignatius those who argued did so from a stance within the tradition of Judaism. The intemperate language of their arguments permitted anti-Semitic interpretation by later readers.—C.R.M.

1414r. R. J. HOFFMANN, *Marcion: On the Restitution of Christianity* [*NTA* 29, pp. 110-111; § 31-1408r].

E. NORELLI, "Una 'restituzione' di Marcione?" *CristStor* 8 (3, '87) 609-631.—Hoffmann attempts to situate Marcion at the center of the controversy over Paul and his doctrine in Asia Minor between the end of the 1st century A.D. and the first half of the 2nd century. Although it is correct to be skeptical of the information about Marcion in the ancient sources, it is arbitrary to do away with the principal sources and to rely on later sources or sources that probably do not concern Marcion. Also unacceptable is Hoffmann's thesis concerning Marcion's composition of the letter to the Laodiceans, since the text is reconstructed on the basis of guesses and not philology. By removing Marcion from theological circles in Rome ca. A.D. 130-160, Hoffmann is unable to situate him historically.—D.J.H.

1415. J.-D. KAESTLI, "Où en est l'étude de l''Évangile de Barthélemy'?" *RevBib* 95 (1, '88) 5-33.

Of the two apocryphal works that have been identified with the *Gospel of Bartholomew* mentioned by Jerome and the *Decretum Gelasianum,* the first (extant in Greek, Latin, and Slavonic) should be entitled *Questions of Bartholomew,* and the second (Coptic) should be called *Book of the Resurrection of Jesus Christ by Bartholomew.* These two works have only a few motifs in common and cannot be two recensions of the same original writing. After presenting these conclusions the study goes on to discuss the reconstruction of the text of *Questions of Bartholomew* and issues surrounding its original milieu and process of composition: its supposed gnosticism, comparison with other apocryphal texts and relation with *Acts of John,* relation to biblical traditions (especially Jn 1:51), and the diversity of the redactional layers and the unity of the composition.—C.R.M.

1416. L. LELOIR, "Utilité ou inutilité de l'étude des apocryphes," *RevThéolLouv* 19 (1, '88) 38-70.

The article first describes the genesis of the Association pour l'étude de la littérature apocryphe chrétienne (AELAC) and its double objective (1) to edit the texts and (2) to translate and situate them in their historical and theological context. Then after comments on the status, ancient and recent, of the Apocryphal Acts, it sets out examples of some positive elements of these Acts, especially as observed in their Armenian versions with regard to (1) biblical texts—the function and duties of the apostle, the institution of the Seven (Acts 6:1-6), whether Paul was married, Joseph as the guardian of Mary's virginity, (2) the origin of the consecrated life, and (3) prayer—its importance, how to pray, the environment of prayer.—C.R.M.

1417. J. Speigl, "Ignatius in Philadelphia. Ereignisse und Anliegen in den Ignatiusbriefen," *VigChrist* 41 (4, '87) 360-376.

The doctrinal deviations and heresies mentioned in Ignatius' letters appear to go back in large part to his experiences with heretics and schismatics in Philadelphia. After noting the distinctive character of Ignatius' *Letter to the Philadelphians,* the article discusses the factiousness at Philadelphia and Ignatius' conduct there. Then it considers the argumentation of the letter, the echoes of it in other letters, Ignatius' controversy with Judaism, the major thrusts of his letters, and the purpose of the collection of Ignatius' letters.—D.J.H.

1418. H. F. Stander, "Patristiek en die studie van die Nuwe Testament (Patristics and the study of the New Testament)," *Hervormde Teologiese Studies* [Pretoria] 42 (4, '86) 729-735.

After stressing the importance of patristics for NT research, the article surveys tools for studying patristics: texts, translations, periodicals, etc.—D.J.H.

Gnosticism

1419. C. De Santis, "Gli scritti ermetici del sesto codice di Nag Hammadi," *Studi e Materiali di Storia delle Religioni* [Rome] 11 (53, '87) 57-65.

The presence of both gnostic and Hermetic writings in the Nag Hammadi library indicates the adaptability of the Hermetic message to gnostic beliefs as well as the gnostic capacity for receiving and using diverse traditions. Three Hermetic documents in Nag Hammadi Codex VI provide evidence regarding Hermetic approaches to the divinity of humans (*Discourse on the Eighth and Ninth*), the relationship between humankind and God (*Prayer of Thanksgiving*), and the world (*Asclepius* 21-29).—D.J.H.

1420. T. Onuki, "Wiederkehr des weiblichen Erlösers Barbelo-Pronoia. Zur Verhältnisbestimmung der Kurz- und Langversionen des Apokryphon des Johannes," *Ann JapanBibInst* 13 ('87) 85-143.

The roles of Barbelo-Pronoia in the total framework of the myth of *Apocryphon of John,* once termed "Schattendasein" by H.-M. Schenke, are investigated as an important factor in determining the relation between the short and long versions of the document. The discussion considers the identification of Barbelo with Pronoia and the comparison of their roles (concluding that Schenke's designation is neither suitable for the long version nor fortunate for the short), Barbelo-Pronoia and world history (relation to Sethian writings), and Pronoia and the story line of *Apocryphon of John* ("I"-style).—C.R.M.

1421. G. G. Stroumsa, "Mythos und Erinnerung: Jüdische Dimensionen der gnostischen Revolte gegen der Zeit," *Judaica* [Basel] 44 (1, '88) 15-30.

After reflecting on the characterization of gnosticism as a revolt against the traditional concept of time, the article considers Jewish elements in gnosticism (in spite of its metaphysical anti-Semitism), gnosticism as a rebellion against the Jewish idea of history, and Jewish Christianity as the channel for the origin of the revolt.—D.J.H.

1422. R. VAN DEN BROEK, "Silvanus en de Griekse gnomische traditie (The Teachings of Silvanus and the Greek Gnomic Tradition)," *NedTheolTijd* 42 (2, '88) 126-133.

Teachings of Silvanus in NHC VII, 102, 16-22 contains a combination of *Sentences of Sextus* 352 and 22, which is also attributed to Origen in Epiphanius' *Panarion* 64.7.3. Both Origen and *Silvanus* reflect a later stage in the tradition of the Sextine sentences, in which originally independent maxims had been put together. The same phenomenon can be observed in NHC VII, 108, 16–109, 9 and Porphyry's *Ad Marcellam* 15–16. Both authors used a source that had combined sentences that were still separated in *Sentences of Sextus* (4, 376a, 381 [44], 402) and only partly united in *Pythagorean Sentences* (40, 4, 102).—D.J.H.

Gnosticism, § 32-1402.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

S. Aalen, *Gud i Kristus. Nytestamentlige studier* (Oslo: Universitetsforlaget, 1986, paper) 128 pp. ISBN: 82-00-18360-2.

The six articles in this collection concern God's kingly power or God's kingdom [§ 12-1025], Jesus' christological self-witness (1971), conceptions of wisdom and Jesus' christological self-witness [§ 18-799], truth as a key word in the Fourth Gospel (1964), the concept of πλήρωμα in Colossians and Ephesians (1952), and the exegesis of Rom 1:16-17 with particular attention to the concept of God's righteousness according to Paul (1968).

P. Barnett, *Is the New Testament History?* (Ann Arbor, MI: Servant Publications, Vine Books, 1986, paper $5.95) 173 pp. Bibliographies. ISBN: 0-89283-381-5.

Barnett, lecturer in NT history at Macquarie University in Sydney, Australia, writes from the conviction that there is a sound historical basis to the NT. Seeking to place the evidence for this conviction before nonspecialists, he writes for people with questions such as the following: How close in time are the documents to Jesus? Can we believe the writings of the early Christians? Were any of the writers of the NT books eyewitnesses? Can we know if what was originally written escaped alteration through the centuries? Do we have any information apart from Christian sources? F. F. Bruce has contributed a two-page foreword.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1985 bis 1987 (Münster: Hermann Kunst-Stiftung, 1988, paper) 122 pp.

This volume [see *NTA* 30, p. 86] includes articles by K. Aland on J. A. Bengel as a textual critic, H. Kunst on publications on NT textual criticism since 1985, B. Aland on a new instrument and method for evaluating the total manuscript tradition of the NT, Kunst on the state of research at the institute, G. Mink on computer-assisted textual research, B. Aland on the categorization of NT manuscripts, F.-J. Schmitz on new fragments of P^{41} (the Vienna Greek-Coptic manuscript of Acts), and B. Köster and M. Welte on new acquisitions for the biblical museum.

D. A. Black, *Linguistics for Students of New Testament Greek. A Survey of Basic Concepts and Applications* (Grand Rapids: Baker, 1988, paper $9.95) xvi and 181 pp., 19 figs. Bibliographies. Indexed. LCN: 88-3494. ISBN: 0-8010-0949-9.

Black, author of *Paul, Apostle of Weakness* (1984), explains to those without prior knowledge of linguistics how to apply the principles of linguistic science to the analysis of NT Greek. After explaining the phenomenon of language study, he discusses phonology (the sounds of Greek), morphology (the anatomy of Greek words), syntax (the architecture of the Greek sentence), semantics (determining meaning), and historical and comparative linguistics (the biography of Greek).

C. Bridgland and F. Foulkes, *Pocket Guide to the Bible* (Downers Grove, IL–Leicester, UK: InterVarsity, 1988, $12.95) 394 pp., 6 maps, 6 figs. Bibliographies. Indexed. LCN: 88-1389. ISBN: 0-8308-1401-9.

This guide to the Bible combines revised versions of Bridgland's *Pocket Guide to the Old Testament* (1982) and Foulkes's *Pocket Guide to the New Testament* [*NTA* 23, pp. 338-339]. After general articles on the OT, it treats the Pentateuch, the historical books, the poetic and wisdom books, major prophets, minor prophets, and Apocrypha. Then it provides a brief article on the purpose of the NT and deals with the NT writings under three headings: the four Gospels (and Acts), Paul, and the general epistles (and Revelation). For individual books it discusses historical setting, purpose, structure and content, etc.

J. Cochrane and G. Chouinard, *Concordance et Index de la Bible.* Tome 2, *Nouveau Testament* (Quebec: Distributions Évangéliques du Québec, 1987, $35 Can.) xiii and 425 pp. ISBN: 2-902147-04-8.

This volume first provides a concordance for the NT according to the French translation by L. Segond (1910; rev. ed., 1975). For each French word it gives the frequency of occurrence, the biblical references, the word in context, and a cross-reference to its Greek original. The second part is an alphabetical index of Greek words in the NT. For each Greek word it indicates the frequency and lists its appearances in the NT.

Context. Essays in Honour of Peder Johan Borgen, ed. P. W. Bøckman and R. E. Kristiansen, "Relieff." Publikasjoner utgitt av Religionsvitenskapelig institutt Universitetet i Trondheim 24 (Trondheim: TAPIR, 1987, paper) iv and 238 pp., frontispiece. Bibliographies. ISBN: 82-519-0827-2.

Of the fifteen articles honoring Professor Borgen, those most pertinent to NT research are by Ø. Andersen on the Greco-Roman rhetorical uses of λόγος; C. K. Barrett on Acts and Christian consensus; L. Hartman on book 4 of *Sibylline Oracles;* W. Klaiber on the theory and practice of Pauline community activity; E. Larsson on Claudius, the Jews, and a new Pauline chronology; I. H. Marshall on the covenant in the NT; B. Olsson on "travelling brothers" and 3 John; H. Riesenfeld on the "two cultures" dilemma of exegetes; V. Robbins on rhetorical argument about lamps and light in early Christian Gospels; and T. Seland on Jesus as a faction leader (the exit of the category "sect"). Also included are a photograph of the honoree, a personal appreciation of him by Bøckman, a curriculum vitae, and a bibliography of Borgen's writings (compiled by P. J. Bekken).

La coscienza morale oggi. Omaggio al Prof. Domenico Capone, ed. M. Nalepa and T. Kennedy, Quaestiones Morales 3 (Rome: Editiones Academiae Alphonsianae, 1987, paper) 656 pp., frontispiece. Bibliography.

The twenty-seven articles in this volume honoring Professor Capone treat moral conscience from five perspectives: Scripture (four), historical theology (seven), systematic-dogmatic theology (five), contemporary culture (five), and pastoral theology (six). The four biblical studies are by R. Koch on the call to holiness in Lev 19:2 in light of Mt 5:48 and Lk 6:36, S. Cipriani on "wisdom" and "law" in the letters to the Colossians and Ephesians, R. Tremblay on the freedom of sons in Pauline theology, and L. Alvarez-Verdes on being under the law of Christ (see 1 Cor 9:19-23) as a principle of flexibility in moral practice. A photograph of the honoree, a foreword by the editors, and a bibliography of Capone's publications are included.

J. D. G. Dunn, *The Living Word* (Philadelphia: Fortress, 1988, paper $9.95) ix and 196 pp. Indexed. LCN: 87-27535. ISBN: 0-8006-2097-6.

The four papers in the first part of this collection concern the task of NT interpretation, the Gospels as oral tradition, Jesus as a liberal and Paul as a heretic, and the problem of pseudonymity. The two papers in the second part treat the authority of Scripture according to Scripture [§ 27-442] and levels of canonical authority [§ 27-279]. Dunn is professor of divinity at the University of Durham (UK).

B. Fischer, *Beiträge zur Geschichte der lateinischen Bibeltexte,* Vetus Latina 12 (Freiburg: Herder, 1986, paper) 456 pp. Indexed. ISBN: 3-451-00496-8.

The eight essays in this volume concern the Lucianic readings in the Vetus Latina of the books of Kings (1951), the readings of the Roman Easter Vigil under Gregory the Great (1952), the Vulgate text of the NT (1955), a new witness to the Western text of Acts (1963), two Latin liturgical fragments from Mount Sinai (1964), the NT in Latin (1972), an Old Latin fragment of the Gospels (1980), and Palimpsestus Vindobonensis (1983). H. J. Frede has provided a two-page foreword.

D. Flusser, *Entdeckungen im Neuen Testament.* Band 1, *Jesusworte und ihre Überlieferung,* ed. M. Majer (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 58) viii and 260 pp. Bibliography. Indexed. ISBN: 3-7887-0793-3.

The eighteen essays (all now in German) in this collection concern a Jewish perspective on the Christian theology of Judaism (1978), the Torah in the Sermon on the Mount (1973), the interpretation of the Bible in the NT (1973), the literary relations among the Synoptic Gospels (1979), the conclusion of Mt in a new Jewish-Christian source (1967), two examples of anti-Jewish redaction in Mt [§ 20-427], "I am in their midst," "Do you prefer new wine?" [§ 24-132], a Jewish-Christian source of the Fourth Gospel (1979), Jesus' trial and death (1968), the original meaning of Pilate's *ecce homo* (1982), Jesus and his guards, "They know not what they do" (1981), the crucified one and the Jews (1976), Hillel's self-understanding and Jesus [§ 19-486], Josephus' account about Jesus (1979), Sanctus and Gloria (1963), and the Jewish roots of the liturgical Trishagion [§ 19-342]. The second volume of Flusser's articles will focus on eschatology, apocalyptic, and early Christianity (including Paul's writings and the Dead Sea scrolls).

J. B. Gabel and C. B. Wheeler, *The Bible as Literature. An Introduction* (New York–Oxford: Oxford University Press, 1986, cloth $24.95, paper $9.95) xiv and 278 pp. Bibliographies. Indexed. LCN: 85-18833. ISBN: 0-19-503993-9 (cloth), -503994-7 (paper).

Two professors of English at Ohio State University consider the Bible as literature, literary forms and strategies in the Bible, the Bible and history, the physical setting of the Bible, the formation of the canon, the composition of the Pentateuch, the prophetic writings, the wisdom literature, the apocalyptic literature, the intertestamental period, Apocrypha and Pseudepigrapha, the Gospels, Acts and the letters, translating the Bible, and the religious use and interpretation of the Bible. The appendix discusses the nature of Israel's God. The authors intend their work as a systematic general introduction to the study of the Bible as literature.

W. Gundert, *Geschichte der deutschen Bibelgesellschaften im 19. Jahrhundert,* Texte und Arbeiten zur Bibel 3 (Bielefeld: Luther-Verlag, 1987, DM 65) 453 pp. Bibliography. Indexed. ISBN: 3-7858-0299-4.

This history of the German Bible Societies in the 19th century first discusses their predecessors in Urach (1561) and Halle (1710), and reflects on the conditions for their origin. Next it treats the first German Bible Societies (1804-10), the Catholic biblical movement, the founding period of the German Bible Societies (1812-24), the work of the Bible Societies, and the dispute about the Apocrypha and its consequences. Then it traces the history of the German Bible Societies between 1830 and 1848, 1848 and 1871, and 1871 and 1900, respectively.

E. James, *A Life of Bishop John A. T. Robinson. Scholar, Pastor, Prophet* (Grand Rapids: Eerdmans, 1987, $21.95) x and 340 pp. Illustrated. ISBN: 0-8028-3651-8.

This biography of the late Bishop Robinson (1919-83) is divided into nine chapters: inherited blessing, school and university, the Bristol years, the Wells years, the Clare years, the Woolwich years, the Trinity years, living with cancer, and time after. James, former chaplain of Trinity College, Cambridge, and now chairman of Christian Action, gives attention to Robinson's *Honest to God* (1963) as well as to his many contributions to NT scholarship. R. A. K. Runcie has contributed a foreword.

Y. C. Lak (ed.), *Doing Theology and People's Movements in Asia,* ATESEA Occasional Papers 3 (Singapore: ATESEA, 1987, paper $7) ii and 250 pp. Bibliographies.

Of the nineteen papers in this volume, the three most pertinent to the NT field are by C. H. Abesamis on Mark and the "new world" (the kingship-kingdom of God), T. Mukai on interpreting the Bible in the age of culture-shock, and K. Matsunaga on a new quest for Christology in Japan.

G. M. Lamsa, *New Testament Light. More Light on the Gospels, Acts, the Epistles and Revelation* (San Francisco: Harper & Row, 1988, paper $12.95) xxx and 377 pp. Indexed. LCN: 87-45709. ISBN: 0-06-064932-1.

On the basis of the author's familiarity with the Aramaic language and Near Eastern life, this volume elucidates more than 400 NT texts that may seem obscure or harsh to modern Western readers. For example, it notes that "baptism of fire" (Mt 3:11) means "free from sin," that "high mountain" (Mt 4:8) refers to the high point in human physical aspiration, that the ministry of angels (Mt 4:11) is an Eastern idiom for God's care, etc. The book was originally published in 1968 under the current subtitle. Other reprints of Lamsa's works were described in *NTA* 30, pp. 89-90, 345; 31, p. 364.

A. J. Mattill, *The Art of Reading the Bible* (Gordo, AL: Flatwoods Free Press, 1988, paper $2) 41 pp. Bibliography.

Mattill traces his journey in reading the Bible from a simple devotional approach to it as the authoritative word of God to his present rational reading of it as the nonauthoritative words of men. He explains and assesses fifteen methods: devotional, proof-texting, dispensationalist, historical-critical, symbolical, allegorical, typological, etc.

D. G. Meade, *Pseudonymity and Canon. An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition* (Grand Rapids: Eerdmans, 1987, $35) vii and 257 pp. Bibliography. Indexed. LCN: 87-22355. ISBN: 0-8028-3645-3.

The American edition of a work described in *NTA* 31, p. 224, this investigation of authorship and attribution in Jewish and early Christian literature argues that pseudonymous origin negates neither inspiration nor canonicity.

H. Merklein, *Studien zu Jesus und Paulus*, Wissenschaftliche Untersuchungen zum Neuen Testament 43 (Tübingen: Mohr-Siebeck, 1987, paper DM 74) x and 479 pp. Bibliographies. Indexed. ISBN: 3-16-145152-X (cloth), -145151-1 (paper).

The initial essay in this collection is a previously unpublished 106-page study of the significance of Christ's death on the cross for Paul's approach to the themes of righteousness and the Law. The next eight articles treat Jesus and the beginnings of Christology: the preaching of repentance by John the Baptist and Jesus [§ 26-60], Jesus as proclaimer of God's reign (1985), the tradition-history of the NT Lord's Supper accounts [§ 22-109], Jesus' death as a vicarious atoning death (1985), possible political implications of Jesus' preaching (1984), kingdom and church (1986), Jesus' resurrection and the beginnings of Christology [§ 26-654], and the origin of early Christian statements about the pre-existent Son of God (1979). The remaining seven articles concern Paul: the Pauline concept of "gospel" (1983), the "church of God" [§ 23-982], the origin and content of Paul's body-of-Christ concept (1985), the unity of 1 Corinthians [§ 30-242], the wisdom of God and the wisdom of the world (1986), Paul and sexuality according to 1 Corinthians 7 (1983), and the reception of Pauline theology in Colossians and Ephesians (1981).

B. M. Metzger, *The Canon of the New Testament. Its Origin, Development, and Significance* (Oxford—New York: Oxford University Press, Clarendon Press, 1987, $55) x and 326 pp. Indexed. LCN: 86-21833. ISBN: 0-19-826180-2.

After surveying literature on the canon published before and during the 20th century, this volume traces the formation of the NT canon according to the following outline: period of preparation (the Apostolic Fathers), influences bearing on the development of the canon, development of the canon in the East, development of the canon in the West, books of temporary and local canonicity (apocryphal literature), two early lists of NT books, and attempts at closing the canon in the East and the West. Then it deals with historical and theological problems concerning the canon in the early church and today. The four appendixes concern the history of the word κανών, variations in the sequence of NT books, titles of the NT books, and early lists of NT books. Metzger recently retired from teaching at Princeton Theological Seminary.

P. Perkins, *Reading the New Testament. An Introduction* (2nd ed.; New York–Mahwah, NJ: Paulist, 1988, paper $7.95) vii and 350 pp., 3 maps. Illustrated. Bibliography. Indexed. LCN: 87-29065. ISBN: 0-8091-2939-6.

The first edition of this introduction to the NT was described in *NTA* 23, p. 89. This revised and expanded version contains additional chapters on NT books, outlines of every NT book, information from archaeology and social history that has come to light in the past decade, new maps and illustrations, a revised bibliography, and expanded study questions at the end of each chapter. Perkins is professor of theology at Boston College.

J. J. Petuchowski (ed.), *When Jews and Christians Meet* (Albany: State University of New York Press, 1988, cloth $34.50, paper $12.95) xi and 190 pp. Indexed. LCN: 87-9981. ISBN: 0-88706-631-3 (cloth), -633-X (paper).

The eleven papers in this volume appear under four headings: Where are we going? (three); from theory to practice (two); the joint study of Scripture (four); and Who speaks for whom when Judaism and Christianity meet? (two). The papers most pertinent to NT study are by M. J. Cook on the ties that bind (2 Cor 3:12–4:6; Rom 11:7-10), and G. W. Buchanan on Paul and the Jews (2 Cor 3:4–4:6; Rom 11:7-10).

H. J. Polotsky, *Grundlagen des koptischen Satzbaus,* vol. 1, American Studies in Papyrology 27 (Decatur, GA: Scholars Press, 1987, $35.95) xi and 168 pp. LCN: 86-21977. ISBN: 1-55540-076-0.

After pointing out basic features of Coptic sentence structure, this volume considers the foundations of the nominal sentence, the foundations of nominal transposition (adjectival transposition, substantival transposition), and the causative infinitive and the causative conjugations (or the prospective helping-verb *-re*). Most of the grammatical examples are taken from the Coptic versions of the OT and NT.

Pulpit & People. Essays in honour of William Still on his 75th birthday, ed. N. M. de S. Cameron and S. B. Ferguson (Edinburgh: Rutherford House Books, 1986, paper £8.90 or $13) ix and 148 pp., frontispiece. ISBN: 0-946068-19-4.

Of the thirteen articles honoring the longtime minister of Gilcomston South Church in Aberdeen Scotland, those most pertinent to NT study are by I. H. Marshall on church and ministry in 1 Timothy, R. Moss on the land and its tenants according to the Bible, J. D. Macmillan on baptizing children in light of the NT evidence, H. A. G. Tait on the problem of apostasy in Hebrews, and B. Moore on suffering according to Rom 8:18-30. A photograph of the honoree and a biographical introduction (by Ferguson) are included.

L. Richard with D. J. Harrington and J. W. O'Malley (eds.), *Vatican II: The Unfinished Agenda. A Look to the Future* (New York–Mahwah, NJ: Paulist, 1987, paper $12.95) iv and 223 pp. Bibliographies. LCN: 87-7294. ISBN: 0-8091-2927-2.

Taking as their starting point K. Rahner's essay on the theological interpretation of the Second Vatican Council, the sixteen papers in this collection deal with the context, reception, and challenges of the ideas of Vatican II. The articles most pertinent to NT studies are by J. H. Neyrey on the interpretation of the Gospels in the life of the church, Harrington on reasons for and problems with calling the church the people of God, and S. B. Marrow on Scripture and preaching. All of the contributors (except Rahner) are faculty members at the Weston School of Theology in Cambridge, MA.

Salvación en la palabra. Targum – Derash – Berith. En memoria del profesor Alejandro Díez Macho, ed. D. Muñoz León (Madrid: Ediciones Cristiandad, 1986, 6,225 Ptas) 848 pp., 4 plates. Bibliography. ISBN: 84-7057-390-X.

The fifty-eight articles in this volume honoring the late Professor Díez Macho appear in six general categories: Hebrew and Greek Bible (sixteen), biblical environs (three), targum (seventeen), Pseudepigrapha and Qumran (three), NT (eleven), and medieval Spanish Judaism (eight). The papers most pertinent to the NT field are by M. Delcor on the transition from prophetic to apocalyptic time, T. Martínez Saiz on Moses' death in *Sifre Deuteronomy,* A. Piñero Sáenz on concepts of inspiration in Philo's writings, H. Cazelles on the movement from Exod 22:4 to Isa 6:13 through the targums, E. G. Clarke on Noah as *ṣdyq* or *zky,* L. Díez Merino on Grecisms and Latinisms in *Targum Neofiti,* P. Doron on nonliteral renderings of *Targum Jonathan* of Isaiah 1, M. H. Goshen-Gottstein on comparative targum study, J. C. Greenfield on an ancient treaty ritual and its targumic echo, P. Grelot on the dispute of the trees in *Second Targum of Esther* 7:10, M. L. Klein on targumic toseftot from the Cairo Geniza, R. Le Déaut on implicit use of the *'al tiqre'* in the Qumran *Targum of Job,* E. Martínez Borobio on the forms *d* and *dy* in the role of the relative pronoun in the Palestinian Targum, M. McNamara on Englishing the targums, M. J. Mulder on the relation of the Peshitta of Ezekiel to the Masoretic text as well as to the Septuagint and the Targum, M. Pérez Fernández on the creation of Adam in *Targum ps.-Jonathan* and *Pirqe de Rabbi Eliezer,* J. Ribera on prophecy according to *Targum Jonathan* and the Palestinian Targum, A. Rodríguez Carmona on Moses' death according to the targums of Deut 34:5, S. Segert on rendering parallelistic structures in *Targum Neofiti* of Deut 32:1-43, A. Tal on an unpublished fragment of the Samaritan Targum, G. Aranda Pérez on the virginal conception of Jesus and apocalyptic, N. Fernández Marcos on the "deep meaning" of the Jewish dietary prescriptions according to *Aristeas,* F. García Martínez on the "new Jerusalem" and the future temple of the Qumran manuscripts, A. del Agua Pérez on the derashic procedure in Mk 1:9-11, J. Carmignac on the position of the linen cloths in Jn 20:6-7 and the Shroud of Turin, J. M. Casciaro Ramírez on equality in marriage according to Mk 10:12, J. H. Charlesworth on Semitisms in the NT and the need to clarify the importance of the Syriac NT, J. M. Gil Vernet on psychological aspects of Jesus' suffering, G. D. Kilpatrick on Mk 15:28, S. Muñoz Iglesias on Lk 2:12, Muñoz León on NT and intertestamental derash, J. Sánchez Bosch on the figure of Abraham in the writings of Paul and Philo, M. V. Spottorno on the expansive character of Codex Bezae, and R. Vicent Saera on the halakah of Deut 21:22-23 and its interpretation at Qumran and in Jn 19:31-42. Also included are a photograph of the honoree, a personal appreciation by the editor, and a biographical sketch and list of publications by Díez Merino.

A. SCHLATTER, *Erläuterungen zum Neuen Testament* (10 vols.; Stuttgart: Calwer, 1987, paper DM 98) 3440 pp. ISBN: 3-7668-0843-5.

This set of paperback editions of the revised version (1961-65) of Schlatter's commentaries on the books of the NT contains volumes on (1) Matthew, (2) Mark and Luke, (3) John, (4) Acts, (5) Romans, (6) 1–2 Corinthians, (7) Galatians, Ephesians, Colossians, and Philemon, (8) 1–2 Thessalonians, Philippians, 1–2 Timothy, and Titus, (9) 1–2 Peter, Jude, James, and Hebrews, and (10) 1–3 John and Revelation.

F. STUHLHOFER, *Der Gebrauch der Bibel von Jesus bis Euseb. Eine statistische Untersuchung zur Kanonsgeschichte,* TVG Monographien und Studienbücher 335 (Wuppertal: Brockhaus, 1988, paper DM 28) 160 pp., tables. Bibliography. Indexed. ISBN: 3-417-29335-9.

By providing and analyzing statistical information about the use of OT and NT books as well as the Apocrypha in the early church, this volume seeks to illumine what biblical books had authority among early Christians and how intensively biblical and extrabiblical books were used in the early church. After explaining the purpose and uses of this project, it discusses authority and citation, classes of writings, methodological presuppositions, the Christian use of the NT in the 2nd and 3rd centuries A.D., the three classes of NT books, the use of the OT in the 2nd and 3rd centuries, proportions between the OT and the NT, the "canon," the NT among early Christian writers, the papyri, the OT among Jews and early Christians, and helps toward localization and dating.

J. E. M. Terra (ed.), *Como se lê a Bíblia na América Latina,* Revista de Cultura Bíblica, vol. 12, nos. 45-46 (São Paulo: Edições Loyola, 1988, paper) 199 pp.

This fascicle on how the Bible is read in Latin America [see *NTA* 32, p. 259] gives particular attention to assessing biblical commentaries from the perspective of the poor. In this spirit Terra examines works by J. Comblin, S. Gallazzi, M. Schwantes, C. Mesters, and G. Gorgulho. Also included are articles by F. Betto on reading the Bible in Nicaragua, F. C. Rolim on the Bible in base communities, and Terra on hermeneutics.

J. E. M. Terra (ed.), *Como se lê a Bíblia no Brasil hoje,* Revista de Cultura Bíblica, vol. 11, nos. 43-44 (São Paulo: Edições Loyola, 1987, paper) 248 pp.

This fascicle devoted to how the Bible is read in Brazil today contains articles on the development of Brazilian biblical study, information about projects and institutions related to biblical study, and several articles by Terra (on Portuguese translations of the Bible, the study of Scripture in Portugal, reading the Bible in Brazil, etc.).

P. Toon and H. Schneider, *The Compact Bible Dictionary* (Ann Arbor, MI: Servant Books, 1987, paper $6.95) xii and 158 pp. Indexed. ISBN: 0-89283-321-1.

Keyed to the New American Bible, this handbook supplies definitions and other information to help people read the Bible with understanding. The information is divided into six sections: books of the Bible and related literature; personal names; places, peoples, and nations; religion (cults, institutions, parties); culture and customs; and doctrine. Toon is professor of systematic theology at Oak Hill College in London, and Schneider is assistant professor of Scripture at the Loyola School of Theology in Manila.

W. Trilling, *Studien zur Jesusüberlieferung,* Stuttgarter Biblische Aufsatzbände 1 (Stuttgart: Katholisches Bibelwerk, 1988, paper DM 39) 368 pp. Bibliographies. Indexed. ISBN: 3-460-06011-5.

The fifteen articles in this collection concern the history and results of historical-critical Jesus research (1972), the Baptist tradition in Mt [§ 4-382], the entrance into Jerusalem according to Mt 21:1-17 (1963), office and the understanding of office in Mt (1970), Mt as the ecclesiastical Gospel (1969), the Peter-office in the NT [§ 16-143], the truth of Jesus' words in the interpretation of the NT authors [§ 21-655], "implicit ecclesiology" (1977), the origin of the Twelve-circle (1977), the Fourth Gospel and the Jews (1980), literary imitation of Paul in 2 Thessalonians (1981), *sola scriptura* and self-interpretation of Scripture in the light of exegesis (1969), antichrist and papacy with reference to 2 Thes 2:1-10a (1980), the "gospel" in the Confessio Augustana and Paul (1980), and office in the NT (1984).

La vie de la Parole. De l'Ancien au Nouveau Testament. Études d'exégèse et d'herméneutique bibliques offertes à Pierre Grelot professeur à l'Institut Catholique de Paris (Paris: Desclée, 1987, paper 580 F) xlv and 486 pp., 6 figs. Bibliography. Indexed. ISBN: 2-7189-0329-5.

The thirty-six articles prepared in honor of Professor Grelot appear under four headings: the ancient orient and the Bible (eight), studies of OT texts (eight), studies of NT texts (nine), and biblical theology (eleven). Those pertinent to the NT field are by A. Caquot on the angelology of *T. Jud.* 25:2, M. Delcor on the use of psalms against evil spirits at Qumran, R. Le Déaut on the uses of the root *zmn* in targums of the Pentateuch, D. Muñoz Léon on the power of God's word according to the targums of Num 23:19, J. Margain on *qbl* and its compounds in the Samaritan Targum, J. Delorme on the form and meaning of the Magnificat, M. Gourgues on Christian halakah and haggadah in Mk 2:23-28 parr., M. Vellanickal on the text of Jn 1:13, X. Léon-Dufour on the sign of Cana or God's marriage with Israel, L. Legrand on Aratus (see Acts 17:28) among the prophets, C. Perrot on 1 Cor 11:7-9, M. Trimaille on Rom 6:17, S. Légasse on human and divine vengeance in Rom 12:14-21, R. Beauvery on the three Flavians and the three frogs in Rev 16:12-14, A. M. Dubarle on the Gospel texts on marriage and divorce, J. Guillet on justice-faith-law, P. Haudebert on μετάνοια from the Septuagint to Luke, E. Cothenet on the witness of the Spirit and the interpretation of Scripture in the Johannine corpus, A. Moreno on apostles and prophets (1 Cor 12:28), M. Carrez on the use of the OT in 2 Corinthians in defense of Paul's apostleship, M. Hubaut on Paul's originality in his letter to the Galatians, J. Bernard on the *šālîaḥ* from Moses to Jesus and from Jesus to the apostles, and A. Paul on the genesis of apocalyptic and the significance of the canon of Scripture. Also included are a greeting by H. Cazelles, a preface by P. Eyt, a bibliography of Grelot's writings (600 items) by J. Trinquet, and a *tabula gratulatoria*.

Weisheit Gottes – Weisheit der Welt. Festschrift für Joseph Kardinal Ratzinger zum 60. Geburtstag, ed. W. Baier et al. (2 vols.; St. Ottilien: EOS Verlag, 1987, DM 148) xxvi and 1415 pp. and 77* pp., frontispiece. Bibliography. Indexed. ISBN: 3-88096-185-9.

Seventy-seven articles in honor of Cardinal Ratzinger on his 60th birthday appear under five headings: the wisdom of God in creation (seventeen), Christ – the Wisdom of God (thirteen), wisdom on the way (twenty-five), the wisdom of God and the church (fifteen), and wisdom from the hope of fulfillment (seven). The papers most pertinent to the NT field are by K. Kertelge on "natural theology" and justification by faith according to Paul; M. Hengel on the "Christ hymn" in earliest Christian worship; G. Schneider on the Lord's Prayer as dominical and Jewish; H. Schürmann on the teacher in NT writings; O. Knoch on foolishness, wisdom, and prudence as Christian attitudes according to Pauline writings; P. Kuhn on *m. 'Abot* 4:13; W.-D. Hauschild on education and formation as a theological problem in early Christianity; F. Hahn on the biblical foundations of Luther's theology; and F. Mussner on signs of an imminent end in the NT. A photograph of the honoree and a bibliography of his writings (compiled by H. Höfl) are included.

GOSPELS – ACTS

G. Artieri and E. Lombardo, *Cena con Gesù (Fede e ragione)* (Milan: Mondadori, 1985, 26,500 L) x and 389 pp. Illustrated. Indexed. ISBN: 88-0025242-9.

After reflections on the Gospels as historical sources, this volume tells the story of Jesus on the basis of a critical sifting of canonical and other sources. Its account of Jesus' life is divided into seventy-two brief chapters: origins, clandestine birth, the improbable massacre, relationship with his mother, the visitation, twenty years of darkness, the Essene hypothesis, Therapeutae and Baptists, etc. Artieri has written several books on the history of Italy, and Lombardo (1902-82) was a Italian journalist.

G. Betori (ed.), *Come leggere un testo biblico*, Bibbia e Catechesi 11 (Bologna: Dehoniane, 1987, paper 10,000 L) 159 pp. ISBN: 88-10-10711-X.

This introduction to how to read a biblical text correctly and how to make an appropriate actualization focuses on the Fourth Gospel. After discussion of the Gospel's structure (by Betori) and historical setting (B. Pennacchini), the volume presents chapters on the Prologue in Jn 1:1-18 (Betori), theological themes and points for actualization (Pennacchini), the sign at Cana in 2:1-11 (A. Barbi), the bread of life discourse in 6:35-58 (Barbi), the healing of the man born blind in 9:1-41 (G. Florio), the resurrection of Lazarus in 11:1-54 (Florio), and the Redeemer's farewell prayer in 17:1-26 (Pennacchini). Four excursuses (three by Betori, one by Pennacchini) are included.

M. J. Borg, *Jesus: A New Vision. Spirit, Culture, and the Life of Discipleship* (San Francisco: Harper & Row, 1987, $16.95) viii and 216 pp. Bibliography. Indexed. LCN: 87-45688. ISBN: 0-06-060914-1.

Borg, professor of religious studies at Oregon State University and author of *Conflict, Holiness and Politics in the Teaching of Jesus* (1984), seeks to clarify Jesus' intention to transform his own culture from one headed toward historical catastrophe (war and the destruction of Jerusalem) to a culture grounded in compassion, inclusiveness, and peace. After criticizing popular and scholarly images of Jesus, he discusses Jesus and the Spirit: the

Spirit-filled heart of Judaism, the Spirit-filled experience of Jesus, and the power of the Spirit in Jesus' mighty deeds. Then he considers Jesus and culture: the social world of Jesus, Jesus as sage (challenge to conventional wisdom), Jesus as revitalization movement founder, Jesus as prophet (social world in crisis), and Jesus as challenge (Jerusalem and death). Finally he reflects on the new vision of Jesus and his significance for our time.

S. H. BROOKS, *Matthew's Community. The evidence of his special sayings material,* JSNT Supplement Series 16 (Sheffield, UK: JSOT Press, 1987, cloth £25 or $37.50) 212 pp. Bibliography. Indexed. ISBN: 1-85075-117-X.

The revised version of a 1985 Columbia University/Union Theological Seminary (New York) doctoral dissertation, this volume uses the unparalleled sayings in Mt as a way of understanding better the history of the relation between Matthew's community and Judaism. It first isolates M sayings in Mt 5:17–6:18; 10:1-42; and 23:1-39, respectively. Then it analyzes those M sayings, isolates more M sayings, and traces the history of the Matthean community as reflected in the M sayings traditions. Brooks concludes that from the M sayings it is possible to discern how a Christian-Jewish group relatively at peace within Judaism prior to A.D. 70 became a Jewish-Christian community apart from and in ideological opposition to the Jewish synagogue. The 33-page appendix presents the English and Greek texts of the M sayings.

J.-P. CHARLIER, *Signes et prodiges. Les miracles dans l'Évangile,* Lire la Bible 79 (Paris: Cerf, 1987, paper 77 F) 189 pp. Bibliography. ISBN: 2-204-02769-3.

After comparing modern and ancient definitions of miracle, the volume considers miracles in the OT and makes general observations about miracle accounts in the Gospels. Then it focuses on various kinds of miracles in the Gospels: healings and exorcisms (Peter's mother-in-law, the blind man of Jericho, the sick man at Bethesda), the reanimations (Jairus' daughter, the son of the widow of Nain, Lazarus), the feeding miracles (the sign at Cana, the multiplication of the loaves), and the lake miracles (the miraculous catch of fish, the stilling of the storm, the walking on the water). Charlier is the author of *Jésus au milieu de son peuple* (1987).

P. COERO-BORGA AND G. INTRIGILLO (EDS.), *La Sindone. Nuovi studi e ricerche. Atti del III Congresso Nazionale di Studi sulla Sindone - Trani* (Turin: Paoline, 1986, paper 38,000 L) 438 pp. Illustrated. Bibliographies. ISBN: 88-215-1070-0.

Twenty-seven papers prepared for a congress about the Shroud of Turin appear under four headings: history and art (seven), medicine (six), science and technology (nine), and religious studies (five). The contributors include G. Zaninotto on the crucifixion of John of Jerusalem at Givat HaMivtar, G. Larato on the physiopathology of the scourging according to the shroud, Intrigillo on the coin on the right eye of the man on the shroud, and G. Ghiberti on NT exegesis and the shroud.

J. D. CROSSAN, *The Cross That Spoke. The Origins of the Passion Narrative* (San Francisco: Harper & Row, 1988, $24.95) xv and 437 pp., 37 tables. Bibliography. Indexed. LCN: 87-45696. ISBN: 0-06-254843-3.

Crossan, author of *Four Other Gospels* (1985), maintains that *Gospel of Peter* passed through three stages of composition (original, intracanonical, redactional) and that all the intracanonical passion and resurrection narratives depend on the "Cross Gospel" of the original stratum of *Gospel of Peter* (see 1:1-2; 2:5b–6:22; 7:25; 8:28–10:42; 11:45-49). He first describes the discovery of *Gospel of Peter,* surveys previous scholarly reaction to it, and presents his own thesis about its composition. Next he provides a verse-by-verse discussion of the text, indicating both its narrative consistency and its genetic influence on the intracanonical tradition. Then he considers the genre of the work and assesses *Gospel of Peter* 9:35–11:49 in terms of its theological importance and its position as a source for the intracanonical Gospels.

J. D. Crossan, *The Dark Interval. Towards a Theology of Story* (Sonoma, CA: Polebridge, 1988, paper $7.95) xiv and 114 pp., 18 figs. Bibliography. Indexed. LCN: 88-12471. ISBN: 0-944344-06-2.

The volume described in *NTA* 20, p. 235 has been corrected and redesigned for this new edition. Its four chapters concern a theology of limit, the ways of story, the tradition of parable, and Jesus as parabler. The epilogue considers what happens when the parabler becomes parable. This edition contains a new six-page foreword by R. W. Funk on the abiding significance of the book.

F. W. Danker, *Jesus and the New Age. A Commentary on St. Luke's Gospel* (rev. and exp. ed.; Philadelphia: Fortress, 1988, paper $19.95) xx and 410 pp. Bibliography. Indexed. LCN: 86-46420. ISBN: 0-8006-2045-3.

The first edition of this commentary on Luke's Gospel was described in *NTA* 17, p. 118. This considerably revised edition incorporates some of Danker's research since 1972 (especially on civic and private benefactors in the Greco-Roman world) and features approximately twenty-five percent more content. After a 22-page introduction to the Gospel, it deals with the historian's preface (1:1-4), beginnings (1:5–2:52), John the Baptist and Jesus (3:1-38), outreach to Israel (4:1–9:50), we go up to Jerusalem (9:51–19:27), the ministry of Jesus in Jerusalem (19:28–21:38), the passion account (22:1–23:56), and the exalted Lord (24:1-53). Danker is professor emeritus of NT at the Lutheran School of Theology in Chicago.

J. d'Arc, *Évangile selon Matthieu; Évangile selon Marc; Évangile selon Luc,* Les Évangiles (Paris: Desclée de Brouwer, 1988, paper 56 F, 49 F, 59 F) xiii and 203 pp., viii and 141 pp., x and 233 pp., tables. ISBN: 2-220-02699-X, -02694-9, -02700-7.

These three volumes reproduce the French translations published in the Greek-French editions of Mt [*NTA* 32, pp. 101-102], Mk [31, p. 99], and Lk [31, pp. 228-229]. The translations appear in the same format and same pagination as in the original publications; the notes have been adapted for readers of this edition.

J. R. Donahue, *The Gospel in Parable. Metaphor, Narrative, and Theology in the Synoptic Gospels* (Philadelphia: Fortress, 1988, $19.95) xi and 254 pp. Bibliography. Indexed. LCN: 87-45888. ISBN: 0-8006-0852-6.

After surveying recent reflection on parable, metaphor, and narrative ("how a parable means"), this volume studies parables as texts in the literary and theological context of a given Gospel: Mk 4:1-34; 12:1-11; 13:28-29, 33-37; Mt 13:1-52; 18:23-35; 20:1-16; 21:28-45; 22:1-14; 24:45-51; 25:1-46; Lk 10:25-42; 14:16-24; 15:1-32; 16:1-31; 12:13-21; 18:1-14; 11:5-8. The final chapter draws together the diverse threads: Christology and discipleship in parable (Mk); eschatology, ethics, and the good news of the kingdom (Mt); and parables and paradigms for a community in mission (Lk). It also offers suggestions about contemporary proclamation of the gospel in parable. Donahue, author of *Are You the Christ?* (1973) and *The Theology and Setting of Discipleship in the Gospel of Mark* (1983), is professor of NT at the Jesuit School of Theology, Graduate Theological Union, Berkeley, CA.

B. Dubourg, *L'invention de Jésus.* Vol. 1, *L'Hébreu du Nouveau Testament,* L'Infini (Paris: Gallimard, 1987, paper 95 F) 283 pp. ISBN: 2-07-071093-9.

Dubourg maintains that the NT writings (and especially the Gospels) were conceived and composed in Hebrew, not Greek. The eight essays supporting this hypothesis concern the Hebrew of the NT (1982), Peter and son according to Josephus (1982), the mystery of a marquis, loanwords for places in the Gospels, numbers in the Gospels, Jn 1:1-2 (1985), the effects of wisdom on Gen 1:1, and the Son of Man. A 25-page glossary of terms and general conclusions are included.

E. **Dumbauld**, *Sayings of Jesus* (Lanham, MD—New York—London: University Press of America, 1988, paper $10.75) 196 pp. Indexed. LCN: 87-29602. ISBN: 0-8191-6753-3.

The reprint of a book published in 1967, this volume groups Jesus' sayings in the Gospels under 141 headings: abundance, ambition, anger, anxiety, apostasy, authority, baptism, etc. The sayings are quoted according to the Revised Standard Version.

K. **Erlemann**, *Das Bild Gottes in den synoptischen Gleichnissen,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 126 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1988, paper DM 78) 308 pp. Bibliography. ISBN: 3-17-010089-0.

The revised and updated version of a doctoral dissertation directed by K. Berger and accepted by the Evangelical theological faculty at Heidelberg in 1986, this study considers the image of God in nine parables: the weeds among the wheat (Mt 13:24-30), the unmerciful servant (Mt 18:23-35), the workers in the vineyard (Mt 20:1-16), the ten virgins (Mt 25:1-13), the lost son (Lk 15:11-32), the crafty steward (Lk 16:1-13), the banquet (Mt 22:1-14; Lk 14:15-24), the entrusted property (Mt 25:14-30; Lk 19:11-27), and the evil vinedressers (Mk 12:1-12 parr.). A systematic summary treats the basic features of the image of God in these texts, the functions of the image of God, Jewish and NT images of God, and the Matthean and Lukan images of God.

J. B. **Green**, *How to Read the Gospels & Acts,* How to Read Series (Downers Grove, IL: InterVarsity, 1987, paper $6.95) 179 pp. Bibliography. Indexed. LCN: 87-5572. ISBN: 0-87784-940-4.

This invitation to reading the Gospels and Acts is divided into three parts: approaching the Gospels (an introduction to reading them, one gospel—four Gospels, Jesus in historical context), the nature of the Gospels (the Gospels as good news, as history, and as theology), and the message of the Gospels (the Gospels as story, storytelling in the Gospels, the form of Jesus' message, parables in Jesus' teaching, Jesus and the kingdom of God). Green is acting dean and assistant professor of NT at New College in Berkeley, CA.

R. **Harries**, *Christ is Risen* (Wilton, CT: Morehouse-Barlow, 1988, paper $7.95; London—Oxford: Mowbray) ix and 131 pp. Bibliography. ISBN: 0-8192-1473-6 (M-B), 0-264-67107-4 (Mowbray).

After reflecting on God's style in relation to Jesus' resurrection, this volume examines the NT evidence for the empty tomb, the appearances of the risen Lord, and the forms of Christ's presence in the world. Then it discusses the significance of Jesus' resurrection under three headings: interpreting the evidence, tragedy and triumph, and the universal hope. Harries is former dean of King's College in London and now Anglican bishop of Oxford.

L. **Hartman and** B. **Olsson (eds.)**, *Aspects on the Johannine Literature. Papers presented at a conference of Scandinavian New Testament exegetes at Uppsala, June 16-19, 1986,* Coniectanea Biblica, New Testament Series 18 (Stockholm: Almqvist & Wiksell, 1987, paper 112 SKr) 113 pp. Indexed. ISBN: 91-22-00929-9.

The seven papers in this volume deal with various issues in the Johannine writings: K.-G. Sandelin on the Johannine writings within the setting of their cultural history, Olsson on the history of the Johannine movement, A. Pilgaard on the Fourth Gospel as Gospel writing, T. K. Seim on roles of women in the Fourth Gospel, R. Kieffer on different levels in Johannine imagery, Hartman on Johannine Jesus-belief and monotheism, and H. Riesenfeld on the Fourth Gospel as viewed by three Scandinavian scholars (A. Fridrichsen, H. Odeberg, R. Gyllenberg).

H. **Hendrickx**, *The Miracle Stories of the Synoptic Gospels,* Studies in the Synoptic Gospels (San Francisco: Harper & Row, 1987, paper $16.95; London: Geoffrey Chapman) x and 310 pp. Bibliography. LCN: 87-46210. ISBN: 0-06-254851-4 (H&R), 0-225-66487-9 (GC).

After summarizing the state of the question regarding miracles, this volume analyzes eight miracle stories in the Synoptic Gospels: the healing of the demoniac at the synagogue (Mk 1:21-28 par.), the healing of Peter's mother-in-law (Mk 1:29-31 parr.), the healing of a leper (Mk 1:40-45 parr.), the healing of the paralytic (Mk 2:1-12 parr.), the healing of the man with the withered hand (Mk 3:1-6 parr.), the stilling of the storm (Mk 4:35-41 parr.), the raising of a widow's only son (Lk 7:11-17), and the healing of ten lepers (Lk 17:11-19). The final chapter deals with preaching the miracle stories. Other volumes in the series were noticed in *NTA* 29, p. 324.

K. KERTELGE (ED.), *Der Prozess gegen Jesus. Historische Rückfrage und theologische Deutung,* Quaestiones Disputatae 112 (Freiburg—Basel—Vienna: Herder, 1988, paper DM 39.50) 236 pp. Bibliographies. Indexed. ISBN: 3-451-02112-9.

The eight papers in this volume are by J. Gnilka on the trial of Jesus according to Mk and Mt with a reconstruction of the historical course of events, K. Müller on the possibility and actuality of a Jewish capital judgment in the trial of Jesus, I. Broer on the Matthean account of the trial against Jesus, G. Schneider on the proceeding against Jesus according to Lk 22:54–23:25, W. Radl on possible special traditions in the Lukan passion narrative (22:67-68; 23:2, 6-12), J. Blank on the intention and background of the Johannine passion narrative, H. Ritt on the topography and chronology of the Johannine passion narrative, and F. Lentzen-Deis on the passion narrative as action-model.

J. S. KLOPPENBORG, *Q Parallels. Synopsis, Critical Notes & Concordance,* Foundations & Facets: New Testament (Sonoma, CA: Polebridge, 1988, cloth $29.95, paper $19.95) xxxv and 249 pp., map. Illustrated. Bibliography. Indexed. LCN: 87-62921. ISBN: 0-944344-00-3 (cloth), -01-1 (paper).

Intended as a tool for investigating and reconstructing the Greek text of Q, this synopsis is designed to provide a visual indication of the minimal text of Q, the generally accepted extent of Q, the probable and possible extent of Q, and the catchword connections between Q pericopes. The Greek texts appear according to *Novum Testamentum Graece* (26th ed., 1979). The synopsis has been arranged in the Lukan order, except where there are strong grounds for suspecting Lukan dislocations. Also included are a textual apparatus, discussions of modern scholarship, extrabiblical parallels, English translations, profiles of pioneers in Q research, a concordance of Greek words, lists of formulas and compound christological titles, a bibliography, and an index of ancient sources. Kloppenborg is the author of *The Formation of Q. Trajectories in Ancient Wisdom Collections* (1987).

H. KOHLER, *Kreuz und Menschwerdung im Johannesevangelium. Ein exegetisch-hermeneutischer Versuch zur johanneischen Kreuzestheologie,* Abhandlungen zur Theologie des Alten und Neuen Testaments 72 (Zurich: Theologischer Verlag, 1987, paper 52 SFr) viii and 285 pp. Bibliography. ISBN: 3-290-12072-4.

Prepared as a doctoral dissertation under the direction of H. Weder and accepted in 1986 by the theological faculty at the University of Zurich, this volume argues that in interpreting the Fourth Gospel one must hold together the incarnation and the cross. The first part approaches the topic from the history of the Fourth Gospel's interpretation: theological conceptions (R. Bultmann, E. Käsemann, L. Schottroff), literary-critical explanations (Bultmann, G. Richter, H. Thyen, J. Becker), history-of-religions comparison, and historical localization (K. Wengst). The second part treats the theme "cross and incarnation" with reference to four texts: the infinite value of the crucified one (Jn 20:19-29), the majestic abasement of the crucified one (13:1-17), the sorrowful majesty of the crucified one (12:27-36), and the eternal prehistory of the crucified one (3:14-21).

W.-D. KÖHLER, *Die Rezeption des Matthäusevangeliums in der Zeit vor Irenäus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 24 (Tübingen: Mohr-Siebeck, 1987, paper DM 98) xvi and 605 pp. Bibliography. ISBN: 3-16-145217-8.

Prepared as a doctoral dissertation under the direction of U. Luz and accepted in 1986 by the Evangelical theological faculty at the University of Bern, this volume traces the uses of Matthew's Gospel in various writings prior to Irenaeus: Apostolic Fathers, Justin Martyr, Jewish-Christian writings, gnostic writings from Nag Hammadi and elsewhere, and other writings. A 33-page tabular chart summarizes the evidence discussed in the body of the book. Köhler concludes that in the early days of Christianity the Gospel was approached with great freedom, not as an unchangeable sacred book.

E. LARSSON, *Apostlagärningarna 13–20,* Kommentar till Nya Testamentet 5B (Uppsala: EFS-förlaget, 1987, 197 SKr) v and 187 pp., 3 maps. ISBN: 91-7080-770-1.

The first volume in this commentary on Acts was described in *NTA* 27, p. 333. This second volume divides the commentary on Acts 13–20 into fourteen sections with reference to the places in Paul's three missionary journeys (13:1–14:28; 15:36–18:22; 18:23–20:38) and the apostolic council (15:1-35). For each pericope it provides a Swedish translation, notes, a literary analysis, and an exposition. Eleven excursuses are interspersed throughout the presentation. Questions of introduction will be handled in the third volume.

S. H. LEVINSOHN, *Textual Connections in Acts,* SBL Monograph Series 31 (Atlanta: Scholars Press, 1987, cloth $25.95, paper $13.95) xviii and 187 pp., 2 tables. Bibliography. Indexed. LCN: 86-20238. ISBN: 1-55540-060-4 (cloth), -061-2 (paper).

This investigation of textual connections in Acts concerns the range of choices open to the writer regarding both the form taken by the initial phrase or clause of the sentence, and the conjunction employed. The first part deals with initial elements in a clause or sentence: the subject or theme preceding its verb, temporal expressions, references to place, and the replacement basis and continuity of situation. The second part treats sentence conjunctions and development units: δέ and καί, τέ by itself, οὖν, and μὲν οὖν, and other sentence conjunctions and asyndeton. Three appendixes and a glossary are included.

M. LILL, *Zeitlichkeit und Offenbarung. Ein Vergleich von Martin Heideggers "Sein und Zeit" mit Rudolf Bultmanns "Das Evangelium des Johannes,"* European University Studies, Series 23: Theology 313 (Frankfurt/M.—Bern—New York: P. Lang, 1987, paper $55.40) x and 370 pp. Bibliography. ISBN: 3-8204-1055-4.

This comparison between Heidegger's *Sein und Zeit* and Bultmann's *Das Evangelium des Johannes* first considers the approaches of the two to the relation between philosophy and theology. Next it reflects on the general intentions of Heidegger's work (being) and Bultmann's commentary (God) and the relation between them. Then it compares the works with respect to their treatments of four basic concepts: the every-dayness of *Dasein* and fallenness, *Dasein* as the openness of the self, the essential character of *Dasein,* and *Dasein* as temporality. Finally it deals with Heidegger's neutrality and explores why and how Bultmann used Heidegger's work.

G. LOHFINK, *Wem gilt die Bergpredigt? Beiträge zu einer christlichen Ethik* (Freiburg—Basel—Vienna: Herder, 1988, paper DM 28) 238 pp. Bibliography. ISBN: 3-451-20165-8.

The six essays on the Sermon on the Mount (Mt 5–7) answer the following questions: To whom was the sermon directed? [§ 28-490]; Who can live nonviolence? [§ 27-98]; In what does the radicalness of the sermon consist? (1984); Why does the sermon necessarily demand a counter-society?; Where do "the swords become plowshares?" [§ 31-827]; To whom was Jesus' prohibition of divorce directed? The appendix takes issue with K.-S. Krieger's views on the public of the sermon [see § 31-1060].

A. F. LOISY, *The Gospel and the Church,* Classics of Biblical Criticism (Buffalo, NY: Prometheus Books, 1988, $20.95) 268 pp. LCN: 87-3262. ISBN: 0-87975-433-8.

This volume makes available the English text of Loisy's reply (1902) to A. von Harnack's *Das Wesen des Christentums* (1900). Its major topics are the sources of the Gospels, the kingdom of heaven, the Son of God, the church, Christian dogma, and Catholic worship.

Also included are a 26-page introduction by R. J. Hoffmann on Catholic modernism and Pope Pius X's 1907 encyclical on modernist doctrines (*Pascendi dominici gregis*).

W. Madges, *The Core of Christian Faith. D. F. Strauss and His Catholic Critics,* American University Studies, Series 7: Theology and Religion 38 (New York–Bern–Frankfurt/M.: P. Lang, 1987, $33 or 46.75 SFr) vii and 214 pp. Bibliography. Indexed. LCN: 87-18936. ISBN: 0-8204-0521-3.

Madges, assistant professor of theology at Xavier University in Cincinnati, OH, aims to provide a careful exposition of the "great sensation" that D. F. Strauss's *Das Leben Jesu, kritisch bearbeitet* (1835; 4th ed., 1840) caused among his Catholic contemporaries. After describing the genesis of Strauss's life of Jesus, he discusses the responses to it by J. Kuhn, M. J. Mack and M. Hagel, J. L. Hug, and reviewers in Catholic journals. Madges concludes that behind the controversies between Strauss and his Catholic critics lay a basic disagreement about the nature of Christian faith. Whereas Strauss sought to relocate the core of faith to the divine spirit manifested in the human spirit, his Catholic critics insisted that Christian faith must have the person of Jesus as its historical referent.

B. J. Malina and J. H. Neyrey, *Calling Jesus Names. The Social Value of Labels in Matthew,* Foundations & Facets: Social Facets (Sonoma, CA: Polebridge, 1988, paper $15.95) xviii and 174 pp., 4 tables. Bibliography. Indexed. LCN: 88-5821. ISBN: 0-944344-05-4.

The four chapters in this volume focus on interpreting from a social-science perspective the conflict over the correct evaluation of Jesus in Matthew's Gospel. They concern Jesus the witch (witchcraft accusations in Mt 12), Jesus the deviant (labelling and deviance theory in Mt 12), Jesus on trial (labelling and deviance theory in Mt 26–27), and Jesus proclaimed (prominence modelling in Mt 26–27). The conclusion reflects on the value of social-science models for biblical interpretation. The appendixes compare U.S. values with Mediterranean views and list negative and positive labels in Mt. Malina is professor of theology at Creighton University in Omaha, NE, and Neyrey is associate professor of NT at Weston School of Theology in Cambridge, MA.

F. Mussner, *Was lehrt Jesus über das Ende der Welt?* (rev. ed.; Freiburg–Basel–Vienna: Herder, 1987, paper DM 12) 92 pp. Bibliography. ISBN: 3-451-21041-X.

Jesus' teaching about the end of the world is explored with reference to Mark 13: Jesus' prediction about the destruction of the Temple (vv. 1-2), the disciples' question about "when" and the signs of the end-time events (vv. 3-4), the beginning of the woes (vv. 5-8), persecution on account of the gospel (vv. 9-13), the high point of the oppression in the time of the antichrist (vv. 14-23), the parousia of the Son of Man (vv. 24-27), the "when" of the end (vv. 28-32), and Jesus' warning about watchfulness (vv. 33-37). An excursus on the antichrist, a brief conclusion on "Maranatha," and two meditations (on the signs of an imminent end in the NT, and on talking about world judgment) are included.

M. C. Parsons, *The Departure of Jesus in Luke-Acts. The Ascension Narratives in Context,* JSNT Supplement Series 21 (Sheffield, UK: JSOT Press, 1987, cloth £25 or $37.50) 301 pp., 18 tables. Bibliography. Indexed. ISBN: 1-85075-077-7 (cloth), -076-9 (paper).

The revision of a doctoral dissertation presented to Southern Baptist Theological Seminary in Louisville, KY, this volume aims to place the ascension accounts (Lk 24:50-53; Acts 1:1-11) in their historical, narrative, and canonical contexts. It first examines the departure of Jesus according to Lk 24:50-53 by means of a diachronic analysis (text, form, sources) and a synchronic analysis (narrative criticism). Next it applies the same procedures to Acts 1:1-11, and discusses the similarities and variations between the two narratives in their canonical context. Parsons concludes that for literary and theological reasons Luke chose to end his Gospel with an implicit reference to Jesus' ascension and to begin Acts with an explicit depiction of the same scene.

R. Pesch, *Der Prozess Jesu geht weiter,* Herderbücherei 1507 (Freiburg–Basel–Vienna: Herder, 1988, paper DM 7.90) 126 pp. ISBN: 3-451-08507-0.

In the first part ("historical research") of this book Pesch reviews what we now know about the trial of Jesus and outlines the course of events from Palm Sunday to Good Friday. In the second part ("theological insights") he reflects on how we should evaluate the trial of Jesus with reference to the accounts in the Gospels and considers the role of the Jewish people in it with reference to several texts in the Fourth Gospel.

B. Prete, *L'opera di Luca. Contenuti e prospettive* (Leumann-Torino: Elle Di Ci, 1986, paper 35,000 L) 591 pp. Indexed. ISBN: 88-01-14421-0.

The twenty-four essays in this collection concern Luke as theologian of salvation history (1982), the periods or times in salvation history (1982), the structure of Lk, motivations and contents of Jesus' prayer in Lk (1983), messianic aspects in the term σήμερον ("today") in Lk (1966), Mary in the annunciation according to Lk 1:34 [§ 16-194r], Lk 1:26-38 in a new Italian translation [§ 18-503], the significance of Lk 1:34 in the structure of the annunciation account [§ 24-457], the meaning of the formula ἐν εἰρήνῃ in Lk 2:29 (1974), the lamp-saying in Lk 8:16 and 11:33 (1984), the "only one thing is necessary" saying in Lk 10:42 (1973), the literary unity and christological teaching of Lk 13:31-33 [§ 27-140], the origin of the saying in Lk 13:33b (1982), Jesus' prayer on the Mount of Olives and on the cross in the Lukan passion narrative (1984), the announcement of the Easter event in Lk 24:5-7 [§ 17-166], the account of the Emmaus disciples (Lk 24:13-35) and its eucharistic perspective (1972), the text of Lk 24:47, the chosen people in Acts [§ 26-880], the Twelve in Acts, the significance of Acts for understanding the sacrament of confirmation (1983), the "marvelous" in the miracle stories of Acts (1984), the significance of Acts 1:13-14 for understanding church origins [§ 18-539], the meaning of the expression ἀφ' ἡμερῶν ἀρχαίων in Acts 15:7 (1971), and Paul's arrival at Rome and its significance for Acts 28:16-31 [§ 28-579].

G. Rossé, *The Cry of Jesus on the Cross. A Biblical and Theological Study,* trans. S. W. Arndt (New York–Mahwah, NJ: Paulist, 1987, paper $8.95) x and 145 pp. Bibliography. LCN: 87-27392. ISBN: 0-8091-2922-1.

The English version of *Il grido di Gesú in croce* [*NTA* 31, p. 103], this volume first discusses the question of the historical Jesus and the Christ of faith (how to read the Gospel text), and examines the account of Jesus' death (Mk 15:33-39) and the interpretation of the text. Then it focuses on Jesus' cry of abandonment: the historical background, the OT background, place in the Gospel account, history of interpretation, and present interpretations. Finally it reflects on the abandonment as the revelation of God's salvific love and the climax of God's revelation.

W. Roth, *Hebrew Gospel. Cracking the Code of Mark* (Oak Park, IL: Meyer-Stone, 1988, cloth $34.95, paper $16.95) xii and 148 pp., frontispiece. Bibliography. Indexed. LCN: 87-62868. ISBN: 0-940989-17-4 (cloth), -31-X (paper).

Roth, professor of OT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, argues that Mark's story of Jesus was basically, though not exclusively, patterned on the Elijah-Elisha narrative in 1 Kings 17–2 Kings 13. After making the case for this OT paradigm in Mk, the volume discusses the scenario of the kingdom's coming as the Evangelist perceived it in the Elijah-Elisha narrative, examines the forms of narration used by Mark as well as narrative motifs and plots, considers Mark's hermeneutic activity, and explores possible analogies in early Jewish and Roman-Hellenistic literature.

E. Ruckstuhl, *Die literarische Einheit des Johannesevangeliums. Der gegenwärtige Stand der einschlägigen Forschungen,* Novum Testamentum et Orbis Antiquus 5 (Fribourg: Universitätsverlag, 1987, 80 SFr; Göttingen: Vandenhoeck & Ruprecht) xxx and 331 pp., 3 tables. Bibliography. Indexed. ISBN: 3-7278-0542-0 (U), 3-525-53904-5 (V&R).

This defense of the literary unity of the Fourth Gospel that first appeared in 1951 takes issue with R. Bultmann's literary-critical partition of the Gospel, E. Schweizer's style-critical treatment of it, and J. Jeremias's attempt to excise Jn 6:51-58 from the original Gospel. Along with the reprint of the 1951 study this edition provides new forewords by M. Hengel and Ruckstuhl, a supplementary bibliography, a list of fifty Johannine style-characteristics, and the German version of an article on Johannine language and style (1977). Before his retirement in 1980 Ruckstuhl was professor of NT introduction and exegesis on the theological faculty at Luzern.

M. SATO, *Q und Prophetie. Studien zur Gattungs- und Traditionsgeschichte der Quelle Q,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 29 (Tübingen: Mohr-Siebeck, 1988, paper DM 89) xiii and 437 pp. Bibliography. Indexed. ISBN: 3-16-144974-6.

Prepared as a doctoral dissertation under the direction of U. Luz and accepted by the Evangelical faculty of theology at Bern in 1985, this investigation of the literary genre of Q defines Q as a prophetic book similar to those of the OT and explains various words and themes in the source with reference to the "disciple prophecy" phenomenon in ancient Israel. After discussing the shape of Q, it compares the macro-genre of Q with OT prophetic books, considers the major characteristics of prophecy, compares the micro-genres in OT prophetic writings and Q, and examines the historical continuity of prophecy since the OT and the bearers of the Q source. Fourteen excursuses are interspersed throughout the study.

J. L. STALEY, *The Print's First Kiss: A Rhetorical Investigation of the Implied Reader in the Fourth Gospel,* SBL Dissertation Series 82 (Atlanta: Scholars Press, 1988, cloth $16.95) vii and 138 pp., table. Bibliography. LCN: 85-27724. ISBN: 0-89130-946-2 (cloth), -947-0 (paper).

Prepared as a doctoral dissertation under the direction of W. B. Herzog and accepted in 1985 by the Graduate Theological Union in Berkeley, CA, this "reader response" analysis of the Fourth Gospel first discusses readers and reading in contemporary narrative studies of the Gospels. Then after considering rhetorical levels of Johannine discourse, it treats rhetorical strategies in the Prologue (repetition, plot development, the formation of the implied reader), in Jn 1:19–3:36 (focalization, order, levels of discourse, the formation of the implied reader), and Jn 4–21 (the victimization of the implied reader).

H. STAUDINGER, *Die historische Glaubwürdigkeit der Evangelien,* TVG Allgemeine Reihe (5th ed.; Wuppertal: Brockhaus, 1988, paper DM 19.80) 112 pp. Indexed. ISBN: 3-417-29526-2.

After reflections on the significance of historical research for Christian faith, this volume considers the Gospels as historical sources with reference to early testimony about authors and time of composition, hints in the Gospels themselves, the discovery of the papyri, dating and authorship, and the reliability of the Gospels as historical sources. Then it discusses the possibilities and limits of historical statements as seen in Gospel material about the virgin birth, the miracles, and the resurrection. The English version of the 4th German edition was entitled *The Trustworthiness of the Gospels* [*NTA* 26, p. 324].

H.-H. STOLDT, *Geschichte und Kritik der Markushypothese,* TVG Monographien und Studienbücher 324 (2nd ed.; Giessen–Basel: Brunnen, 1986, paper) 269 pp. Bibliography. Indexed. ISBN: 3-7655-9324-9.

The first edition of this critical investigation of the hypothesis of Markan priority was described in *NTA* 22, p. 94. The English version was noticed in *NTA* 25, p. 202. This new German edition contains a 26-page appendix in which Stoldt offers corrections to J. J. Griesbach's solution to the Synoptic problem.

P. STUHLMACHER, *Jesus von Nazareth–Christus des Glaubens* (Stuttgart: Calwer, 1988, paper DM 16.80) 107 pp. Indexed. ISBN: 3-7668-0869-9.

The first essay in this collection considers Jesus of Nazareth as the Christ of faith, with particular attention to the transition from Jesus' preaching to faith in Jesus Christ. The second paper reflects on various NT explanations for why Jesus had to die [§ 30-1026], and the third article examines the NT evidence about the Lord's Supper [§ 31-1294]. Stuhlmacher is professor of NT at the University of Tübingen.

B. VAN IERSEL ET AL., *Parabelverhalen in Lucas. Van semiotiek naar pragmatiek,* TFT-Studies 8 (Tilburg: Tilburg University Press, 1987, paper 47.50 gld.) xiii and 321 pp. ISBN: 90-361-9911-5.

In addition to H. Welzen's introduction to structuralist-semiotic methods of analyzing biblical texts and his conclusion about developing a pragmatics of Lk, this volume provides applications of these methods to texts in Lk: W. Weren on the parable of the seed (8:1-21), T. van Schaik on the merciful Samaritan (10:25-37), Welzen on the parable of the rich farmer (12:13-21), van Schaik on the figtree with a chance for fruits (13:1-9), S. van Tilborg on the parable of the great banquet (14:1-24), van Iersel on the judge and the widow (18:1-8), van Iersel on the Pharisee and the tax-collector (18:9-14), van Tilborg on the king and his ten slaves (19:1-27), and Weren on the parable of the vineyard (20:9-19).

G. VAN OYEN, *De summaria in Marcus en de compositie van Mc 1,14-8,26,* Studiorum Novi Testamenti Auxilia 12 (Leuven: Leuven University Press—Peeters, 1987, paper 950 BFr) 258 pp. Bibliography. Indexed. ISBN: 90-6186-262-0.

Taking as its starting point W. Egger's *Frohbotschaft und Lehre* (1976), this investigation of the summary statements in Mk 1:14–8:26 examines the relation between tradition and redaction in the following texts: Mk 1:14-15, 21-22, 32-34, 39, 45; 2:1-2, 13; 3:7-12; 4:1-2; 6:6b, 30-34, 53-56; 10:1. Then it assesses the significance of the summaries in the composition of the Gospel: Mk 1:14-15 and the pre-Markan meaning of εὐαγγέλιον; Mk 1:21-39 as a sequence with summaries as introduction, transition, and conclusion; and the place of Mk 3:7-12 and 6:53-56 in the composition of Mk 1–8.

W. H. WILLIMON, *Acts,* Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: Knox, 1988, $16.95) xi and 197 pp. Bibliography. LCN: 87-26085. ISBN: 0-8042-3119-2.

Willimon, minister to the university and professor of the practice of Christian ministry at Duke University in Durham, NC, describes Acts as "a fierce argument about the nature of the church, the meaning of Christian life, and the sustenance of discipleship." After a seventeen-page introduction to Acts, he provides an exposition of the text according to the following general outline: prologue (1:1-26); witness in Jerusalem, Judea, and Samaria (2:1–9:43); witness to the Gentiles (10:1–19:20); and the final journey (19:21–28:31).

T. ZAHN, *Das Evangelium des Lucas* [1920], TVG Reprint-Reihe (Wuppertal: Brockhaus, 1988, DM 78) xiv and 774 pp. ISBN: 3-417-29213-1.

The reprints of Zahn's commentaries on Jn and Mt were described in *NTA* 29, pp. 94, 329. For this reprint of his commentary on Lk, M. Hengel has provided a seven-page introduction to mark the 150th anniversary of Zahn's birth. After a 39-page introduction to Lk (traditions about Luke and his writings, sources, time of composition), the volume presents a commentary on Lk according to the following outline: the foreword (1:1-4), the birth and infancy of John the Baptist and Jesus (1:5–2:52), the preparation for Jesus' public activity (3:1–4:13), Jesus the great prophet of his people in word and deed (4:14–7:50), Jesus as teacher of his disciples (8:1–11:13), Jesus against the growing opposition of the Pharisees and the mass of the people (11:14–18:30), the last journey to Jerusalem and the last teaching in Jerusalem (18:31–21:38), and Jesus' passion and resurrection (22:1–24:53). Ten excursuses are included.

EPISTLES–REVELATION

M. Adinolfi, *La prima lettera di Pietro nel mondo greco-romano,* Bibliotheca Pontificii Athenaei Antoniani 26 (Rome: Antonianum, 1988, paper 25,000 L) 223 pp. Bibliography. Indexed.

For each of the thirty-eight pericopes in 1 Peter this volume provides an Italian translation, a brief exegetical discussion, and philological and thematic parallels from Greek and Latin writings: the sprinkling of blood (1:1-2), we have been born anew (1:3-5), salvation of the soul (1:6-9), etc. The ancient parallels appear in Italian translation. The two appendixes contain the Greek text of 1 Peter and a vocabulary list of the Greek words in 1 Peter. Adinolfi is the author of *L'apostolato dei Dodici nella vita di Gesù* (1985). E. Galbiati has contributed a three-page preface.

D. Barsotti, *Meditazione sulla lettera di Giacomo,* Bibbia e Liturgia 30 (Brescia: Editrice Queriniana, 1986, paper 8,000 L) 89 pp.

After a brief introduction to the letter of James (its sapiential character, author, date of composition, and content) and a treatment of Jas 1:1, the volume presents reflections on the fifteen sections of the letter: patience in the life of the brethren (1:2-4), prayer for obtaining wisdom (1:5-8), poor and rich in the community (1:9-11), etc. Barsotti has written similar books on various OT and NT writings.

P. Bertrand, *A la découverte des lettres de saint Paul* (Paris: Téqui, 1987, paper 33 F) 95 pp. ISBN: 2-85244-843-2.

For each Pauline letter this volume discusses its addressees, purpose, content, and actualization. It covers 1–2 Thessalonians, Galatians, 1–2 Corinthians, the Captivity epistles, the Pastorals, and Romans.

H. D. Betz, *Der Galaterbrief. Ein Kommentar zum Brief des Apostels Paulus an die Gemeinden in Galatien,* trans. S. Ann (Munich: Kaiser, 1988, DM 148) vi and 596 pp. Bibliography. Indexed. ISBN: 3-459-01705-8.

The English version of Betz's "Hermeneia" commentary on Galatians was described in *NTA* 24, p. 195; for review articles see §§ 25-589r; 26-603r; 28-1058r; 29-213r. That work has been translated and edited by S. Ann, with recent books and articles included in the bibliographies. Betz, professor of NT at the Divinity School of the University of Chicago, has provided a four-page foreword to the German edition.

B. Corsani, *L'Apocalisse. Guida alla lettura dell'ultimo libro della Bibbia,* Parola per l'uomo d'oggi 5 (Turin: Claudiana, 1987, paper 12,500 L) 185 pp. Bibliography. ISBN: 88-7016-052-1.

In his seventeen-page introduction to Revelation, Corsani, professor of NT exegesis on the Waldensian faculty of theology at Rome, offers suggestions for reading the book and discusses the origin and development of apocalyptic literature, the era in which Revelation was composed, and its author. Then he provides an exposition of Revelation according to the following general outline: preamble (1:1-8), the vocation of the community of believers between the resurrection of Jesus and the end (1:9–11:14), and the community-witness and the Roman empire (12:1–22:21). He concludes by asking: Revelation—yes or no?

E. Flood, *All Is Ours. Paul's Message to All Christians* (New York—Mahwah, NJ: Paulist, 1987, paper $4.95) 219 pp. ISBN: 0-8091-2947-7.

Seeking to explore the parts of the NT experience of Christ that are particularly relevant to our lives today, Flood first outlines how "all" can be ours and traces developments from Jesus to Paul. Then he discusses a "true and full Christianity" in light of the beliefs, community life, and experience of the Pauline Christians. Finally he reflects on the rediscovery of

Paul for today's world with reference to our Eucharists, the role of women, my future life, and living a moral life (basic directions, concrete applications).

D. FURTER, *Les épîtres de Paul aux Colossiens et à Philémon,* Commentaire Évangélique de la Bible 8 (Vaux-sur-Seine, France: Edifac, 1987, paper 107 F) 271 pp. ISBN: 2-904407-07-3.

After an introduction to the letter to the Colossians (circumstances of composition, content and exegetical problems, structure), the volume presents an exposition according to the following outline: address and salutations (1:1-2); thanksgiving, intercession, and praise (1:3-23); Paul and his ministry (1:24–2:5); the fullness of Jesus Christ as an antidote to false teaching (2:6-23); the new life in Jesus Christ (3:1–4:6); and personal situation, salutations, and benediction (4:7-18). Then it provides an introduction to Philemon (author, addressees, circumstances of composition, general considerations) and a commentary on it: introduction (vv. 1-3), object of the letter (vv. 4-21), and conclusion (vv. 22-25). An appendix gives a French translation of Pliny the Younger's letter to Sabinianus. Furter is a pastoral minister in the Union des Églises Évangéliques Libres in France.

H. GIESEN, *Johannes-Apokalypse,* Stuttgarter Kleiner Kommentar, Neues Testament 18 (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 19.80) 192 pp. Bibliography. ISBN: 3-460-15481-0.

The sixteen-page introduction to Revelation treats authorship, place and date, addressees, literary and theological character, and structure. The commentary appears under four major headings: introduction (1:1-20), letters to the seven churches (2:1–3:21), the "apocalyptic" main part (4:1–22:5), and conclusion (22:6-21). The main part is divided into six sections: visions of commissioning and of the seven seals (4:1–8:1), the opening of the seventh seal and the visions of the seven trumpets (8:1–11:19), the true people of God and its opponents (12:1–14:20), visions of commissioning and of the seven bowls (15:1–16:21), the fate of the great whore Babylon-Rome (17:1–19:10), and the final judgment on the powers opposed to God and the full salvation of the faithful Christians (19:11–22:5). Nine excursuses are interspersed throughout the commentary. Giesen is professor of NT exegesis and theology at the Philosophisch-Theologische Hochschule of the Redemptorists in Hennef (Sieg).

J. P. HEIL, *Romans—Paul's Letter of Hope,* Analecta Biblica 112 (Rome: Biblical Institute Press, 1987, paper 30,000 L) ix and 124 pp. Bibliography. Indexed. ISBN: 88-7653-112-2.

By considering terms of "hope" and related expressions in Romans, this volume shows that Paul's concern to awaken and strengthen the hope of his Christian audience pervades and unifies the entire letter. After an introduction to hope and Romans, it traces the theme through various parts of the letter: Paul and the gospel of hope (1:1-17), from hopelessness to hope (1:18–4:25), the hope of Christians (5:1–8:39), the hope for all Israel (9:1–11:36), hope and Christian living (12:1–15:13), and spreading the gospel and increasing hope (15:14–16:27). Heil, who teaches at Kenrick Seminary in St. Louis, MO, is also the author of *Paul's Letter to the Romans* (1987).

G. S. HOLLAND, *The Tradition that You Received from Us: 2 Thessalonians in the Pauline Tradition,* Hermeneutische Untersuchungen zur Theologie 24 (Tübingen: Mohr-Siebeck, 1988, DM 98) ix and 174 pp. Bibliography. Indexed. ISBN: 3-16-145203-8.

Prepared as a doctoral dissertation under the direction of H. D. Betz and submitted to the University of Chicago in 1986, this volume first presents a rhetorical analysis of 2 Thessalonians and an exegesis of the letter based on that analysis. Next it investigates the relation between 1 Thessalonians and 2 Thessalonians, and considers the question of authorship. Then it studies the apocalyptic material in 2 Thessalonians (1:5-10; 2:1-12) and places the letter within the larger context of NT literature and the Pauline tradition. Holland concludes that 2 Thessalonians is a work of deliberative rhetoric written by a follower of Paul for a later generation who sought to present Paul's eschatology consistently while also accounting for the delay of the parousia he still expected to come.

S. F. MILETIC, *"One Flesh": Eph. 5.22-24, 5.31. Marriage and the New Creation,* Analecta Biblica 115 (Rome: Pontificio Istituto Biblico, 1988, paper 30,000 L) 136 pp. Bibliography. Indexed. ISBN: 88-7653-115-7.

Prepared as a doctoral dissertation under the direction of R. A. Wild and accepted by Marquette University in Milwaukee, WI, this volume argues that Pauline new creation theology guided the construction of Eph 5:22-24. After showing how previous investigations have underestimated the "Adamic" character of Eph 5:22-24, it analyzes the grammatical structure of the text and concludes that Eph 5:23c ("he, savior of the body") is the logical and theological core, demonstrates that the soteriology of Eph 5:23c is to be interpreted in light of Eph 2:14-18 and Genesis 1–2, explores the "Adamic" nature of the terms "head" and "subordination" in earlier Pauline texts, and provides a fresh exegesis of Eph 5:22-24 in light of Pauline new creation theology and some brief hermeneutical reflections.

L. MORRIS, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988, $27.95; Leicester, UK: Inter-Varsity) xii and 578 pp. Indexed. LCN: 87-28076. ISBN: 0-8028-3636-4 (Eerdmans), 0-85111-747-3 (I-V).

In his 31-page introduction to Paul's letter to the Romans Morris discusses authorship, destination, date and place, occasion, content, the shorter edition(s), and the destination of chapter 16. His verse-by-verse commentary appears according to the following outline: introduction (1:1-15), thesis (1:16-17), the way of deliverance (1:18–5:21), the way of godliness (6:1–8:39), the place of Israel (9:1–11:36), Christian living (12:1–15:13), and conclusion (15:14–16:27). Also included are additional notes on the righteousness of God, truth, the Law, justification, judgment, and sin. Morris, formerly principal of Ridley College in Melbourne, Australia, is the author of *New Testament Theology* (1986).

H. RÄISÄNEN, *Paul and the Law,* Wissenschaftliche Untersuchungen zum Neuen Testament 29 (2nd ed.; Tübingen: Mohr-Siebeck, 1987, DM 118) xxxi and 320 pp. Bibliography. Indexed. ISBN: 3-16-145198-8.

The first edition of this investigation of Paul's theology of the Law was described in *NTA* 28, pp. 320-321. This edition features a 21-page preface in which Räisänen clarifies issues raised by critics and indicates new emphases resulting from his further wrestling with Paul. He has also corrected mistakes and made a few minor changes in the main text.

F. SCHNIDER AND W. STENGER, *Studien zum neutestamentlichen Briefformular,* New Testament Tools and Studies 11 (Leiden—New York: Brill, 1987, 70 gld. or $35) viii and 191 pp., tables. Bibliography. ISBN: 90-04-08414-2.

This investigation of NT epistolography first considers the beginning of the letter: the prescript, the thanksgiving, and the self-commendation. Then it treats the conclusion: delimitation and macrostructure, the concluding paraenesis, and the postscript. The appendix deals with epistolary formulas. Schnider and Stenger have collaborated on *Die Ostergeschichten der Evangelien* (1970) and *Johannes und die Synoptiker* (1971).

K. B. STEINHAUSER, *The Apocalypse Commentary of Tyconius. A History of Its Reception and Influence,* European University Studies, Series 23: Theology 301 (Frankfurt/M.—Bern—New York: P. Lang, 1987, $46.90) xv and 430 pp. Bibliography. ISBN: 3-8204-9582-7.

Prepared as a doctoral dissertation under the direction of K. S. Frank and accepted in 1986 by the theological faculty at the University of Freiburg im Breisgau, this volume investigates the extent to which it is possible to reconstruct the text of the lost commentary of Tyconius (died ca. A.D. 400) on the book of Revelation. After reviewing past research on the problem and proposing a methodology, it examines nine works influenced by Tyconius: Victorinus and Jerome-Victorinus, Caesarius, Primasius, Cassiodore, ps.-Jerome's *Commemoratorium,* the capitulary of the Codex Oratorii B6, the Venerable Bede, Ambrosius Autpertus, and Beatus of Liebana. Next it examines the Turin and Budapest fragments and deals with the non-Tyconian sermon *In natali* and Tyconius' *Liber regularum.* The final chapter summarizes the results and provides a synoptic table of the witnesses to Tyconius' commentary on Revelation.

A. J. M. WEDDERBURN, *Baptism and Resurrection. Studies in Pauline Theology against Its Graeco-Roman Background,* Wissenschaftliche Untersuchungen zum Neuen Testament 44 (Tübingen: Mohr-Siebeck, 1987, DM 138) x and 487 pp. Bibliography. Indexed. ISBN: 3-16-145192-9.

Wedderburn, lecturer in NT language and literature at the University of St. Andrews in Scotland, seeks to undermine the assumption that Romans 6 and 1 Corinthians 15 reflect a borrowing of ideas from Greco-Roman mystery-initiations. After stating the problem and discussing the pertinent NT evidence, he considers the mystery religions and the world of early Christianity, the spiritualizing of "resurrection," life in the Spirit, union with Christ, and life through death. He concludes that the roots of Paul's language about baptism and resurrection lie in the OT and Jewish ideas about the involvement of subsequent generations in the earlier actions of a representative and the solidarity of a race with one another through its history.

M. WOLTER, *Die Pastoralbriefe als Paulustradition,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 146 (Göttingen: Vandenhoeck & Ruprecht, 1988, DM 98) 322 pp. Bibliography. Indexed. ISBN: 3-525-53827-8.

The slightly revised and abbreviated version of a *Habilitationsschrift* accepted in 1986 by the department of Evangelical theology at Mainz, this investigation of the Pastorals as Pauline tradition first considers Paul as guarantor of salvation with reference to specific texts (1 Tim 1:12-17; 2:4-7; Tit 1:1-3) and the themes of soteriology and tradition. Then it examines the literary form of the tradition in general and in individual letters (1 Timothy and Titus, 2 Timothy). Finally it discusses the community of the Pastorals as the Pauline community in the post-Pauline era. Wolter's doctoral dissertation was published as *Rechtfertigung und zukünftiges Heil* (1978).

BIBLICAL THEOLOGY

D. B. BRYAN, *From Bible to Creed. A New Approach to the Sunday Creed* (Wilmington, DE: Glazier, 1988, paper $8.95) 255 pp. Bibliography. Indexed. LCN: 86-45317. ISBN: 0-89453-584-6.

Developed in connection with the Vermont Permanent Diaconate Program, this introduction to the biblical and theological foundations of the Creed of Constantinople (often wrongly called the Creed of Nicea) treats the creedal statements (traditionally called "articles") in reverse order, beginning at the end and working to the front. Thus it proceeds according to the following general outline: the church, the Holy Spirit, the Son, and the Father. Also included are a postscript on possible additions to the creed, a list of further readings, and study-guide questions.

F. J. CWIEKOWSKI, *The Beginnings of the Church* (New York–Mahwah, NJ: Paulist, 1988, paper $9.95) viii and 222 pp., map. Bibliography. Indexed. LCN: 87-29137. ISBN: 0-8091-2926-4.

Cwiekowski, professor of systematic theology at St. Mary's Seminary and University in Baltimore, presents the highlights of our current understanding of the period from Jesus' ministry to the end of the 1st century A.D. After outlining developments in NT studies that have led to a new understanding of Christian origins, he discusses the world of Jesus and the early church, the public ministry of Jesus, the first Christian communities, the churches in Paul's letters, the turning point ca. A.D. 60-80, transition and consolidation, and the church at the turn of the 1st century. In the final chapter he reflects on the significance of the beginnings of the church for today. R. E. Brown has provided a two-page foreword.

S. T. DAVIS (ED.), *Encountering Jesus. A Debate on Christology* (Atlanta: Knox, 1988, paper $13.95) iii and 200 pp. LCN: 87-18950. ISBN: 0-8042-0537-X.

The five essays in this volume are by J. Hick on an inspiration Christology for a religiously plural world, Davis on whether Jesus Christ is savior or guru, R. D. Pentz on whether Jesus can save women, J. M. Robinson on "very goddess and very man" (Jesus' better self), and J. B. Cobb on Christ beyond creative transformation. Each essay is accompanied by critiques and a response by the author. Also included are postscripts by M. Wyschogrod (from a Jewish perspective) and J. K. Roth.

M. DE JONGE, *Christology in Context. The Earliest Christian Response to Jesus* (Philadelphia: Westminster, 1988, paper $15.95) 276 pp. Bibliography. Indexed. LCN: 87-30878. ISBN: 0-664-25010-6.

De Jonge, professor of NT and early Christian literature at the University of Leiden, attempts to describe and analyze the great variety of ways in which the early followers of Jesus responded to him. After an introduction to the topic, the volume treats the earliest material in Paul's letters, Mark's Gospel, and Q. Then it traces continued responses to Jesus in Matthew, Luke-Acts, Paul's letters, documents of the Pauline school, other letters and Revelation, and the Fourth Gospel and the Johannine letters. Next it deals with terms and concepts applied to Jesus in these responses: Jesus as herald of a new age; Jesus' death, resurrection, and exaltation; and Jesus Christ and God before Jesus' mission on earth. Finally it returns to Jesus as "the one with whom it all began." W. A. Meeks has contributed a two-page foreword.

P. G. R. DE VILLIERS (ED.), *Liberation Theology and the Bible* (Pretoria: University of South Africa, 1987, R 13.65) x and 76 pp. Bibliographies. ISBN: 0-86981-528-8.

Prepared for a seminar on the Bible and liberation theology at the University of South Africa in 1986, the four papers in this volume are by M. B. G. Motlhabi on liberation theology, F. E. Deist on how a Marxist reads the Bible, J. H. le Roux on two possible readings of Isaiah 61, and de Villiers on the gospel and the poor in various readings of Lk 4.

P. G. R. DE VILLIERS (ED.), *Like a roaring lion . . . Essays on the Bible, the church and demonic powers* (Pretoria: University of South Africa, 1987, R 16.96) ii and 205 pp. Bibliographies. ISBN: 0-86981-473-7.

Of the fifteen papers prepared for a 1986 conference at the University of South Africa, the four most pertinent to biblical studies are by P. J. Nel on the conception of evil and Satan in Jewish traditions in the pre-Christian period, A. G. van Aarde on demonology in NT times, B. Gaybba on the development of belief in demons and devils in biblical times and the theological issue raised by it, and H. I. Lederle on seeking a biblical basis for the societal dimension of evil and/or the demonic in the Pauline concept of the "powers."

Der eine Gott der beiden Testamente, Jahrbuch für Biblische Theologie 2 (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 48) 267 pp. Indexed. ISBN: 3-7887-1266-X.

The first volume in this series was described in *NTA* 32, p. 121. The first part of this volume contains essays by H. Merklein on the oneness of God as the actual basis of Jesus' preaching, W. H. Schmidt on the search for the unity of the OT, and Y. Amir on Jewish monotheism as the stumbling-block in the Hellenistic-Roman world. Then it presents seven articles on aspects of the theme "the God of the two Testaments" by O. Hofius, N. Lohfink, I. Baldermann, R. Weth, B. Janowski, M. Welker, and K.-H. zur Mühlen. The third part provides studies by K. H. Neufeld on Scripture in K. Rahner's theology and U. Rüterswörden on R. Girard's work.

L. GARMUS (ED.), *A Memória Popular do Êxodo,* Estudos Bíblicos 16 (Petrópolis: Editora Vozes, 1988, paper) 84 pp. Bibliographies.

Of the seven articles in this fascicle, one deals with the NT: J. Comblin on the exodus in Pauline theology. The other six articles (by M. Schwantes [two], H. A. Trein, A. F. Anderson and G. Gorgulho, C. A. Dreher, and S. Gallazzi) concern aspects of the exodus in the OT. Reviews of commentaries on Exodus by J. S. Croatto and G. V. Pixley are included.

D. J. GOERGEN, *A Theology of Jesus.* Vol. 2, *The Death and Resurrection of Jesus* (Wilmington, DE: Glazier, 1988, paper $12.95) 287 pp. Bibliography. Indexed. LCN: 87-82343. ISBN: 0-89453-604-4.

The first volume in this project was described in *NTA* 31, p. 112. This volume is divided into three parts: the death of Jesus (Jesus is crucified, Jesus the Servant of the Lord), the resurrection of Jesus (resurrection from the dead, Jesus is raised from the dead, the Servant becomes Lord), and toward an understanding of Jesus (the Jesus of historiography and the Jesus of faith). The three remaining volumes in the project will treat the Jesus of Christian history, an interpretation of Christology, and the social implications of Christology. Goergen is provincial of the Dominican Province of St. Albert the Great in the USA.

J. A. GRASSI, *Mary, Mother and Disciple. From the Scriptures to the Council of Ephesus* (Wilmington, DE: Glazier, 1988, paper $8.95) 166 pp. Bibliography. Indexed. LCN: 87-82348. ISBN: 0-89453-640-0.

Grassi, professor of NT in the department of religious studies at Santa Clara University in California, studies Mary in the context of various early Christian communities: Pauline literature and the missing mother of Jesus, Mark and the family of Jesus, the mother and the child (Matthew's vision of hope), the laughing virgin—Mary as model and mother of believers in Lk-Acts, the mother of Jesus in the seven signs of the Fourth Gospel, the mysterious woman clothed with the sun (Rev 12:1-17), Mary in the 2nd-century literature, and the road to Ephesus and Mary's triumph (A.D. 200-431). He concludes by asking how essential Mary is to Christianity. Also included are a woman's response by C. Grassi and six poems by her.

S. HEINE, *Women and Early Christianity. A Reappraisal,* trans. J. Bowden (Minneapolis, MN: Augsburg, 1988, paper) vi and 182 pp. Indexed. LCN: 88-3458. ISBN: 0-8066-2359-4.

The English version of *Frauen der frühen Christenheit* [*NTA* 31, p. 248], this volume aims to provide a methodological discussion of what historical research can and cannot achieve with regard to the place of women in early Christianity. It gives particular attention to the traditions about Jesus, Pauline theology, the controversy with gnosticism, and the evidence of the Pastorals. Heine, professor on the Protestant faculty of theology at Vienna, concludes that the history recorded in the NT canon delineates both the claim of equality in Gal 3:28 and its betrayal.

R. J. HOFFMANN AND G. A. LARUE (EDS.), *Biblical v. Secular Ethics. The Conflict* (Buffalo, NY: Prometheus Books, 1988, $22.95) 191 pp. LCN: 88-61000. ISBN: 0-87975-418-4.

The first eight papers in this collection appear under the heading "biblical ethics and contemporary morality": Larue on biblical ethics and continuing interpretation, T. H. Gaster on secular humanism and the Bible, J. F. Priest on change and the changeless, F. E. Eakin on the Bible and anti-Semitism, Hoffmann on the moral rhetoric of the Gospels, M. Smith on slavery—biblical teachings versus modern morality, L. S. Feuer on the book of Job as the wisdom of Hebrew stoicism, and E. Rivkin on building a biblical foundation for contemporary ethics. The other seven papers concern "religious ethics and humanist alternatives": J. E. Barnhart on the relativity of biblical ethics, J. Hall on two kinds of rights, R. S. Alley on the morality of God and the morals of inerrancy, R. L. Rubenstein on Japan and biblical religion, R. Taylor on religion and the debasement of goodness, J. L. Blau on priests and prophets, and J. Fletcher on reason and ethics. Also included are a preface by Hoffmann, an introduction by Larue, and an epilogue by P. Kurtz.

L. W. HURTADO, *One God, One Lord. Early Christian Devotion and Ancient Jewish Monotheism* (Philadelphia: Fortress, 1988, paper $12.95) xiv and 178 pp. Indexed. LCN: 87-45895. ISBN: 0-8006-2076-3.

Hurtado, associate professor of religion at the University of Manitoba in Winnipeg and author of *Mark* (1983), explores how early Jewish Christians accommodated the veneration of the exalted Jesus alongside God while continuing to see themselves as loyal to the monotheistic emphasis of their ancestral tradition. The five main chapters in the book concern divine agency in ancient Jewish monotheism, personified divine attributes as divine agents, exalted patriarchs as divine agents, principal angels, and the early Christian mutation. Hurtado concludes that at the earliest stages Christian experience of and reflection on the risen Jesus were probably influenced by and drew upon the category of divine agency and that the risen Christ came to share in some of the devotional and cultic attention normally reserved for God.

J. A. KOMONCHAK, M. COLLINS, AND D. A. LANE (EDS.), *The New Dictionary of Theology* (Wilmington, DE: Glazier, 1987, $59.95) viii and 1112 pp. Bibliographies. LCN: 87-82327. ISBN: 0-89453-609-5.

Aiming to take stock of developments in theology and church life since the Second Vatican Council, this dictionary of theology is constructed around twenty-four topics that the editors believe constitute the principal themes of the Christian vision of faith. The contributors were asked to review the biblical, traditional, liturgical, and magisterial foundations of their topics, to summarize the contribution of Vatican II, and to indicate the present state of theological understanding. The articles pertaining directly to the biblical field include those on apocalyptic (J. J. Collins), apostle (F. H. Agnew), the NT books (W. Harrington), biblical criticism (D. J. Harrington), biblical theology (G. S. Sloyan), covenant (I. Nowell), etc.

U. H. J. KÖRTNER, *Weltangst und Weltende. Eine theologische Interpretation der Apokalyptik* (Göttingen: Vandenhoeck & Ruprecht, 1988, paper DM 58) 428 pp. Bibliography. Indexed. ISBN: 3-525-56178-4.

Accepted as a *Habilitationsschrift* in 1987 by the Kirchliche Hochschule in Bethel, this volume approaches apocalypticism as a form of pastoral care for the anxious and develops a theological theory of anxiety that opens up a new access to apocalyptic thinking. After explaining the nature of the "age of anxiety," it attempts to describe the phenomenon of apocalypticism. Then it discusses the concepts of world-anxiety, world-anxiety and world-end, and world destructions. Finally it reflects on the relation between Christian faith and apocalyptic world-experience. Körtner's doctoral dissertation was entitled *Rechtfertigung und Ethik bei Paulus* (1981).

J. KRAŠOVEC, *La justice (Ṣdq) de Dieu dans la Bible hébraïque et l'interprétation juive et chrétienne,* Orbis Biblicus et Orientalis 76 (Fribourg: Universitätsverlag, 1988, 110 SFr; Göttingen: Vandenhoeck & Ruprecht) 452 pp. Bibliography. ISBN: 3-7278-0549-8 (U), 3-525-53705-0 (V&R).

Prepared as a doctoral dissertation under the direction of M. Delcor and J. Lévêque and accepted jointly by the Université de Paris (Sorbonne) and the Institut Catholique de Paris in 1987, this semantic investigation of the Hebrew root *ṣdq* first reviews research on the topic, explains the methodology adopted in this study, and discusses *ṣdq* in other Semitic languages. Next it analyzes OT texts concerning the justice of God in Isaiah, Psalms, and other OT books. Then it presents a synthetic and comparative discussion of the justice of God and its semantic field in the Hebrew Bible, in the ancient translations and the Greek Bible of the two Testaments, and in European translations and exegesis, respectively. Krašovec concludes that the Hebrew idea of the justice of God refers to God's personal relationship toward his people in all its situations.

W. LICHARZ (ED.), *Nicht Du trägst die Wurzel—die Wurzel trägt Dich. Hanna Wolff und die Frage nach einer christlichen Identität,* Arnoldshainer Texte 30 (Frankfurt/M.: Haag + Herchen, 1985, paper DM 14.80) vi and 99 pp. Illustrated. Bibliography. ISBN: 3-88129-880-0.

Taking its title from Rom 11:18, this assessment of the work of H. Wolff features two articles on NT topics: P. Lapide on unease with regard to the Jewish Jesus, and D. Georgi on unease with regard to the Jewish Paul. Also included are articles by M. Weinrich on Wolff's depth-psychological study of Christian identity, and P. Winzeler on what gods anti-Judaism served after 1934. The editor has supplied an eight-page introduction.

H.-G. LINK AND M. STÖHR (EDS.), *Der Herr des Lebens. Jüdische und christliche Interpretationen in der Ökumene,* Arnoldshainer Texte 39 (Frankfurt/M.: Haag + Herchen, 1985, paper DM 24.80) v and 177 pp. ISBN: 3-88129-951-3.

The articles most pertinent to biblical theology in this fascicle are by S. Talmon on the value of "life" in the Hebrew Bible, R. Rendtorff on life in the Hebrew Bible, P. Navé-Levinson on Jesus the Jew, and E. Stegemann on Jesus Christ as the life of the world according to the NT. Other contributors are Stöhr, Link, J. Walk, E. Flesseman van-Leer, M. H. Tanenbaum, U. Berger, and R. Sternberg. The texts of several documents regarding Christian-Jewish relations are provided.

N. LOHFINK, *Das Alte Testament christlich ausgelegt. Eine Reflexion im Anschluss an die Osternacht,* Meitinger Kleine Bücherei 114 (Meitingen—Freising: Kyrios-Verlag, 1988, paper DM 4.40) 40 pp. ISBN: 3-7838-2114-2.

Lohfink, professor of OT at the Hochschule Sankt Georgen in Frankfurt, first considers the Bible as the library of a new society, the readings for the Easter vigil liturgy, the NT as a commentary on the OT, and the fourfold sense of Holy Scripture. Then he discusses Christian scriptural exposition in relation to the historical-critical method, depth-psychological exposition, and liberation-theological exposition, respectively.

E. LOHSE, *Théologie du Nouveau Testament,* trans. P. Jundt, Le Monde de la Bible (Geneva: Labor et Fides, 1987, paper) 285 pp. Bibliography. Indexed. ISBN: 2-8309-0094-4.

Based on the third German edition (1984) of *Grundriss der neutestamentlichen Theologie* [*NTA* 19, p. 401], this handbook of NT theology is divided into six parts: the preaching of Jesus, the kerygma of earliest Christianity, the theology of the apostle Paul, the theology of the Synoptic Gospels, the theology of John's Gospel and the Johannine epistles, and the apostolic teaching. D. Marguerat has provided a two-page preface.

A. MARCHADOUR, *Grands thèmes bibliques. Naissance et affirmation de la foi,* Petite encyclopédie moderne du christianisme (Paris: Desclée de Brouwer, 1987, paper 36 F) 48 pp. Illustrated. ISBN: 2-220-02670-1.

Part of a series that provides basic information about essential realities of Christianity, this volume deals with nine biblical themes: inspiration, God, covenant, exodus, promised land, life and death, the prophet, apocalyptic, and humankind. Marchadour teaches Scripture at the Institut Catholique de Toulouse.

L. MORRIS, *The Cross of Jesus* (Grand Rapids: Eerdmans, 1988, paper $7.95; Exeter, UK: Paternoster) x and 118 pp. ISBN: 0-8028-0344-X (USA), 0-85364-434-9 (UK).

Following a statement of the biblical teaching about the necessity of the cross and a consideration of some traditional views, this volume discusses the cross as the answer to the modern maladies of futility, ignorance, loneliness, sickness and death, and selfishness. Morris is also the author of *The Cross in the New Testament* (1965) and *The Atonement*

(1983). This volume is based on the 1988 Gheens Lectures at Southern Baptist Theological Seminary in Louisville, KY.

La proclamación del mensaje cristiano. Actas del IV Simposio de Teología Histórica (28-30 abril 1986), Facultad de Teología San Vicente Ferrer, Series Valentina 17 (Valencia: Facultad de Teología de San Vicente Ferrer, 1986, paper) 435 pp.

The proceedings of a conference on proclaiming the Christian message held in Valencia in 1986, this volume contains five major papers as well as three sections of "communications" that consist of nine, nine, and twelve papers, respectively. The articles most pertinent to biblical studies are by G. Sánchez on the concept of evangelization in Scripture, and V. Collado Bertomeu on methods and forms of biblical exposition.

J. H. P. Reumann, *Ministries Examined. Laity, Clergy, Women, and Bishops in a Time of Change* (Minneapolis: Augsburg, 1987, paper $12.95) 271 pp. LCN: 87-19537. ISBN: 0-8066-2296-2.

The five chapters in this collection examine the ministry of the church in one form or another: the ministries of the ordained and of the laity in Lutheranism (1979), the ordination of women [see § 18-641], the title "bishop" (1980), "authority" in ministry and the "teaching office" according to the NT (1980), and current crisis questions about ministries. Reumann, professor of NT at Lutheran Theological Seminary in Philadelphia, has updated the texts and added supplementary comments.

A. Salas (ed.), *Profetismo y sociedad. ¿Por que esta hoy el mundo tan necesitado de profetas?*, Biblia y Fe, Revista de Teología Bíblica, vol. 14, no. 41 (Madrid: Escuela Bíblica, 1988, paper 600 Ptas) 174 pp. Bibliography. ISSN: 0210-5209.

Of the six articles on prophecy and society in this fascicle [see *NTA* 32, p. 258], the one most pertinent to the NT is by E. Gallego on the prophetic mission of Jesus as a challenge to a society with longings to be happy. The other contributors are V. Casas, G. Cañellas, S. Folgado Flórez, M. A. Keller, and Salas.

R. J. Schreiter, *In Water and in Blood. A Spirituality of Solidarity and Hope* (New York: Crossroad, 1988, paper $10.95) xii and 141 pp. Bibliography. Indexed. LCN: 88-2727. ISBN: 0-8245-0877-7.

Schreiter, professor of theology at Catholic Theological Union in Chicago, develops the outlines of a contemporary spirituality based on the biblical image of the blood of Christ. The twelve chapters in his presentation are tied to specific biblical texts: let this blood be a sign to you (Exod 12:21-23), the blood that holds the world together (Exod 24:6-8), life is in the blood (Lev 17:14), treading the winepress (Isa 63:1-4), the prayer that leads to blood (Lk 22:44), the cup of suffering and the cup of blessing (Lk 22:19-20), forgiveness through the cross (Rom 5:8), our redemption and reconciliation (Eph 1:7-8; 2:13-14), filling up the sufferings of Christ (Col 1:24), in water and in blood (1 Jn 5:6-8), hope in hopeless situations (Heb 10:19-23), and washed in the blood of the Lamb (Rev 7:13-14).

S. Schulz, *Neutestamentliche Ethik*, Zürcher Grundrisse zur Bibel (Zurich: Theologischer Verlag, 1987, paper 56 SFr) 681 pp. Bibliography. Indexed. ISBN: 3-290-11582-8 (cloth), -11584-4 (paper).

Schulz, professor of NT at the University of Zurich and author of *Die Mitte der Schrift* (1976), gives special attention to the particularity of the various ethical stances in the NT and how they deal with the Jewish Law. The nine chapters in his presentation of ethics in the NT concern Jesus of Nazareth, the post-Easter Jesus-communities, the Hellenistic church, the struggle against gnostic libertinism and gnostic asceticism, the apostle Paul, the Synoptics, the Johannine writings, the Deuteropaulines, and the catholic epistles. A review article concerning this book is abstracted in § 32-1340r.

G. Segalla, *Panorama teologico del Nuovo Testamento,* Leggere oggi la Bibbia 3.7 (Brescia: Editrice Queriniana, 1987, paper 15,000 L) 147 pp. Bibliography. Indexed.

This volume completes a trilogy begun in *Panorama storico del Nuovo Testamento* (1984) and continued in *Panorama letterario del Nuovo Testamento* (1986). After sketching the history and methodology of NT biblical theology, it considers the foundation and articulation of the discipline: the memory of Jesus as the underlying unity of the NT, kerygma and memory as the foundation, and the developments in various NT writings. Then it deals with the canon and the origin of NT biblical theology. Segalla is professor of NT at the Facoltà Teologica dell'Italia Settentrionale in Milan and Padua.

J. S. Spong, *This Hebrew Lord* (rev. ed.; San Francisco: Harper & Row, 1988, paper $8.95) xvi and 192 pp., 9 figs. Bibliography. LCN: 86-43020. ISBN: 0-06-254806-9.

Spong, Episcopal bishop of Newark, describes this book as a personal and theological struggle to translate the power of Jesus of Nazareth into the categories of our day. After suggestions toward "developing Hebrew eyes," he discusses some Hebrew images that help in understanding Jesus: the new Moses, the new Elijah, and the Suffering Servant. Then he considers some interpretive words: I give rest—I give peace, loneliness and destiny, if the Son shall set you free, I am resurrection—I am life, I am light, and I am bread. The final chapters deal with the nonreligious Christ and "my Christ." This edition features a new six-page preface and the use of inclusive language.

P. M. van Buren, *A Theology of the Jewish-Christian Reality.* Part 3, *Christ in Context* (San Francisco: Harper & Row, 1988, $29.95) xix and 312 pp. Bibliography. Indexed. ISBN: 0-06-254846-8.

The first two volumes in this project were described in *NTA* 32, p. 124. This volume follows two rules: Every proper christological statement, however "high," will make clear that (1) it gives glory to God the Father, and (2) it is an affirmation of the covenant between God and Israel. Its twelve chapters deal with the place of Christology, the function of Christology, Israel as the context of Jesus Christ, the church as the context of Jesus Christ, Christ risen (Easter), Jesus of Nazareth as the presence of God, the crucified one, the novelty of Jesus Christ, the eternal Son, the incarnate Word, Christ the Lord, and all in all.

B. T. Viviano, *The Kingdom of God in History,* Good News Studies 27 (Wilmington, DE: Glazier, 1988, paper $8.95) 168 pp. Bibliography. Indexed. LCN: 86-45329. ISBN: 0-89453-600-1.

Viviano, professor of NT at the Ecole Biblique de Jérusalem and author of *Study as Worship* (1978), traces the history of the idea of God's kingdom in the preaching of Jesus, the Church Fathers, the High Middle Ages, the early modern period, and 20th-century thought. He defines the thrust of Jesus' preaching as "the near arrival of the kingdom of God in the sense of a new, future divine breaking into history, already present in sign, anticipation, and momentary ecstasy, especially in the ministry of Jesus himself, yet in its fullness still to come. This divine act will be of a social rather than an individual character and will have as its immediate political manifestations justice and peace. As well it will involve a new greater outpouring of God's Holy Spirit upon those who enter this kingdom."

L. J. White, *Jesus the Christ. A Bibliography,* Theological and Biblical Resources 4 (Wilmington, DE: Glazier, 1988, paper $8.95) 157 pp. Indexed. LCN: 88-45085. ISBN: 0-89453-645-1.

This bibliography lists books and articles on Christology under five general headings: foundations, Jesus in historical perspective, NT Christology and soteriology, Christ in historical dogmatic theology, and contemporary approaches and issues in Christology. Within this outline there are sixty-three subdivisions. An asterisk before a title indicates that the work is of broad interest and serves as a good introduction to the topic. The NT items concern the person of Christ, his saving work, death and resurrection, and titles. White, author of *Christ and the Christian Movement* (1985), is professor of theology and culture at St. John's University in New York.

F. E. WIESER, *Die Abrahamvorstellungen im Neuen Testament,* European University Studies, Series 23: Theology 317 (Bern—Frankfurt/M.—New York—Paris: P. Lang, 1987, 46.20 SFr or $35.55) viii and 209 pp. Bibliography. ISBN: 3-261-03732-6.

Prepared as a doctoral dissertation under the direction of E. Schweizer and accepted by the University of Zurich in 1986, this investigation of Abraham traditions in the NT first examines the basic forms in John the Baptist's preaching (Mt 3:7-10/Lk 3:7-9), the Gentile-banquet saying (Mt 8:11-12/Lk 13:28-29), the resurrection debate (Mk 12:18-27 parr.), etc. Next it discusses the Pauline statements about Abraham (2 Cor 11:22; Gal 3:6-29; 4:21-31; Romans 4; 9-11; etc.). Then it considers later references to Abraham in Mt, Lk-Acts, Hebrews, and the Fourth Gospel. The appendix assembles Jewish traditions related to Abraham. Wieser concludes that the most important NT motifs connected with Abraham were his role as ancestor of all nations and his faith.

A. F. ZIMMERMANN, *Die urchristlichen Lehrer. Studien zum Tradentenkreis der διδάσκαλοι im frühen Urchristentum,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 12 (2nd ed.; Tübingen: Mohr-Siebeck, 1988, paper DM 58) viii and 258 pp. Bibliography. Indexed. ISBN: 3-16-145196-1.

The first edition of this investigation of διδάσκαλοι in early Christianity was described in *NTA* 29, p. 107. In his two-page foreword to this revised edition Zimmermann deals with scholarly reactions to his work.

THE WORLD OF THE NEW TESTAMENT

Archaeology and Biblical Interpretation. Essays in Memory of D. Glenn Rose, ed. L. G. Perdue, L. E. Toombs, and G. L. Johnson (Atlanta: Knox, 1987, $24.95) xiii and 365 pp., 42 figs., 10 tables. Illustrated. Bibliographies. Indexed. LCN: 87-16817. ISBN: 0-8042-0003-3.

The nineteen articles in memory of the late Professor Rose appear under three headings: archaeological schools and biblical interpretation (five), archaeological excavations and biblical interpretation (seven), and selected topics in archaeology and biblical interpretation (seven). The methodological articles are most pertinent to the NT field: G. E. Mendenhall on biblical interpretation and the Albright school, P. J. King on G. E. Wright's influence on the archaeology of Palestine, E. Stern on the Bible and Israeli archaeology, Toombs on the new archaeology, and Rose on the Bible and archaeology (the state of the art).

E. J. BICKERMAN, *The Jews in the Greek Age* (Cambridge, MA—London: Harvard University Press, 1988, $30) xii and 338 pp. Bibliography. Indexed. LCN: 87-23771. ISBN: 0-674-47490-2.

Although Bickerman completed the initial draft of his survey of evidence pertaining to pre-Maccabean Judaism in 1963, he was revising his manuscript until shortly before his death in 1981. S. Friedman has edited the manuscript, and A. Baumgarten has assisted with its final preparation and compiled a fifteen-page bibliography. Bickerman, who was professor of ancient history at Columbia University and research fellow at the Jewish Theological Seminary of America in New York, described his theme as "stability and change in Jewish society during the first centuries of the Greek Age, from the fourth century until approximately 175 B.C.E." The twenty-six chapters in the book appear under three major headings: before and after Alexander, the third century, and permanence and innovation. The volume was published in cooperation with the Jewish Theological Seminary of America.

W. Bunte, *Ohalot (Zelte). Text, Übersetzung und Erklärung nebst einem textkritischen Anhang*, Die Mischna VI, 2 (Berlin—New York: de Gruyter, 1988, paper DM 298) ix and 471 pp. Indexed. ISBN: 3-11-009808-3.

The 47-page introduction to *m. Oholot* discusses the name of the tractate and its place in the Mishnah, its composition, the relation of the Mishnah tractate to the Tosefta tractate, and the historical presuppositions of the tractate (the ritual impurity of death and of the dead). Then the volume presents on facing pages the pointed Hebrew text of *m. Oholot* and a German translation, with extensive notes below. A 27-page text-critical apparatus is included. Bunte is the author of *Toharot (Reinheiten)* (1981) in the same series.

H. Cousin, *Quatrième Livre d'Esdras. Traduction française, presentation et index* (Lyon: Faculté de Théologie de Lyon, 1987, paper) 81 pp. Bibliography. Indexed. ISBN: 2-85317-037-3.

After a brief introduction to *4 Ezra*, this volume presents a literal French translation of the Latin text, text-critical notes with reference to other ancient versions, and various indexes (ancient sources, French words, Latin words). Cousin prepared the volume in collaboration with J. Calloud, J. Chevillard, and F. Duthel.

P. R. Davies, *Behind the Essenes. History and Ideology in the Dead Sea Scrolls*, Brown Judaic Studies 94 (Atlanta: Scholars Press, 1987, $24.95) 150 pp. Indexed. LCN: 87-9714. ISBN: 1-55540-140-6.

Intended as a contribution to the revision of scholarly opinions about the origins and history of the Qumran community, the six essays in this volume concern Qumran beginnings, *Damascus Document* and the history of the Essenes, the Sons of Zadok, marriage and the Essenes, history and hagiography, and a comparison of three Essene texts. Davies is the author of *The Damascus Covenant* (1983) and *Qumran* (1983).

L. Díez Merino, *Targum de Qohelet. Edición Príncipe del Ms. Villa-Amil n.º 5 de Alfonso de Zamora*, Bibliotheca Hispana Bíblica 13 (Madrid: Consejo Superior de Investigaciones Científicas, 1987, paper) 405 pp. Bibliography. ISBN: 84-00-06661-8.

Díez Merino, author of *Targum de Job* (1984), first provides a 192-page introduction to *Targum of Qohelet:* its textual transmission, ideological content, setting in synagogal life, sources, place and date of composition, and language. Then he presents the Aramaic text of the targum along with A. de Zamora's Latin translation. Synoptic tables, various indexes, a summary of conclusions, and a bibliography conclude the volume. Díez Merino concludes that *Targum of Qohelet* followed the Pharisaic doctrine of the supremacy of studying the Torah in the course of one's earthly life.

H. Feltes, *Die Gattung des Habakukkommentars von Qumran (1 QpHab). Eine Studie zum frühen jüdischen Midrasch*, Forschung zur Bibel 58 (Würzburg: Echter, 1986, paper DM 48) 355 pp. Bibliography. ISBN: 3-429-01051-9.

The slightly revised version of a doctoral dissertation directed by L. Ruppert and accepted by the Ruhr-Universität in Bochum in 1984, this investigation of the literary genre of the Qumran *Habakkuk Pesher* (1QpHab) describes the work as an early Jewish midrash that combines preclassical midrashic techniques and apocalyptic actualization of the OT prophet. After methodological observations and a review of research on 1QpHab, the volume deals with scriptural interpretation in the OT and in early and classical Judaism, scriptural interpretation at Qumran, previous research on Qumran scriptural exegesis, *Habakkuk Pesher* in comparison with other ancient expository writings, and the genre of 1QpHab.

Frankfurter Judaistische Beiträge, Heft 15 (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1987, paper) iv and 167 pp. ISSN: 0342-0078.

The articles most pertinent to the NT field in this fascicle [see *NTA* 31, p. 121] are by A. Goldberg on the Scripture of the rabbinic Scripture interpreters, and F. Böhl on metaphorizing (*mětîlâ*) in the targums of the Pentateuch. The other contributors are K. E. Grözinger, E. Alexander-Ihme, and M. Schlüter. Four book reviews are included.

A. M. Fuss (ed.), *Jewish Law Association Studies III. The Oxford Conference Volume,* Jewish Law Association Papers and Proceedings (Atlanta: Scholars Press, 1987, $29.95) v and 209 pp.

The nine articles in this volume are by B. S. Jackson on semiotic questions for biblical law, J. Bazak on judicial ethics in Jewish law, N. Rakover on ethical standards for public servants in Jewish law, D. Piattelli on the fugitive slave in the legislation of the ancient Near East and as elaborated in rabbinic jurisprudence, S. M. Passamaneck on violence and combative behavior in Jewish law, J. D. Bleich on artificial heart implantation, D. Cohn-Sherbok on euthanasia and Reform Judaism, D. Novak on the legal question of the investigation of converts, and B. J. Meislin on the role of the Ten Commandments in American judicial decisions.

Gilgul. Essays on Transformation, Revolution and Permanence in the History of Religions. Dedicated to R. J. Zwi Werblowsky, ed. S. Shaked, D. Shulman, and G. G. Stroumsa, Studies in the History of Religions (Supplements to *Numen*) 50 (Leiden—New York: Brill, 1987, 108 gld. or $54) viii and 326 pp., 2 figs. Bibliographies. LCN: 87-17859. ISBN: 90-04-08509-2.

Of the twenty-two papers prepared in honor of Professor Werblowsky, those most pertinent to the NT world are by C. Colpe on the German word *Judenchristen* and the historical realities corresponding to it, J. Duchesne-Guillemin on *agnus Dei,* D. Flusser on Paul's Jewish-Christian opponents in *Didache,* M. E. Stone on the parabolic use of natural order in Judaism of the Second Temple age, and Stroumsa on myth and metaphor with reference to Prometheus. Other contributors include E. Barker, U. Bianchi, J. M. Kitagawa, W. D. O'Flaherty, K. Rudolph, A. Schimmel, E. J. Sharpe, and N. Smart. Also included are a foreword and a bibliography of Werblowsky's writings.

D. J. Good, *Reconstructing the Tradition of Sophia in Gnostic Literature,* SBL Monograph Series 32 (Atlanta: Scholars Press, 1987, cloth $22.95, paper $11.95) xxi and 103 pp. Bibliography. Indexed. LCN: 86-20253. ISBN: 1-55540-058-2 (cloth), -059-0 (paper).

Prepared as a doctoral dissertation under the direction of G. W. MacRae and accepted by Harvard University in 1983, this volume argues that in the extant versions of *Eugnostos the Blessed* and *Sophia of Jesus Christ* the female aeon Sophia is portrayed as genetress, mother, and consort, and that in Christian gnosticism there was not an exclusive preoccupation with the culpable activity of a Sophia. The four chapters concern Sophia (Wisdom) in *Eugnostos the Blessed,* Sophia in *Sophia of Jesus Christ,* the nature of emanation and the plurality of Sophia in *Eugnostos,* and Sophia and Immortal Anthropos. An appendix discusses Sophia as (Auto)pator.

M. Goodman, *The Ruling Class of Judaea. The Origins of the Jewish Revolt Against Rome A.D. 66–70* (Cambridge, UK—New York: Cambridge University Press, 1987, $42.50) xiii and 263 pp., 2 maps. Bibliography. Indexed. LCN: 87-6656. ISBN: 0-521-33401-2.

Goodman, author of *State and Society in Roman Galilee, A.D. 132-212* (1983), traces the outbreak of the Jewish revolt against Rome in A.D. 66 to the decision of some factions of the Jewish ruling class to cut ties with Rome and seek power for themselves. After introducing the problem and the conventional solutions to it, he treats the ruling class between A.D. 6 and 66: the new ruling class in A.D. 6, economic and social problems, problems related to religious ideology, and why the ruling class failed. Then he examines the factional struggle within the ruling class: reactions to failure among the ruling class between A.D. 6 and 66, the outbreak of revolt, the independent state between A.D. 67 and 70, and trends in factional politics between A.D. 50 and 70. Finally he considers the aftermath of the revolt (the Roman reaction).

R. Gradwohl, *Bibelauslegungen aus jüdischen Quellen.* Band 2, *Die alttestamentlichen Predigttexte des 4. Jahrgangs* (Stuttgart: Calwer, 1987, paper DM 34) 331 pp., table. Bibliography. Indexed. ISBN: 3-7668-0812-5.

Gradwohl, author of *Was ist der Talmud?* (1983), presents for twenty-one OT texts (Gen 4:1-16; 12:1-4a; Exod 13:20-22; Num 21:4-9; Josh 1:1-9; 1 Sam 2:1-2, 6-8a; etc.) a German translation, information about context, discussions of keywords, explanations about how the text has been treated by Jewish exegetes, and comments about present relevance.

B. Grossfeld, *The Targum Onqelos to Genesis. Translated, with a Critical Introduction, Apparatus, and Notes,* The Aramaic Bible 6 (Wilmington, DE: Glazier, 1988, $47.95) xiv and 193 pp. Bibliographies. Indexed. LCN: 85-45546. ISBN: 0-89453-485-8.

In the forty-page introduction Grossfeld discusses the Torah in Jewish life (liturgy, schools, history of interpretation), early citations of *Targum Onqelos,* its manuscripts, masora, Aramaic language, relation to the Hebrew text and to Jewish exegesis, theological concepts (God, God and humankind, other themes, anthropomorphism and anthropopathism), date and provenance (somewhere between the beginning and middle of the 2nd century A.D. in Palestine), editions, and principles of translation. The main part of the volume presents a new English translation of *Targum Onqelos* of Genesis based on MS Vatican Eb. 448 along with textual and other notes below. Grossfeld is professor of Hebrew and Aramaic at the University of Wisconsin-Milwaukee.

R. Günther and R. Müller, *Das Goldene Zeitalter. Utopien der hellenistisch-römischen Antike* (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1988, DM 79) 212 pp. Illustrated. Bibliography. Indexed. ISBN: 3-17-009865-9.

In the first part of the volume Müller treats Greek attitudes to utopias under the following headings: the myth of the golden age, the “noble barbarian” as model, the transition from the land of sluggards to the polis of equals, the first models of society, between utopia and reform program, Plato’s ideal state as conservative utopia, Aristotle’s polis ideal, back to nature and the equality of all persons (Cynicism and the early Stoa), and the exotic and radical program of the Hellenistic novels regarding utopia. Then Günther deals with Roman utopias: the desire for the return of the golden age, the emperor Augustus as savior of the human race, Augustus under the protection and guard of the sun god, the “sun of righteousness,” expectation of the coming day of eternal peace and happiness, the new golden age–in the life to come, and utopia and social movements. A six-page chronological table is included.

R. L. Harris and J. Schonfield (eds.), *Bulletin of the Anglo-Israel Archaeological Society.* Vol. 6, *1986-7* (London: Anglo-Israel Archaeological Society, 1987, paper £8 or $24) 66 pp. Illustrated. Bibliographies. ISSN: 0266-2442.

With this issue [see *NTA* 31, p. 387] the bulletin changes its format and editorial policy by including the full text of original articles. This fascicle contains four articles (by R. D. Barnett, Y. Hirschfeld, R. Chapman, and O. Cohen), one book review, summaries of eight lectures, and a report. The article most pertinent to the NT field is by Cohen on the lifting operation of the Kinneret boat and its conservation [§ 32-1355].

N. Hopkinson, *A Hellenistic Anthology,* Cambridge Greek and Latin Classics (Cambridge, UK–New York: Cambridge University Press, 1988, cloth $39.50, paper $15.95) xiv and 288 pp., 3 maps. Indexed. LCN: 87-6359. ISBN: 0-521-30696-5 (cloth), -31425-9 (paper).

This anthology of Greek poetry written between the 3rd and 1st centuries B.C. consists of an eleven-page introduction (background, Alexandria, Hellenistic poetry), the Greek texts with critical apparatus, a 192-page commentary on the selections, and an appendix on the Doric dialect. The poets include Callimachus, Cleanthes, Aratus, Nicander, Theocritus, Simias, Phanocles, Apollonius, Moschus, Bion, Rhianus, Lycophron, Herondas, and Machon. Hopkinson is fellow of Trinity College, Cambridge.

F. G. HÜTTENMEISTER, *Megilla Schriftrolle*, Übersetzung des Talmud Yerushalmi 2/10 (Tübingen: Mohr-Siebeck, 1987, DM 124) xv and 185 pp. Bibliography. Indexed. ISBN: 3-16-745269-2.

Tractate *Megilla* treats the laws concerning the scroll of Esther, the feast of Purim, and the writing of biblical scrolls in general. This volume, which follows the format established in the volumes by the late G. A. Wewers [see *NTA* 31, p. 262], contains the first German translation of the tractate *Megilla* according to the Palestinian Talmud. After a bibliography and a comment on methodology, it provides the German version of the text and notes below.

Judendom och kristendom under de första århundradena. Nordiskt patristikerprojekt 1982–85, vol. 2 (Oslo: Universitetsforlaget, 1986, 240 NKr) 304 pp. Bibliographies. Indexed. ISBN: 82-00-18152-9.

The first volume in this project was described in *NTA* 31, p. 123. Of the nineteen articles in this volume, those most pertinent to NT study are by O. C. M. Kvarme on whether Jewish Christianity is a fiction or a historical reality, J. Jervell on Diaspora Judaism and the fall of Jerusalem, N. Martola on particularism and universalism in Diaspora Judaism, N. Hyldahl on struggles about biblical interpretation in the 2nd century, S. Giversen on gnostic biblical interpretation, and H. Villadsen on Philo and early church biblical interpretation. Other articles deal with aspects of Christian and Jewish biblical interpretation in the patristic-rabbinic period. T. Kronholm has provided a four-page foreword.

D. J. KYRTATAS, *The Social Structure of the Early Christian Communities* (London–New York: Verso, 1987, $39.95) xiv and 224 pp. Bibliography. Indexed. LCN: 87-14993. ISBN: 0-86091-163-2.

The revision of a doctoral dissertation directed by K. Hopkins and accepted by Brunel University, this investigation of the social origins and social positions of the early Christians first considers Christianity among slaves and freedmen: the oppressed class theory; Christianity, slavery, and the slaves; Christianity, manumission, and freedmen; and Christianity and the *familia Caesaris*. Then it deals with Christianity in cities and countryside: from the Palestinian countryside to the cities of the Roman empire and back to the countryside; Christianity and the cities; and Christianity and the countryside. Kyrtatas concludes that early Christian teachers labored especially among the urban masses and aristocrats, and paid little attention to slaves and peasants until fairly late in early Christian history. G. E. M. de Ste. Croix has provided a six-page foreword. Kyrtatas lectures in ancient history at the University of Crete at Rethymnon.

R. LANE FOX, *Pagans and Christians* (San Francisco: Harper & Row, 1988, paper $16.95) 799 pp., 5 maps. Bibliographies. Indexed. LCN: 87-45701. ISBN: 0-06-062852-9.

Lane Fox, fellow of New College, Oxford, and university lecturer in ancient history as well as author of *Alexander the Great* (1973), examines the transition from paganism to Christianity in the Mediterranean world from the 2nd to the 4th century A.D. After discussing pagans and Christians, he focuses on the pagan cults: their civic setting, rituals, effects on devotees, and texts. Then he traces the spread of Christianity, with particular attention to sexual conduct, visions and prophecy, persecution and martyrdom, and bishops and authority. In the final part he treats sinners and saints, Constantine and the church, and the movement from pagan to Christian. Lane Fox concludes that early Christianity arrived with very distinctive roots not easily smothered even by the established ground cover of the pagan towns.

L. I. LEVINE AND E. NETZER, *Excavations at Caesarea Maritima, 1975, 1976, 1979–Final Report*, Qedem. Monographs of the Institute of Archaeology 21 (Jerusalem: Hebrew University, 1986) xi and 206 pp. Illustrated. Bibliography. ISSN: 0333-5844.

This report on excavations at Caesarea Maritima between 1975 and 1979 under the auspices of the Institute of Archaeology of the Hebrew University of Jerusalem is divided into six parts: archaeological exploration of Caesarea in the past and present (by Levine), the main excavation area—description and stratigraphy (Netzer), ceramic remains (N. Brosh, D. Adan-Bayewitz, P. Goldberg, R. Bar-Nathan, M. Adato), the coins (D. Ariel), the promontory palace (Netzer, Bar-Nathan, Adato), and the archaeological finds and their relation to the history of the city (Levine). Also included is A. Hamburger's paper on surface finds (tesserae) from Caesarea Maritima. Levine is the author of *Caesarea Under Roman Rule* (1975) and *Roman Caesarea* (1975).

J. Limburg, *Judaism: An Introduction for Christians* (Minneapolis, MN: Augsburg, 1987, paper $5.95) 285 pp. Illustrated. Bibliography. Indexed. LCN: 87-9189. ISBN: 0-8066-2263-6.

After an introduction that tells the story of the settlement of Jews in North America and recalls the broad outlines of Jewish history, this introduction to Judaism for Christians focuses on Israel (people, people of God, country, land), Jewish worship, Jewish teachings, Jesus, and Christians and Jews. A final section includes five important statements on Christian-Jewish relations. Study questions and bibliographic suggestions are found at the end of the book. This North American edition is a translation and adaptation of *Was jeder vom Judentum wissen muss* (3rd ed., 1985). Limburg is professor of OT at Luther Northwestern Theological Seminary in St. Paul, MN.

A. Momigliano, *On Pagans, Jews, and Christians* (Middletown, CT: Wesleyan University Press, 1987, $29.95) xii and 343 pp. Bibliographies. Indexed. LCN: 87-24264. ISBN: 0-8195-5173-2.

The nineteen essays in this collection concern historical method in biblical and classical studies (1982); Western views about the historiography of religion (1986); the origins of universal history (1982); the theological efforts of the Roman upper classes in the 1st century B.C. [§ 29-398]; religion in Athens, Rome, and Jerusalem in the 1st century B.C. (1984); how Roman emperors became gods [§ 30-1375]; what Josephus did not see (1984); "religious opposition" to the Roman empire; the disadvantages of monotheism for a universal state [§ 31-847]; ancient biography and the study of religion in the Roman empire (1985); Roman religion in the imperial period (1986); the new letter by "Anna" to "Seneca" (1985); the life of St. Macrina by Gregory of Nyssa (1985); a medieval Jewish autobiography (1981); M. Weber's definition of Judaism as a pariah-religion (1980); the Jews of Italy (1985); G. Scholem's autobiography (1980); how to reconcile Greeks and Trojans (1982); and G. Dumézil and the trifunctional approach to Roman civilization (1984). Momigliano was also the author of *Alien Wisdom* (1975) and *Essays in Ancient and Modern Historiography* (1977). The book is distributed by Harper & Row of San Francisco.

C. Mondésert, *Pour lire les Pères de l'Église dans la collection "Sources Chrétiennes,"* Foi vivante 230 (2nd ed.; Paris: Cerf, 1988, paper) 118 pp., 4 maps. Bibliography. Indexed. ISBN: 2-204-02859-2.

This practical guide for reading the books published in the series "Sources Chrétiennes" was first described in *NTA* 24, p. 210. This revised edition takes account of the eighty-three volumes that have appeared since then. Mondésert served as director of the "Sources Chrétiennes" project for many years.

L. Moraldi, *I manoscritti di Qumrân,* Classici delle Religioni, Series 2: La religione ebraica (2nd ed.; Turin: Unione Tipografico-Editrice Torinese, 1986) 906 pp., 7 plates, map. Bibliographies. Indexed. ISBN: 88-02-03926-7.

The first edition of this collection of Qumran texts in Italian was described in *NTA* 16, p. 388. In addition to revising, correcting, and updating the first edition, this volume features new introductions, bibliographies, and annotated translations by E. Jucci for *Temple Scroll* and *Targum of Job.*

A. NEGEV, *The Late Hellenistic and Early Roman Pottery of Nabatean Oboda. Final Report,* Qedem. Monographs of the Institute of Archaeology 22 (Jerusalem: Hebrew University, 1986, $24) xxii and 144 pp. Illustrated. Bibliography. ISSN: 0333-5844.

This catalogue of late Hellenistic and early Roman pottery from Nabatean Oboda is divided into nine major sections: late Hellenistic pottery, early Roman pottery, Nabatean painted ware, Nabatean decorated ware, plain table ware, cooking ware, household ware, terracottas, and lamps. Drawings and photographs illustrate individual items. Also included are a bibliography, a photograph of M. Avi-Yonah (to whose memory the volume is dedicated), a foreword, an introduction, a list of loci, a synoptic overview of the material, and a table that arranges the pottery according to provenance. Negev is the editor of *The Archaeological Encyclopedia of the Holy Land* (1986).

U. NERI, *Il Cantico dei Cantici. Targum e antiche interpretazioni ebraiche* (rev. ed.; Rome: Città Nuova, 1987, 18,000 L) 212 pp. Bibliography. Indexed. ISBN: 88-311-4908-3.

The 59-page introduction to *Targum of Canticles* discusses targumic literature, the nature and characteristics of the targum, the theology of the targum, the interpretation of Canticles, and the spiritual thematic of the targum. Then the volume presents an Italian translation of *Targum of Canticles* according to A. Sperber's edition (1968) along with notes below. The following outline is discerned in the text: the prologue—the ten canticles (1:1), from Egypt to the promised land (1:2–3:6), the Temple and the kingdom (3:7–5:1), the exile (5:2–6:1), the return and the Second Temple (6:2–7:11), the final exile (7:12-13), the Messiah (7:14–8:4), and the last days and the resurrection (8:5-14).

J. NEUSNER, *First Principles of Systemic Analysis. The Case of Judaism within the History of Religion,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1987, $17.50) xiv and 158 pp. Indexed. LCN: 87-25235. ISBN: 0-8191-6598-0.

After an introduction to first principles of systemic analysis, this volume presents revised versions of nine essays on methods for the description, analysis, and interpretation of a Judaism: defining a religious system and a Judaism (1987), the ecology of a Judaism (1986), the system and its social entity—defining an "Israel" (1988), a Judaic system and its history (1987), the system and its world-view with regard to women (1979-80), comparing Judaisms—beginnings and endings (1987), comparing "Israels"—social metaphors in systemic contexts (1988), comparing contemporary Judaisms (1987), and whether Judaism is a traditional religion in the light of systemic analysis (1987).

J. NEUSNER, *From Description to Conviction. Essays on the History and Theology of Judaism,* Brown Judaic Studies 86 (Atlanta: Scholars Press, 1987, $29.95) xviii and 141 pp. Indexed. LCN: 87-25274. ISBN: 1-55540-118-X.

After an essay on religions as systems (seeking paradigms of theological description), the volume takes up the following questions: Is Judaism a religion of a book? Is the God of Judaism incarnate? Why no science in Judaism? Are Jews "religious"? The final chapter deals with imagining and believing as roads to faith in the religious life in Judaism.

J. NEUSNER, *The Incarnation of God: The Character of Divinity in Formative Judaism* (Philadelphia: Fortress, 1988, paper $24.95) xiv and 239 pp. Indexed. LCN: 87-45901. ISBN: 0-8006-2086-0.

Neusner argues that in the final stage in the formation of the canon of the Judaism of the dual Torah the incarnation of God formed a principal aspect of the character of divinity. By the "incarnation of God" he means the description of God, whether in allusion or narrative, as corporeal, exhibiting traits of emotions like those of human beings, and doing deeds that humans do in the way in which they do them. After working out methodological issues concerning category-formation and the classification of evidence, he lays out the evidence for his thesis according to the following outline: premise, presence, person (the character of divinity in the first statement of Judaism, A.D. 70-300); from person to personality (the character of divinity in the second phase of the Judaism of the dual Torah, A.D. 400-500); and from personality to incarnation (the Bavli's classic statement of the dual Torah, A.D. 500-600). In the final chapter he explains how the Judaism of the dual Torah accomplished the incarnation of God and what the sages of that Judaism wished to say in representing God.

J. NEUSNER, *Judaism and Christianity in the Age of Constantine. History, Messiah, Israel, and the Initial Confrontation,* Chicago Studies in the History of Judaism (Chicago – London: University of Chicago Press, 1987, $27.50) xv and 246 pp. Bibliography. Indexed. LCN: 87-5952. ISBN: 0-226-57652-3.

Neusner argues that the Judaism expressed by the writings of the sages of the land of Israel in the 4th century A.D. not only responded to issues raised for Israel by the political triumph of Christianity but did so in a way that, intellectually at least, made possible the entire future of Judaism in Europe and beyond. The five chapters in this book deal with Judaism and Christianity in the age of Constantine; *Genesis Rabbah* and Israel's history (Christian and Judaic theories of history and its meaning); the Talmud of the land of Israel and the Messiah (Christian triumph, Judaic response); *Leviticus Rabbah, Genesis Rabbah,* and the identification of Israel; and politics and prooftexts (exegesis and canon). Also included are an introduction, an epilogue, and four appendixes.

J. NEUSNER, *Judaism. The Evidence of the Mishnah* (2nd ed.; Atlanta: Scholars Press, 1988, $59.95) xxvii and 497 pp. Bibliography. Indexed. LCN: 87-24328. ISBN: 1-55540-181-3.

The first edition of this description of the formation, social context, and intellectual history of the kind of Judaism represented in the Mishnah was noticed in *NTA* 26, p. 346. The second edition contains six additional appendixes that place the book in the context of Neusner's ongoing research program, comment on two other approaches (E. Urbach and E. P. Sanders), and respond to some critics of the book in its first printing.

J. NEUSNER, *The Mishnah. A New Translation* (New Haven, CT – London: Yale University Press, 1988, $55) xlv and 1162 pp. Indexed. LCN: 86-29006. ISBN: 0-300-03065-7.

The purpose of this translation is to present the Mishnah in as close to a literal rendition of the Hebrew as is possible in American English and in a way that the formal patterns and formalized character of the original language will become accessible. Neusner's students and former students translated the Division of Agriculture, and Neusner did the rest as part of his 43-volume commentary on the Mishnah (1974-82). The translation subdivides each unit of thought into smaller sense-units, marked by letters, making possible convenient reference to the smallest complete thought-constituents of the unit. Also included are a preface, an introduction, a glossary (by A. J. Avery-Peck), a topical index, and an index of biblical references. Neusner is University Professor and the Ungerleider Distinguished Scholar of Judaic Studies at Brown University in Providence, RI.

J. NEUSNER, *The Systemic Analysis of Judaism,* Brown Judaic Studies 137 (Atlanta: Scholars Press, 1988, $28.95) xii and 131 pp. Indexed. LCN: 87-32401. ISBN: 1-55540-204-6.

After focusing attention on the Judaism of the double Torah, this volume presents three essays on systemic analysis: defining the systemic study of Judaism, the systemic analysis of religion in theory and practice, and Pentateuchal Judaism as a religious system. Then it deals with the political economy of Judaism: the political economy of religion, a preliminary definition of what is at stake, and Aristotle's political economics and the Mishnah's regarding wealth and usury. Finally it explains why there is no such thing as the "Judaeo-Christian tradition": Judaism and Christianity as different people talking about different things to different people, the absoluteness of Christianity and the uniqueness of Judaism, and the Babylonian Talmud versus the Bible.

J. NEUSNER, *Torah. From Scroll to Symbol in Formative Judaism; Midrash in Context. Exegesis in Formative Judaism,* Brown Judaic Studies 136, 141 (Atlanta: Scholars Press, 1988, $32.95, $35.95) xxi and 181 pp., xxi and 217 pp. Bibliography. Indexed. ISBN: 1-555-40219-4, -40218-6.

Reprints of books described in *NTA* 29, p. 350 and 28, p. 221, respectively.

J. NEUSNER, *The Way of Torah. An Introduction to Judaism,* Religious Life of Man (4th ed.; Belmont, CA: Wadsworth Publishing Company, 1988, paper) xxv and 194 pp. Bibliography. Indexed. LCN: 87-2090. ISBN: 0-534-08040-5.

The completely revised version of a work described in *NTA* 19, p. 284, this introduction to Judaism aims to view Judaism as a whole and to understand the principal epochs in the history of that system. The four major parts concern the history and definition of Judaism, the mythic structure of classical Judaism, the way of Torah as a way of living, and continuity and change in modern times. The history of Judaism is divided into four periods: the first age of diversity (500 B.C. to A.D. 70), the age of definition (A.D. 70 to 640), the age of cogency (A.D. 640 to 1800), and the second age of diversity (A.D. 1800 to the present).

J. NEUSNER, *Why No Gospels in Talmudic Judaism?,* Brown Judaic Studies 135 (Atlanta: Scholars Press, 1988, cloth $29.95, paper $11.95) iii and 85 pp. Indexed. ISBN: 1-555-40198-8 (cloth), -40199-6 (paper).

The five essays in this volume explore why Christianity produced Gospels and lives of saints and Judaism did not. They deal with the Talmud in its historical and theological context; the sage, miracle, and magic; the unwritten Gospels of Judaism—stories told but not compiled; from Gospel to authorship—the reason why; and Gospel and Mishnah—the Torah as a systematic statement.

J. NEUSNER, W. S. GREEN, AND E. S. FRERICHS (EDS.), *Judaisms and Their Messiahs at the Turn of the Christian Era* (Cambridge, UK—New York: Cambridge University Press, 1987, cloth $39.50, paper $12.95) xvi and 299 pp. Indexed. LCN: 87-10374. ISBN: 0-521-34146-9 (cloth), -34940-0 (paper).

After a preface by Neusner and an introduction by Green on rethinking the question of the messiah in Judaism, the volume presents articles by B. L. Mack on the difference that wisdom makes (alternatives to "messianic" configurations), G. W. E. Nickelsburg on salvation with and without a messiah in the Enochic writings, J. A. Goldstein on how the authors of 1–2 Maccabees treated the "messianic" promises, J. J. Collins on messianism in the Maccabean period, S. Talmon on waiting for the messiah (the spiritual universe of the Qumran covenanters), R. D. Hecht on Philo and the messiah, G. MacRae on messiah and gospel in the NT, H. C. Kee on Christology in Mk, M. E. Stone on the question of the messiah in *4 Ezra,* J. H. Charlesworth on the transition from Jewish messianology to Christian Christology (some caveats and perspectives), and Neusner on Mishnah and messiah.

A. D. NOCK, *Conversion. The Old and the New in Religion from Alexander the Great to Augustine of Hippo* [1933], Brown Classics in Judaica (Lanham, MD—London: University Press of America, 1988, paper $16.75) xix and 309 pp. Indexed. ISBN: 0-8191-6789-4.

The fourteen chapters in Nock's classic study first published in 1933 concern the idea of conversion, the idea of conversion and Greek religion before Alexander, Greeks in the East after Alexander, the opposite current, the path to Rome, how eastern cults travelled, the appeal of these cults, their success in the Roman empire, the conversion of Lucius, the last phase, conversion to philosophy, the spread of Christianity as a social phenomenon, the teachings of Christianity as viewed by a pagan, and three types of conversion (Justin, Arnobius, Augustine). J. Neusner has provided a brief introduction.

R. E. OSTER, *A Bibliography of Ancient Ephesus,* ATLA Bibliography Series 19 (Metuchen, NJ–London: Scarecrow Press, 1987, $22.50; American Theological Library Association) xxiv and 155 pp. Indexed. LCN: 87-12617. ISBN: 0-8108-1996-1.

The scope of this bibliography is the ancient history, culture, and archaeological evidence of Ephesus. Though compiled mainly for NT scholars, it will also interest historians and archaeologists. After a twelve-page introduction, it provides bibliographic information for 1,535 books and articles arranged in alphabetical order according to authors' surnames. A seventeen-page subject-index enables the user to find items on common topics (agora, Alexander the Great, amazons, etc.). Oster is professor of NT at Harding University Graduate School of Religion in Memphis, TN.

E. PAGELS, *Adam, Eve, and the Serpent* (New York: Random House, 1988, $17.95) xxviii and 189 pp. Indexed. LCN: 87-43227. ISBN: 0-394-52140-4.

Giving special attention to sexuality and moral equality, this book explores how Christian interpretation of Genesis 1–3 emerged in the first four centuries A.D. and how Christians invoked the story of Adam and Eve to justify and establish their beliefs. Each chapter takes up a theme that Christians attempted to understand or justify by means of the OT creation story: the "kingdom of God is at hand" and marriage (1983), Christians against the Roman order (1985), gnostic improvisations on Genesis (1986), the "paradise of virginity" regained (1988), the politics of paradise (1985), and the nature of nature. The previously published material has been revised to make it more accessible to a nonspecialist audience. Pagels, professor of religion at Princeton University and author of *The Gnostic Gospels* (1979), notes that men and women who converted to Christianity often adopted attitudes toward sexuality that their families and friends considered strange. She also observes that Adam, Eve, and the serpent continue, often in some Augustinian form of our ancestral story, to affect our lives.

J. D. PURVIS, *Jerusalem, the Holy City. A Bibliography,* ATLA Bibliography Series 20 (Metuchen, NJ–London: Scarecrow Press, 1988, $42.50; American Theological Library Association) xii and 499 pp. Indexed. LCN: 87-4758. ISBN: 0-8108-1999-6.

This bibliography of books and articles about Jerusalem is divided into eight parts: general studies on Jerusalem, Jerusalem during the biblical period to 587 B.C., Jerusalem during the Second Temple period, Roman Jerusalem, Jerusalem in Judaism, Christian Jerusalem, Jerusalem as a Muslim city, and Jerusalem in modern times. Within this outline there are forty subdivisions. A 21-page subdivision concerns Jerusalem in the NT: general, the topography of the Gospels and Acts, theological judgments on the city and sanctuary, heavenly city and sanctuary, and the church as temple. Purvis, professor of religion at Boston University, is the author of *The Samaritan Pentateuch* (1968).

T. A. ROBINSON, *The Bauer Thesis Examined. The Geography of Heresy in the Early Christian Church,* Studies in the Bible and Early Christianity 11 (Lewiston, NY–Queenston, Ont.: Mellen, 1988, $49.95) xi and 248 pp. Bibliography. Indexed. LCN: 87-28288. ISBN: 0-88946-611-4.

Based on a doctoral dissertation directed by B. F. Meyer and accepted in 1985 by McMaster University of Hamilton, Ontario, this critique of W. Bauer's *Orthodoxy and Heresy in Earliest Christianity* first traces the history of the debate engendered by Bauer's work and discusses the relation between geographical areas and theological diversity in early Christianity. Then it treats Ephesus and western Asia Minor as a leading center of early Christianity, the identification of heretical tendencies in western Asia Minor, and the relations between the schismatics and the orthodox. The two appendixes concern the heretics in the Ignatian letters and Ignatius' primary objection to the schismatics' position. Robinson concludes that Bauer's reconstruction of primitive Christianity in western Asia Minor is faulty and must to a large measure be set aside.

R. Rubinkiewicz, *L'Apocalypse d'Abraham en vieux slave. Introduction, texte critique, traduction et commentaire*, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Źródła i monografie 129 (Lublin: Société des Lettres et des Sciences de l'Université Catholique de Lublin, 1987, paper Zł 400) 288 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of R. Le Déaut and accepted in 1987 by the Pontifical Biblical Institute in Rome, this volume first surveys research on *Apocalypse of Abraham* and provides an eighty-page introduction to its manuscripts, literary unity and structure, original language, literary genres, etc. Then it presents on facing pages a critical edition of the Slavonic version with a textual apparatus below and a French translation with extensive notes below. Also included are four appendixes, a bibliography, a photographic reproduction of MS B (Sin. 211), and three indexes. Rubinkiewicz contributed the section on *Apocalypse of Abraham* in J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (1983) 1.681-705.

H. Schwartz, *Lilith's Cave. Jewish Tales of the Supernatural* (San Francisco: Harper & Row, 1988, $22.50) xi and 294 pp. Illustrated. Bibliography. Indexed. LCN: 87-45196. ISBN: 0-06-250779-6.

According to Jewish legend Lilith was Adam's first wife, refused to let Adam dominate her, fled from him, and gave birth to a multitude of demons. In this volume Schwartz has translated and retold fifty stories from various Jewish sources (rabbinic, medieval, modern) that relate to the Lilith legend: the Queen of Sheba, the bride of demons, the homunculus of Maimonides, the wizard's apprentice, Helen of Troy, etc. He has also provided a 21-page introduction, a 40-page discussion of sources, a bibliography, and a glossary.

N. Shepherd, *The Zealous Intruders. The Western Rediscovery of Palestine* (San Francisco: Harper & Row, 1987, $19.95) 282 pp., map. Illustrated. Bibliography. Indexed. LCN: 87-17605. ISBN: 0-06-067271-4.

Providing the historical background for the early development of archaeology in Palestine, this volume describes how during the 19th century the Holy Land was rediscovered by Western explorers, scholars, soldiers, tourists, antiquarians, and missionaries. Its eight chapters appear under the following headings: the rediscovery of Palestine (1799-1831), the baroque in the desert, Palestine and the authentication of the Bible, "king consul," feudal Palestine under Akil Aga, popular Palestine, by appointment to Palestine (soldiers and scholars), and "till the conversion of the Jews." Attention is given to the activities of the Palestine Exploration Fund and of individual explorers (e.g. F. de Saulcy, C. Warren, C. Clermont-Ganneau, C. Conder). Shepherd has been an instructor at Hebrew University in Jerusalem and a political correspondent.

R. T. Simone and R. I. Sugarman, *Reclaiming the Humanities. The Roots of Self-Knowledge in the Greek and Biblical Worlds* (Lanham, MD—New York—London: University Press of America, 1986, cloth $27.25, paper $10.25) viii and 214 pp. Bibliographies. Indexed. LCN: 85-22605. ISBN: 0-8191-5093-2 (cloth), -5094-0 (paper).

The authors, who teach at the University of Vermont, maintain that an engagement with both the Greek and the biblical traditions is essential to the modern quest for self-knowledge and to a responsible concept of education in the contemporary world. After discussing the humanities in antiquity and in modern times, the volume deals with the natural ethic of the Homeric world, the pain of limit (the tragic vision of the Greeks), the turn toward reason (Socrates at the vortex of world history), purpose and happiness in Aristotle, and the biblical world of promise. The chapter on Aristotle was written by R. J. Anderson.

H.-P. Stähli, *Antike Synagogenkunst* (Stuttgart: Calwer, 1988, DM 29.80) 112 pp., map. Illustrated. Bibliography. ISBN: 3-7668-0823-0.

Stähli, author of *Solare Elemente im Jahweglauben des Alten Testaments* (1985), first discusses the OT prohibition of images and synagogue art. Next after considering the oldest synagogues and their typology, he treats the art and architecture of the earlier "Galilean" type (2nd to 4th centuries A.D.), the intermediate type (late 3rd to 5th centuries), and the later type (5th to 7th centuries). Then he discusses the mosaics of the Beth-Alpha synagogue and the murals of the Dura-Europos synagogue.

P. W. VAN DER HORST, *Chaeremon. Egyptian Priest and Stoic Philosopher. The fragments collected and translated with explanatory notes,* Études préliminaires aux religions orientales dans l'empire romain 101 (Leiden—New York: Brill, 1987, paper 41 gld. or $20.50) xix and 85 pp. Bibliography. Indexed. ISBN: 90-04-08501-7.

After a brief introduction to Chaeremon and his work [see § 26-762], this volume provides on facing pages Greek (or Latin) texts and English translations for twelve ancient testimonia about Chaeremon and twenty-eight fragments (fourteen certain, fourteen dubious) of his writings. Also included are notes to the texts and two indexes. The text of the 1984 edition has been reprinted unaltered, but at those places where modifications or additions seemed necessary an asterisk has been inserted in the margin to refer to the list of addenda and corrigenda.

P. W. VAN DER HORST, *De onbekende god. Essays over de joodse en hellenistische achtergrond van het vroege christendom,* Utrechtse Theologische Reeks 2 (Utrecht: Faculteit der Godgeleerdheid van de Rijksuniversiteit, 1988, paper 29.90 gld.) 285 pp. Bibliographies. Indexed. ISBN: 90-72235-02-9.

The eighteen articles (all now in Dutch) in this collection concern the inscription to "an unknown god" (Acts 17:23) in light of the history of worship in antiquity, the Secret Gospel of Mark [§ 23-784r], Jesus in Jewish literature from antiquity (1979), Chaeremon [§ 26-762], the Jewish dramatist Ezekiel [§ 27-399], the correspondence of H. Lietzmann (1982), publications about early Judaism (1984), hieroglyphs in the Greco-Roman period (1984), pagan anti-Semitism in antiquity (1985), early Jewish epic poetry [§ 30-443], the use of Scripture by three early Jewish-Hellenistic historians (1985), Christianity in the Roman empire in the 1st century (1986), the role of women in *Testament of Job* [see § 31-916], the question of war in the Christianity of the first three centuries (1986), the *birkat hămmînîm* in recent research (1987), the "Lord, help the rabbi" inscription [see § 32-400], a noteworthy anti-Jewish legend in a medieval lexicon (1987), and the history and purpose of the Corpus Hellenisticum Novi Testamenti project. The book is distributed by T. Wever of Franeker.

M. J. VERMASEREN, *Corpus Cultus Cybelae Attidisque (CCCA). I. Asia Minor,* Études préliminaires aux religions orientales dans l'empire romain 50 (Leiden—New York: Brill, 1987, 184 gld. or $92) xxxvii and 349 pp. and 199 plates, frontispiece, 47 figs., folding map. Bibliography. Indexed. ISBN: 90-04-05399-9.

This volume describes only those monuments that are clearly recognizable as being dedicated to the Meter Theoon or as representing her accompanied by her lions. Local goddesses are mentioned only when by means of the representation itself or due to an inscription or literary text they have been identified with the old Cybele or the Meter Theoon. The presentation of the 900 items follows a geographical order: Syria and Commagene, Cappadocia, Galatia, Phrygia, etc. For individual items the book provides bibliographical information, a material description, date, etc. Various indexes, a list of corresponding inscriptions, and black-and-white photographs of individual items are included.

F. WILLIAMS, *The Panarion of Epiphanius of Salamis. Book I (Sects 1-46),* Nag Hammadi Studies 35 (Leiden—New York: Brill, 1987, 180 gld. or $90) xxx and 359 pp. Indexed. LCN: 87-6375. ISBN: 90-04-07926-2.

This volume presents an English translation (with brief notes below) of Book 1 of the *Panarion* of Epiphanius of Salamis, as edited by K. Holl (1915) and updated by J. Dummer. Preceded by the introductory letter of Acacius and Paul as well as two proems by Epiphanius, the first book covers such sects as Platonists, Epicureans, Samaritans, Essenes, Pharisees, Herodians, Simonians, gnostics, Ebionites, Valentinians, Ophites, Sethians, Marcionites, and Tatianists. Williams, who teaches at the University of Texas at El Paso, has provided a nineteen-page introduction to the work.

J. A. WILLIAMS, *Biblical Interpretation in the Gnostic Gospel of Truth from Nag Hammadi*, SBL Dissertation Series 79 (Atlanta: Scholars Press, 1988, cloth $15.95) vii and 220 pp., 2 tables. Bibliography. Indexed. LCN: 85-18483. ISBN: 0-89130-876-8 (cloth), -877-6 (paper).

Prepared as a doctoral dissertation under the direction of B. Layton and presented to Yale University in 1983, this investigation of *Gospel of Truth* seeks to determine how Valentinus used and interpreted biblical texts. After introducing *Gospel of Truth* and focusing the problem to be studied, the volume analyzes seventy-three passages in which Valentinus seems to have introduced a biblical text (Rom 1:21, 23, 25, 27; Col 1:25-27; Jn 14:6; Gen 2:17; 3:7; etc.). For each text it discusses context, elements of comparison, evaluation of the parallel, and interpretation. Then it evaluates Valentinus' use of texts and considers the presuppositions and method of Valentinus. An appendix deals with the parallel between Clement of Alexandria's *Stromata* 2.114.6 and Mt 5:8. Williams concludes that *Gospel of Truth* was the product of a creative gnostic exegete whose work was steeped in early Christian traditions.

E. R. WOLFSON, *The Book of the Pomegranate. Moses De León's* Sefer Ha-Rimmon, Brown Judaic Studies 144 (Atlanta: Scholars Press, 1988, $63.95) xv and 124 and 409 pp. Bibliography. Indexed. ISBN: 1-55540-213-5.

An exposition of the reasons for the commandments, *Sefer Ha-Rimmon* is a composite work drawing together many classical and medieval Jewish sources, perhaps most significantly passages from the *Zohar.* Prepared as a doctoral dissertation under the direction of M. Fox and M. Fishbane, and accepted in 1986 by Brandeis University in Waltham, MA, this volume provides biographical information about Moses ben Shem Tob de León (ca. A.D. 1240-1305) as well as an introduction to *Sefer Ha-Rimmon:* manuscripts, relation to other writings, title, literary structure and form, rabbinic and kabbalistic sources, etc. The main part of the volume presents the Hebrew text of the work along with a textual apparatus and Hebrew notes below.

ADDITIONAL BOOKS RECEIVED

R. H. BELL (ED.), *The Grammar of the Heart. New Essays in Moral Philosophy & Theology* (San Francisco: Harper & Row, 1988, $24.95) xxviii and 259 pp. LCN: 87-46196. ISBN: 0-06-060767-X.

R. M. BROWN, *Spirituality and Liberation. Overcoming the Great Fallacy* (Philadelphia: Westminster, 1988, paper $9.95) 158 pp., 2 photographs. LCN: 87-29425. ISBN: 0-664-25002-5.

J. DRANE, *Introducing the Old Testament* (San Francisco: Harper & Row, 1988, $22.95) 352 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-062071-4.

I. FINKELSTEIN, *The Archaeology of the Israelite Settlement,* trans. D. Saltz (Jerusalem: Israel Exploration Society, 1988, $36) 380 pp. Illustrated. Bibliography. Indexed. ISBN: 965-221-007-2.

H. FISCH, *Poetry with a Purpose. Biblical Poetics and Interpretation,* Indiana Studies in Biblical Literature (Bloomington—Indianapolis, IN: Indiana University Press, 1988, $37.50) vii and 205 pp., fig. Indexed. LCN: 87-45338. ISBN: 0-253-34557-X.

G. GARBINI, *History and Ideology in Ancient Israel* (New York: Crossroad, 1988, $18.95) xvi and 222 pp. Indexed. LCN: 88-3859. ISBN: 0-8245-0887-4.

B. H. HELANDER, *Die* visio intellectualis *als Erkenntnisweg und -ziel des Nicolaus Cusanus,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 29 (Stockholm: Almqvist & Wiksell, 1988, paper) xii and 182 pp. Bibliography. ISBN: 91-554-2192-X.

S. P. JEANSONNE, *The Old Greek Translation of Daniel 7–12,* Catholic Biblical Quarterly Monograph Series 19 (Washington, DC: Catholic Biblical Association, 1988, paper $5) vii and 147 pp. Bibliography. Indexed. LCN: 87-15865. ISBN: 0-915170-18-3.

J. D. LEVENSON, *Creation and the Persistence of Evil. The Jewish Drama of Divine Omnipotence* (San Francisco: Harper & Row, 1988, $18.95) xvii and 182 pp. Indexed. LCN: 87-45710. ISBN: 0-06-254845-X.

R. A. MULLER, *Christ and the Decree. Christology and Predestination in Reformed Theology from Calvin to Perkins,* Studies in Historical Theology 2 (Grand Rapids: Baker, 1988, paper) viii and 240 pp. Bibliography. Indexed. LCN: 88-6296. ISBN: 0-8010-6231-4.

W. C. PLACHER, *Readings in the History of Christian Theology.* Vol. 1, *From Its Beginnings to the Eve of the Reformation;* vol. 2, *From the Reformation to the Present* (Philadelphia: Westminster, 1988, paper $15.95 each) 204 pp., 213 pp. Bibliographies. Indexed. LCN: 87-29540. ISBN: 0-664-24057-7 (vol. 1), -24058-5 (vol. 2).

H. RINGGREN, *Psaltaren 1–41,* Kommentar till Gamla Testamentet (Uppsala: EFS-förlaget, 1987) 248 pp. Illustrated. ISBN: 91-7080-771-X.

T. VIVIAN, *St. Peter of Alexandria. Bishop and Martyr,* Studies in Antiquity and Christianity (Philadelphia: Fortress, 1988, $39.95) xvii and 231 pp., photograph. Bibliography. Indexed. LCN: 86-46425. ISBN: 0-8006-3102-1.

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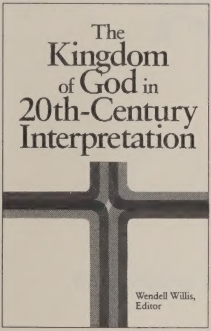

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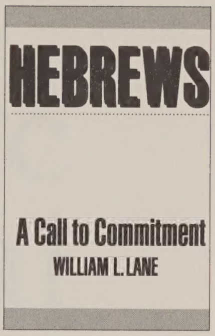

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